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ATHENÆ OXONIENSES.

AN

EXACT HISTORY

OF ALL

THE WRITERS AND BISHOPS WHO HAVE HAD THEIR EDUCATION IN THE UNIVERSITY OF OXFORD.

TO WHICH ARE ADDED

THE FASTI,

OR

ANNALS OF THE SAID UNIVERSITY.

BY

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ANTHONY A WOOD, M.A.

OF MERTON COLLEGE.

A NEW EDITION, WITH ADDITIONS,

AND A CONTINUATION

BY PHILIP BLISS,

FELLOW OF ST. JOHN'S COLLEGE.

VOL. III.

. . . . . *Antiquam exquirite matrem.* VIRGIL.

LONDON:

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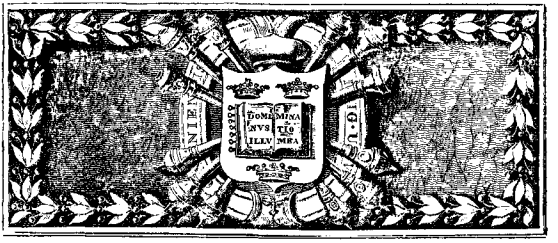


ATHENÆ OXONIENSES.

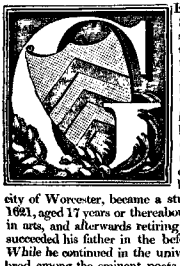
THE

HISTORY

OF THE

WRITERS OF THE UNIVERSITY OF OXFORD,

FROM THE YEAR OF OUR LORD, 1641.



ERVASE WARMSTREY, the eldest son of Will. Warmstrey, principal registrary of the diocese of Worcester, by Cicely his wife, daugh. of Tho. Smith of Cuerdley in Lanc. (an inhabitant of St. Aldate's parish in Oxford) was born, and educated in grammar learning, within the city of Worcester, became a student of Ch. Ch. in 1621, aged 17 years or thereabouts, took the degrees in arts, and afterwards retiring to his native place, succeeded his father in the before-mention'd office. While he continued in the university, he was numbred among the eminent poets, especially upon his writing and publication of

Vivescit Vulnere Virtus. England's Wound and Cure.—printed 1628. qu. [Bodl. 4to. L. 71. Art.] Which being by many persons of known worth esteem'd an excellent piece, was by the author dedicated to that great patron of all ingenious men, especially of poets, Endimion Porter, esq; whose native place (Aston under Hill, commonly called Hanging Aston, near to Campden in Gloucestershire) tho' obscure, yet he was a great man and beloved by two kings, James I. for his admirable wit, and Charles I. (to whom, as to his father, he was a servant) for his general learning, brave stile, sweet temper, great experience, travels and modern languages.[1] Our author Warmstrey hath also written,

[1] Endymion Porter was born in the year 1587, as appears from a medal executed by Varin, dated in 1635, where he is said to be æt. 48.

He accompanied Charles, when prince of Wales, on the journey to Spain, and was afterwards groom of the bedchamber to the young king, a place, says the duchess of Newcastle, (*Life of the Duke*, p. 63.) not only honourable but very profitable.

Various Poems——and other things, as 'tis probable, which I have not yet seen. He concluded
1641. his last day on the 28th of May, in sixteen hundred forty and one, and was buried among the graves of the Warmstreys, not far from the north door of, and within, the cathedral church of Worcester, leaving then behind him a widow named Isabel. I shall make mention of his brother Dr. Tho. Warmstrey, under the year 1665.

[*England's Wound and Cure* was written on the duke of Buckingham's unfortunate expedition to the isle of Ré in 1627, in the retreat from which, according to Carte, the English lost five colonels, three lieutenant colonels,[a] 150 other officers, twenty gentlemen and about 1500 common soldiers. The object of the poem is to prove that this calamity was inflicted on the nation for its iniquities, and the poet, as may be supposed, predicts that the slain shall be amply and speedily revenged:

—And o thou fatall iland! where they lye,
For whom all France can neuer satisfie,
Whose deare remembrance shall make thee feele
The arme of Heauen with a rod of steele,
Their ghosts shall march against thee, they shall come
With horrid claps of thunder for a drumme;
The starres shall shoot at thee, the clouds shall make,
With roaring vollies, the foundation shake
Both of thy strength and confidence; our teares
Shall ouerwhelme thee, and our zealous prayers
Charming our faithfull troopes, shall make thee see
'Tis trust, not strength, that gets the victory. P. 9.]

JOHN THORNBOROUGH, son of Giles Thornborough, was born within the city of Salisbury, became a semi-com. or demy of S. Mary Magd. coll. in the year 1570, aged 18 years, took the de-
[2] grees in arts, holy orders, and was made chaplain to the earl of Pembroke, with whom continuing for some time, that count bestowed upon him the rectory of Chilmark in Wilts, and thereby became the first 'that planted him in the church of Christ.'

During the civil war he was extremely active in secret services for the king, and so obnoxious to the parliament on that account, that he was one of those always excepted from indemnity, and his friends were compelled to pay 1500*l.* composition for him.

He was skilled in every species of art and excelled in every department of literature, nor was he the patron of poets only: Through his exertions and interest Mytens obtained the office of painter in ordinary (or as the warrant calls it, 'picture drawer') to the king.

Though there is no engraved portrait of him, (for that which bears his name is an evident forgery, see Granger, ii. 284) yet Vandyke painted an excellent picture of him, with his lady and three sons.

He died at the foreign court of his royal master, Charles the second, before the restoration.]

[a. [Warmstrey gives us the name of *four:*
Hawly, Rich, Bingly, Blundel yet awake,
They'de spirits yet to spend for England's sake:
We haue them still amongst vs, we believe
Those wounds by which they dy'd shall make them liue
In fame, and their posterity that know
To practise their renenge and vertue too.]

Soon after he became chaplain in ordinary to qu. Elizabeth, by the endeavours of the said count, and beneficed in Yorkshire: so that being put into the road of preferment, he had the deanery of York confer'd on him, (upon the promotion of Dr. Matthew Hutton to the see of Durham) to which being elected 28 Oct. 1589, was soon after install'd. In 1593 he was made bishop of Limerick in Ireland, where performing many signal services for the crown of England, he was translated to the see of Bristol in 1603, with liberty then given to him to keep his deanery of York in commendam.[3] But as for his benefices in Yorkshire, which were the rectories of Brandesburton and Misperton alias Kirkby over Carr, they were bestowed on Peter Rollocke bishop of Dunkell, in the month of Aug. the same year. On 17 Feb. 1616 he was translated to Worcester; whereupon his deanery was given to Dr. George Meriton, dean of Peterborough, (elected thereunto 25 Mar. 1617) and his bishoprick of Bristol to Dr. Nich. Felton master of Pemb. hall in Cambridge, to which being consecrated 14 Dec. 1617, sate there till the 14th of March 1618, on which day he was translated to Ely. As for Thornborough, he was a person well furnish'd with learning, wisdom, courage, and other as well episcopal as temporal accomplishments, beseeming a gentleman, a dean, and a bishop. But above all he was much commended for his great skill in chymistry, a study but seldom followed in his time; and 'tis thought that by some helps from it it was, that he attained to so great an age. A most learned[4] chymist of this man's time tells us, that 'he knew a bishop whose fame in chymistry being celebrated of many, he visited, and after he had seen a little chymical tract, written with his own hand, he took him labouring in our gold, whence he studied to extract vitriol, which he held his only secret; whereupon he left him, for that he knew that he had neither before him the proper matter, nor the manner of working, according to the doctrine of philosophers, &c.' But who this bishop was, unless our author Thornborough, or a bishop in Germany, whom he met in his travels, I know not, nor doth it signific much. "This bishop Thornborough was "certainly a lover of natural and experimental phi-"losophy, a great encourager of Tho. Bushell in "his searches after mines and minerals. See in the "said Bushel's *Remonstrance of his Majesties Mines* "*Royal in Wales.*" [3]

[3 [This it seems was the occasion of a litigation. In Stillingfleet's *Case of Commendams*, (Works, vol. iii. p. 894, ed. 1710) the decision of the case will be found. The point in question was, whether a commendatory dean could confirm a lease or not? and after a solemn debate, and several arguments, the judges agreed that the commendam was good as to the deanery, and not merely as to the profits; because the king had the power by law to dispense with holding it, together with his bishoprick.]

4 Arth. Dee in his preface to the students in chymistry, to his *Fasciculus Chymicus*, &c.

His writings are these;

The joyful and blessed Reuniting the two mighty and famous Kingdoms of England and Scotland into their ancient Name of Great Britain. Oxon. 1605. qu. [Bodl. 4to. C. 110. Th.] published under the name of John Bristol. But several things therein being conceived to be derogatory to the honour of both houses of parliament, the author was complained of only in the upper house, which was soon after passed over. In 1604 was printed at London, *A Treatise of Union of the two Realms of England and Scotland:* said in the title page to be written by J. H.

Αὐτοδιαφορικὰ: *sive Nihil, Aliquid, Omnia, in Gratiam eorum, qui Artem auriferam physico-chymicè et pie profitentur.* Oxon. 1621. qu. [Bodl. 4to. G. 6. Med.]

The Last Will and Testament of Jesus Christ touching the blessed Sacrament of the Body and Blood, &c. Oxon. 1630. qu. [Bodl. 4to. L. 43. Th.]

A Discourse shewing the great Happiness that hath, and may still accrue to his Maj. Kingdoms of Engl. and Scotland by reuniting them into one Great Britain. In two Parts. Lond. 1641. in tw. published under the name of Joh. Bristol, but 'tis not the same with the former. 'Twas afterwards printed at Edenburgh in the Latin tongue.

Pax Vobis, concerning the Unity and Peace of the Church——This I think is not printed, now other things that he had lying by him at the time of his death. He departed this mortal life in the castle called Hartlebury in Worcestershire (after he had been twice married)[5] on the ninth day of July, in sixteen hundred forty and one, "aged 94 years," and was buried on the north side of the chappel behind the east end of the choir belonging to the cath. ch. of Worcester, near to a fair alabaster monument which he had fourteen years before erected for himself, with his statua in his episcopal robes curiously carved in stone, lying thereon. On the canopy over his head, I find this written on the side of it, 'Denarius Philosophorum, dum spiro, spero.' And on the north side is this. 'In uno, 2°. 3°. 4°. 10. non spirans spero.' Over his head is this, 'Qui dormis attolle caput, quia in infirmitate virtus, in morte vita, in tenebris lux.' And over his feet, 'mors nubecula transiens, laborum finis, vitæ janua, scala cœli, mihi lucrum.' Besides these sentences, is a large inscription[6] painted on a table hanging above his feet, which for brevity's sake I now omit. See more in *Hist. & Antiq. Univ. Oxon.* lib. 2. p. 200 b. He had issue by his first wife, sir Benj. Thornborough Kt. and Edw. Thornborough archdeacon of Worcester, who died in 1645; and by his second named Elizab. Bayles[7] of Suffolk, sir Tho. Thornborough of Elmeley Lovet in Worcestershire Kt. &c. He had also a brother named Giles, who was subdean and one of the canons of Sarum in the latter end of qu. Elizabeth, as also rector of Orcheston S. George in Wilts, who died in 1637, leaving a relict behind him named Jane. He had also a nephew of the same name, preb. of Worcester in 1629, who dying in 1663, one Will. Owen M. A. was installed in his place 13 Feb. the same year. A little before this bishop's death, he told *his* majesty K. Ch. I. that he had outlived several that had expected to succeed him in the see of Worcester, and now, said he, I am afraid I shall outlive my bishoprick, which almost had come to pass. "There was "one Mr. Giles Thornborough, who was rector of St. "Nicholas and of the Holy Trinity in Guildford and "chaplain to the king, A.D. 1673.[8]

[Wood has omitted one of the bishop's earliest preferments. He was prebendary of Tockerington in the church of York, March 17, 1589.[9]

Sir John Harrington says that this prelate very well understood the nature of the country and inhabitants of Ireland, and adds he, 'if some others who are since gone out of this world, had been as willing as he to have reported to his majesty the diseases of that countrey and the fittest cures, it may be, it would not in long time, have needed those desperate remedies of *secundum* and *urendum*, as sharp to the surgeons oftentimes as to the patients.' The same writer relates a miraculous escape he and his family

1641.

[5] ['I would I could as well plucke out the thorne of doctor Thornburie's first marriage out of very mans conscience that have taken a scandall of his second. For my part whatsoever I think in my private, it becoms us not to judge our judges; the customes and lawes of some countries differ from other, and sometimes are changed and mended in the same, as this case of divorce is most godly reformed in ours, and as Vincentius Lirinensis saith well of St. Cyprian who had before the councell of Carthage defended rebaptizing. The author of this errour, saith he, is no doubt in heaven, the followers and practisers of it now goe to hell, so I may say of this bishop, his remarriage may be pardoned, et in hoc sæculo et in futoro, but he that shall so do again may be met with in hoc sæculo. But it was the bishop of Limbrick in Ireland and not the bishop of Bristoll in England that thus married—what? doth this lessen the scandall? I suppose it doth. For I dare affirme, that most of that diocese are so well catechised, as they thinke it as great a scandall for their bishop (yea rather greater) to have one wife as to have two, and though for lay mens marriage, their priests tell them it is a holy sacrament in them (which they count a sacrilledge in a bishop) and they conferre to them out of St. Paul τὸ μυστήριον τοῦτο μέγα ἐστίν, there is a great sacrament, yet their people and some of their peers also regard it as slightly, and dissolve it more unevirilly then if it were but a civill contract, for which they draw not onely by their bastardies and bigamies many apparent scourges of God the heavenly father, but also a peculiar pennance unto their nation of one fasting day extraordinary from their holy father the pope.' Sir John Harrington, *Briefe View of the State of the Church of England*, 1653. p. 196.]

[6] [Composed by himself.]

[7] [She died before him, and was buried at Withington, Gloucestershire. Willis, *Cathedrals*, 650.]

[8] [And another Giles Thornborough, M. A. rector of Orston George, Wiltshire, and vicar of Crowle, had the second stall in Worcester cath. He died in 1692, and was buried at Crowle. Willis, *Cathedrals*, page 669.]

[9] [Willis, *Cathedrals*, page 170.]

met with in Ireland, which account gives a curious picture of the manners of the day.—'Lying in an old castle in Ireland in a large room, *partitioned but with sheets or curtens*, his wife, children and servants, in effect a whole family, in the dead time of the night, the floore over head being earth and plaster, as in many places is used, overcharged with weight, fell wholly downe together, and crushing all to pieces that was above two foot high, as cupboards, tables, formes, stooles, rested at last upon certaine chests, as God would have it, and hurt no living creature;' which, says our author, 'I would all our bishops did know, that they might remember to keep their houses in better reparations.'

To the list of Thornborough's works we may add, *A Discourse plainely proving the evident Vtilitie and vrgent Necessitie of the desired happie Vnion of the two famous Kingdomes of England and Scotland: by way of Answer to certaine Obiections against the same. London, printed by Richard Field for Thomas Chard.* 1604, 4to. containing five sheets and an half.

This book, which has escaped the research of our author, was the first publication on the subject by bishop Thornborough, who signs himself Io. Bristol at the end of the dedication to king James. He wrote it, he says, because he was not ignorant that copies of the objections against the union 'were this tearme carried into most parts of those your majesties realmes (and I suppose also beyond the seas) which might in time without answer seeme to preiudice your maiesties honour vniustly with scandale abroade and murmure at home.' A copy, formerly bishop Barlow's, is in the Bodleian, B. 7. 13. Linc.]

"DAVID BAKER, son of Will. Baker gent. "by his wife the sister of Dr. David Lewes, judge "of the admiralty (from whom he took his Christian [4] "name) was born at Abergavenny in Monmouth-"shire on the ninth day of Decemb. 1575, bred in "school learning in Ch. Ch. hospital in London, "became a commoner of Broadgate's hall in the "beginning of the year 1590, at which time he was "observed to be naturally of a good disposition, "much inclined to virtue and piety, being both of a "good judgment and modest, tho' not altogether of "an unpassionate nature. But falling into ill com-"pany, while he was in Oxon, he got many vicious "habits, and committed many youthful disorders, "and withal fell to an utter neglect of all duties of "piety and religion, yet there remained in him a "natural modesty, whereby he was restrain'd from "scandalous impudence in sin. His father, who "was steward to the lord Abergavenny, had a plen-"tiful fortune, and his eldest son Rich. Baker was "a counsellor at law; but for this son David, "(whom we are farther to mention) he intended at "first to procure a parsonage for him, which was "the reason why he sent him to Oxon, but after, "there occurring difficulties at the time that he "should have entred upon it, his father altered his "resolution, and therefore sent for him home, where "a while he studied the law, being assisted therein "by his elder brother Richard. Afterwards he was "sent to the Middle Temple, without a degree con-"ferr'd on him in Oxon, where he applied himself "with so great attention and diligence to that "study, that several persons, and those most eminent, "not only in that profession, but in the state also, "judged him in a probable way, by his more than "ordinary capacity and skill, to come to the highest "preferments that such a profession could promise. "At this time entred into him first a doubt of the "being of God and of his providence; which after-"wards thro' worldly occasions and bad conversa-"tion, grew to be such a persuasion in him, as un-"happy souls can have, or frame to themselves, of "there being no God or Providence. In this way "he run on, seeming to have lived so as if God had "forgot him, or not thought him worth his care. "And being brought to so great a precipice, the "divine hand appeared from heaven, to rescue him "both from the danger, in which his soul was en-"gaged, and the cause thereof, which was sin, and "vicious habits contracted. The which deliverance "was indeed very wonderful, deserving to be parti-"cularly declared, for the glory of the Divine Grace "and mercy to a soul, that thought not on God. "Thus it was: After the death of his brother Ri-"chard, his father began to take delight in his com-"pany; for the enjoying whereof he took him from "the Temple into the country to himself; where "for his employment he made him recorder of "Abergavenny, and sent him often abroad to keep "courts for him, determine suits, &c. in several "places. Now it hapned that in his return from "such a journey homeward, his servant that at-"tended him, not having much regard to his "master, so far outwent him that he left him out of "sight; so that our author Baker, that had his "head full of business or other thoughts, and not "marking the way, instead of going forward, to a "ford, by which he might pass the river, he suffer'd "his horse to conduct him by a narrow beaten path, "which at last brought him to the middle of a "wooden foot bridge, large enough at first entrance, "but growing still more and more narrow, and of "an extraordinary height above the water, he per-"ceiv'd not his danger, till the horse by stopping "suddenly and trembling, with neighing and loud "snorting, gave his rider notice of the danger, "which he soon perceiv'd to be no less than present "death. To go forward or backward was impos-"sible, and to leap into the river, which being nar-"row there, was extream deep and violent, (besides "the greatness of the precipice) seemed to him, who "could not swim, all one as to leap into his grave. "In this extream danger, out of which neither hu-"mane prudence, nor indeed any natural causes

" could rescue him, necessity forced him to raise his
" thoughts to some power and help above nature:
" Whereupon he framed in his mind such an inter-
" nal resolution as this, If ever I escape this danger
" I will believe there is a God; who hath more care
" of my life and safety, than I have heed of his love
" and worship. Thus he thought, and immediately
" thereupon he found that his horse's head was
[5] " turn'd, and both horse and man out of all danger.
" This he plainly saw, but by what means this was
" brought to pass, he never could imagin. How-
" ever he never had any doubt, but that his de-
" liverance was supernatural. A deep resentment
" of so great a mercy, wrought in him a serious care
" to serve and worship God, according to that divine
" light which he had of him. So that from this
" time he resolved not only to believe God and his
" holy Providence, but also in some good way or
" other to serve him. And this was a good way to
" a right belief; the which, as yet, he did not take
" into consideration: But afterwards, by occasion
" of some R. Cath. books that came into his hands,
" he was moved to doubt of the truth of that religion,
" which formerly he had professed. And after, by
" much meditation and conference he was entirely
" convinced, that there was no safety but in the R.
" Cath. church. He was reconciled by a R. Cath.
" priest, and his conversion appeared to be most
" cordial, by many good effects, both in regard of
" himself and others. For upon the first general
" confession made by him, in order to his reconcile-
" ment, all his habitual and deep rooted vices were
" at once most miraculously even rooted out of his
" heart, and the serpent's head with that one blow
" was mortally wounded and crushed. After this
" he much desired a safe retreat into religious soli-
" tude; for the effecting whereof he consulted his
" ghostly father; who, tho' he was persuaded, that
" this proceeded from a divine inspiration, yet could
" he not give him any directions, whereby to arrive
" to his desired solitude, only he told him, that at
" London he might meet with religious persons, by
" whom he might be directed and assisted. Upon
" this advice he took a journey to London, where
" he happily met with some Benedictine fathers of
" the Cassine congregation; by whom he was en-
" couraged in his good design, and an opportunity
" thereupon offer'd him of going into Italy, with
" one of the religious fathers, who was shortly to
" repair thither, to a general chapter of their con-
" gregation, then to be assembled. Of all which
" fortunate occurrences our author Baker was very
" glad. The time being come, he set forth with
" his companion, for Italy, and being at Dover,
" ready to take shipping, he wrote to his father
" of his departure out of England, yet gave him
" no further notice of his intention, than that
" he went to travel. Having past the sea, they
" made the rest of their journey by land, to Padua;
" where he was received and admitted to the holy
" habit of religion, by the abbot of S. Justina, on
" the 27 of May 1605, he being then about 30 years
" of age, and about that time he changed his name
" from David to Augustin Baker.[1] Afterwards he
" passed his noviceship under a master very indul-
" gent to him, in regard of his corporal necessities,
" yet sufficiently severe in external matters of dis-
" cipline; altho' for the internal, he gave him no
" instructions or directions for prayer, but only con-
" tented himself with giving him the rule of S.
" Benedict, and some few other books of devotion or
" morality, and taught him some ceremonies and
" external good carriage. About that time he gave
" himself very seriously to the exercise of mental
" prayer, (meditation) for the practice of which, he,
" by the little experience he made, found how effica-
" cious and powerful helps to it, were solitude and
" silence, both which were very strictly observed in
" that monastery. But before he could really ob-
" tain it, he fell into a very great sickness towards
" the latter end of his noviceship, which yet partly
" arose from change of air and want of exercise, and
" as the physicians said was incurable, except by his
" own country air. Upon this our author Baker
" departed from Padua for England, and tho' in his
" passage his desire was to have seen and observed
" the several customs, manners, &c. of the countries
" thro' which he was to pass, by leisurely journeys,
" yet notwithstanding a certain blind impulse did
" contrarily urge him to hasten his journey; a thing
" that he often wondred at, not being able to give
" any reasonable account of it; but yet so strong it
" was, that against his settled resolution, he never
" ceased posting till he came to London; where at
" his first arrival he heard the sad news, that his
" father lay sick of an infirmity, of which he was
" never like to recover. Then he perceived that
" the aforesaid secret impulse was sent by God, as a [6]
" messenger, to hasten him, that he might assist his
" father at his death, as he did: For he reconciled
" him to the R. Cath. faith, after a confession made
" with great contrition and tears. Having buried
" his father, provided for his mother, and settled his
" own estate, as well as for the present he could, he
" returned to London, where he ordered his cor-
" respondence and reference to the monks of the
" Italian congregation, intending to retire him-
" self into solitude, to the end that he might
" more freely give himself to prayer. And fearing
" least he might be interrupted with sollicitations
" about his estate, which was in land, he sold it, and
" having so done, he made his profession of a reli-
" gious state unto the said fathers of the Italian
" congregation, to whom he gave an account of all
" his temporals. About that time came the Italian
" monks to find out and become acquainted with the
" reverend father Sigebert Bulkley, a venerable old
" religious priest, who had been received into the
" habit and order of S. Benedict by Dr. Feckenham
" the last abbot of Westminster, when the monastery

[1] [Father Austin Baker is often mentioned with great respect by dame Gertrude More in her *Spiritual Exercises*, COLL.]

"was restored by qu. Mary and cardinal Pole. "Great respect and honour did they deservedly bear "to the said father Bulkley, as being the only relique "of the Benedictine order in England. At which "time our author Baker suggested to them, that a "farther use might be made of that good old man, "by and from whom might be procured a continua- "tion and succession and induction of the said Italian "monks into the rights of the old Benedictine "monks of England (and particularly of Westmin- "ster) if the said old man would receive and admit "them: which being demonstrated by him both by "antient and modern laws and canons, Bulkley did "accordingly receive them. Many other good offices "Baker did for his Italian brethren, who indeed "found him so useful to them, that he had much "ado to obtain their good leaves to retire himself to "a solitary life, which he very much desired to do. "At length it being granted, his first retirement was "in a private lodging with a young gentleman, the "son of one of the most eminent noblemen in the "kingdom, who having been not long before recon- "ciled to the R. Cath. faith, did withal shew great "zeal to lead a retired life; in the which his desire "was to have Mr. Baker for his companion. But "this society lasted not long; for partly thro' a sus- "picion conceived by the gentleman's father, that "Mr. Baker was a priest, and the cause of his son's "being and continuing a Roman Catholic, and so "consequently of the depriving him of a fair estate "intended for him, but principally thro' the dissatis- "faction that Mr. Baker had in the conversation "and ways of the young gent. he left him, having "with admiration observed the strange, curious and "fantastical ways of devotion and spirituality prac- "tised by him; the end whereof he suspected "would be miserable, as indeed it proved in his "opinion. For in success[2] of time he became "weary not only of his devotion, but of his faith "also. At this time it was that Mr. Baker did "seriously renew his exercise of mental prayer, and "not long after retiring himself into the house of "Sir Nicholas Fortescue, he did there zealously "continue his second conversion, or attempt upon "internal prayer. Afterwards when the union of "all English Benedictine monks, out of all other "congregations, Spanish, Italian, &c. into one new "and renewed congregation was proposed, and bulls "from his holiness for that purpose promulgated, "many there were that came into the said union, "but more out of the Spanish, than the Italian con- "gregation. Our author Baker was the first of all "monks in the mission, (for he before had been "made priest and conventual of Dieulward in Lo- "rain) that accepted of the union: And being asked "by a friend what had made him so forward, all "the answer he gave was 'à Domino egressus est "sermo,' &c. the matter hath proceeded from our "Lord, neither could I do any thing beyond or "against his will. Afterwards, scil. in the beginning "of 1620, he was by the R. F. Vincent Sadler, "chief of the mission, settled in the west country in "the house of one Philip Fursden, gent. a place "where he might have all conveniences for his de- "sign of retirement and recollection. Having spent "about an year there, he retired to London, pro- "secuted his prayer, and wrot spiritual treatises and [7]
"other matters. About an year after his coming "to that place, there was an employment recom- "mended to him by the superiors of his order, "which he readily undertook and discharged, yet "so, as not to hinder or prejudice his prayer at *all*. "And altho' this employment (which was of search- "ing after and finding out records for the proving "of the antient congregation of the black or Bene- "dictine monks in England, formerly) might seem "to have been of great distraction and solicitude, "yet he, amidst all his pains taking, and running up "and down and waiting (as is unavoidable in such a "business) made his prayer and recollection his "main employment, and the other his divertisement. "In this manner spending his time till about 1624, "he was several times invited with great kindness "by F. Rudsired[3] Barlow (then president of the "English congregation) to come to Doway, and "especially for these reasons. (1) That his ab- "stracted life was not proper for the mission. (2) "That troubles were then arising upon the breach "of the Spanish match between the infanta and "prince Charles; and (3) That he did intend to "employ him in compiling *An Ecclesiastical His- "tory of England*, for which he knew he was plen- "tifully provided with materials gathered out of "antient records and MSS. &c. At first he did "not accept of this offer, but at length, being urged "by an interior impulse, he went to that place, but "finding not a convenience suitable to his mind, he "was made the spiritual director of the religious "convent of English Benedictine *dames* at Cam- "bray, (and afterwards their confessor,) where he "spent nine years to the great comfort and profit of "those dames. Afterwards he retired to Doway "again, where he brought many religious persons "from a tepid life to a fervent practice of prayer, "and drew many secular youths from their sinful "excesses to a life of devotion, and some also to a "state of religious profession. Afterwards he went "into England, settled in Holbourn near London, "carried on his meditation, solitude, mental prayer "and exercises of an internal life to the last. He "was esteemed the most devout, austere and religious "person of his order, and one that did abound, and was "more happy in mental prayer (tho' it was a long time "before he could obtain it) than any religious man

[2] (*Success* for *process* of time. So Shakspeare, *K. Henry IV*, part 2, act 4, sc. 2.

And so success of mischief shall be born,
And heir from heir shall hold this quarrel up—]

[3] [He is called father *Rudesind* Barlow in dame Gertrude More's *Spiritual Exercises*, page 37, printed at Paris, in 8vo. 1658. Colr. There is an original letter from fr. R. Barlow to sir Rob. Cotton, dated in 1623, MS. Cotton, Julius C. 3. 151.]

" (not excepted the Carthusian) whatsoever. He " was also an excellent common lawyer, and there- " fore when he lived in the houses of gentlemen, he " went under the name, (and was generally thought " by strangers, upon his usual discourse of the law " among them,) of their steward. He was also a " most admirable antiquary, well skill'd in the anti- " quities of the British church, and more especially " in the antiquities of his most renowned and antient " order of S. Benedict: For the honour and anti- " quity of which he spent much time and money in " searching records, leiger books, histories, &c. in " order for the publication of a book; but his mind " being totally bent on internal prayer, his vast col- " lections and transcripts relating to that order, were " methodized by F. Clem. Reyner and by him pub- " lished, as I shall anon tell you. The books that our " author Baker hath written are many, but none yet, " that I know, are published. The titles of which, " as many as have come to my hands, do follow.

" *An Anchor or Stay for the Spirit, preserving* " *it in Life, in all Cases of spiritual Storms, or* " *Tempests of Temptations, Fears, &c.*——In oct. " in two parts.

" *Spiritual Treatise, divided into three Parts,* " *and called A. B. C.*——In oct. approved by F. " Rudsired Barlow and F. Leander de S. Martino.

" *Discretion: Or a Treatise of Discretion, that* " *is to be used and held in the Exercises of a spi-* " *ritual Life.*——In oct. approved by the said per- " sons, 24 Dec. 1629.

" *Treatise of Confession.*——In oct. approved " by F. Rud. Barl. 17 Sept. 1629.

" *Treatise of Doubts and Calls, in 3 Parts.*—— " In oct. approved by L. de S. Mart. 12 May 1630, " and 4 April 1634.

" *The Mirror of Patience and Resignation.*—— " In oct.

" *Discourse concerning the Love of our Enemies.*

" *Discourse touching all Virtues in general.*—— " These two last are bound with *The Mirrour of* " *Patience.*

" *Spiritual Alphabet for the Use of Beginners,* " *with a Memorial for the Instructor*——in oct. " To which is added,

[8] " *The Order of Teaching.*——These two last " were approved by L. de S. Mart. 27 Aug. 1629, " and 4 Apr. 1634.

" *Spiritual Emblems: Or short Sayings with* " *their Expositions*——in oct.

" *Vox Clamantis in Deserto Animæ.*——This " book, which is written in English, is an Exposi- " tion of *Scala Perfectionis*, written by Walt. Hil- " ton. 'Tis written very neatly in a thick octavo, " for the use of the English nuns at Cambray.

" *Dicta sive Sententiæ sanctorum Patrum, de* " *Praxi Vitæ perfectæ.*——This book, which is in " oct. is distributed into centuries.

" *Directions for Contemplation, divided into four* " *Parts.*——In qu. approved 13 Aug. 1629.

" *Treatise de Conversione Morum.*——In a " thick qu. in one part.

" *Flagellum Euchomachorum: Or against the* " *Impugners or wilful Neglecters of the Exercise* " *of mental Prayer, or of the due Pursuit thereof.*[4] " In a large oct.

" *Of the Fall and Restitution of Man*——in oct.

" *Instructions for the right profitable Use of* " *mental Prayer.*——in oct.

" *A Book consisting of 5 Treatises, whereof the* " *first is against being solicitous of the Honour of* " *the House or Order, &c.*——in oct. approved 31 " October 1629.

" *An Enquiry about the Author of the Abridg-* " *ment of The Ladder of Perfection.*——in oct. " which abridgment was first written in Italian by " a lady of Milan, but published under the name " of one of the society of Jesus called F. Achilles " Galliardi.

" *Secretum sive Mysticum: Being an Exposi-* " *tion, or certain Notes upon the Mystick Books* " *called the Cloud of Unknowing.*——In two parts " in oct.

" *Treatise concerning the Apostolical Missions* " *into England*——in two parts in qu.

" *Treatise concerning Refection*——in oct.

" *Remains: or Supplements to several Treatises* " *written by himself.*

" *Rythmi Spirituales sive Canticorum Liber*—— " written in Lat. in 3 tomes in tw.

" *Treatise concerning Sickness: or how to make* " *a right Use of Sickness.*

" *The Idiots Devotions.*

" *An Account of his Life*——A breviat of this I " have seen, and from thence have spoken these " matters of him.

" *Apology for himself: or a Solution of some* " *Objections made against his Writings.* All the " before-mentioned works and others, are conserved " in 9 large tomes in folio MSS. in the monastery " of the English Benedictine nuns at Cambray. " There are lost six MS. tomes in fol. of *Eccles-* " *astical History, and other Antiquities*, collected " by the said Baker out of the best libraries and " archives; having been assisted therein by the " learned Cambden, sir Rob. Cotton, sir Hen. " Spelman, Mr. Joh. Selden, and Dr. Fr. Godwin " bishop of Hereford: to all whom he was most fa- " miliarly known. Out of these collections were " taken the materials of the *Apostolatus Benedicti-* " *norum in Anglia*, published by F. Clem. Reyner " secretary of the congregation, (having had the as- " sistance also of F. Leander de S. Martino.) As " also many of the materials of *The Church Hist.* " *of Britanny*, &c. published by Hugh alias Sere- " nus de Cressy, who before had published *Sancta*

[4] [In Peter de Neve's sale of books, 1731, was this in MS. *A spiritual Treatise intituled Funiculus triplex, or Flagellum Euchonomachorum, &c. by Father Austin Baker.* Vide *Catal.* p. 97. COLE.]

"*Sophia*, &c. extracted out of more than 40 treatises, written by our author Baker, who also made translations of most spiritual authors, whether antient or modern from Lat. into English, which are in three great folio MSS. and wrot two treatises of the laws of England, while he was of the Middle Temple; which, after his death, being left in the hands of his kinsman, F. Leander Richard a Benedictine monk, were, after his, restored to the superiors of his order, but lost or destroyed at the pillaging of S. James's house, or of the house and chappel at St. John's in Clerkenwell near London, when K. Jam. II. left England in Decemb. 1688. At length this most holy and seraphical father Aug. Baker departing this mortal life in Greys-Inn-lane in Holbourn near London, on the ninth day of August in sixteen hundred forty and one, was buried in S. Andrew's church there. He always wished that he might die without company about him, and accordingly, it seems, he did so. The day before he died he took a leaden pen, and wrot this, 'Abstinence and resignation, I see must be my condition, to my very expiration.' In the year 1633 there was a testimony given by a general chapter of the Benedictine order, in favour of his doctrine and writings; which as I find it in the breviat before-mentioned, runs thus—'That the divine calls, inspirations, inactions, influences of God's grace, joyned with the humble frequent use of the sacraments of Christ, are the most noble and sublime means to spirituality; without which to endeavour after contemplation and perfection, were to fly without wings. And that those calls, or holy lights and inspirations are always to be regarded, but chiefly in prayer and conversation with God. And that whosoever neglecteth his interior, not harkning to the interior voice or allocution of the Holy Ghost, nor labouring to direct his external observances, to tast God more sweetly, to see him more clearly, to love him more ardently, and enjoy him more intimately in his soul and spirit, can never attain to purity of intention, and the spirit of contemplation, tho' he be never so exact in external observances, and austere in corporal mortifications,' &c."

[[9] 1641.

[✠ *An Account of the Life of the venerable S. Augustin Baker, Monk of ye English Congregation of S. Benedict; who died in England, upon the 9th of August, A. Dom.* 1641. *Ætatis suæ* 68. *His happy soul rest in peace. Amen.* ✠ is in MS., in Wood's study, 8575, B. 4. Begins 'The venerable father Augustin Baker was born at Abergavenny in Monmouthshire,' &c. The conclusion is as follows: 'A certain religious priest, who was a person of note in ye mission, desired earnestly to know wherein consisted ye difference between ye spirituality, wch Mr. Baker taught, and the spirituality of others, who opposed or misliked him: and this he desired to have in writing. Mr. Baker being at that time not able to pen any thing himselfe, commended that affair to one, whom he thought able to give good satisfaction. And hereupon a little short writing was drawn up, and some differences assigned, and the paper concluded very dispatchingly: viz. That the difference was not between spirituality and spirituality, but between spirituality and no spirituality, for his adversaries did neither teach any spirituality nor required any in their subjects or disciples; only they did forbid and hinder any body to w^ds^draw themselves from under their *magisterium*. And as they now disliked any body y^t^ did betake themselves to Mr. Baker's instructions, so would they dislike any that should resort for spiritual1 information to any body else, as well as Mr. Baker.']

JOHN DAWSON, a most eminent preacher of his time, was born in Oxfordshire, particularly, as it seems, within the city of Oxon, became first of all conversant with the muses in Ch. Ch. in Mich. term 1620, aged about 15 years, took one degree in arts, and afterwards entring into holy orders was made vicar of Maidenhead in Berks, where and in the neighbourhood, he was much resorted to for his edifying preaching. After his death were published of his composition, by one H. M.

Eighteen Sermons preached upon the Incarnation of the Nativity of Jesus Christ, &c. Lond. 1642. qu. [Bodl. 4to. D. 39. Th.] The five first are on John 1. ver. 1. the four following on Joh. 1. ver. 2. and the nine following those four, are on Joh. 1. ver. 6. to ver. 14. Which learned lucubrations promise no less than what they appear; a compendious volume of divinity. He died in the prime of his years in the beginning of Septemb. in sixteen hundred forty and one, and was buried in the parish church of Cookham near to Maidenhead before-mentioned, on the seventh day of the same month. Contemporary with the said Jo. Dawson, I find another of Ch. Ch. who after he had continued in the state of M. of A. about ten years, was admitted bach. of div. 1634. but this person, who was of genteel parents in London, hath published nothing, as I can yet learn.[5] I find also one Joh. Dawson author of *Paraphrasis metrica in Proverbia Salomonis*. Lond. 1639. oct. but whether written by either of the former, or by a third, I cannot tell unless I can see the book.[6] "One John Dawson the son of a father of both "those names gent. of Okingham in Berkshire aged "17 years, was matriculated of St. Alban's hall, "May 4. 1627."

1641.

[5 [This John Dawson was perhaps the same recorded by Newcourt as incumbent of Friarne Barnet, Middlesex, which he resigned in 1663. *Repertorium*, i. 606.]

[6 [The true title is *Summa Moralis Theologiæ sive Exegesis tripartiti Operis Salomonici Metrie conscripta, nunc primum edita, Authore Johanne Dawson Clerico, e Coll. Æd. Chr. Oxon. in Artibus Mag. sacris, incumbenti apud Maydenhithe in com. Berk.* LOVEDAY. Hence it is clear that Dawson of Maidenhead was the author of *Paraphrasis in Prov. Salomonis.*]

HENRY MARTEN, son of Anth. Marten of London, son of Will. Marten of Okyngham in Berks, by Margaret his second wife, daughter of John Yate of Lyford in the said county, was born in the parish of S. Michael of Basinghaugh within the said city of London, educated in Wykeham's school near Winchester, admitted true and perpetual fellow of New coll. in 1582, took the degrees in the civil law, that of doctor being compleated in 1592, at which time he was an eminent advocate at Doctors Commons, as afterwards in the High Commission Court.[7] In 1595 he left his college, and became successively judge of the Admiralty, twice dean of the Arches, a knight, and in 1624 judge of the Prerogative in the place of sir Will. Byrd deceased. In all which offices and employments he shewed himself a most excellent civilian, the best, for ought that I know, that ever appeared in our horizon, and therefore highly venerated by all good and learned men. Towards his latter end he purchased a fair estate, mostly lying in Berks, which his ungodly son Harry squandred away. His writings were many, and by some were thought very worthy of the press, but in whose hands they are now, or whether embezled with his estate, I know not. All that I have seen are these:

[10]

Several speeches in parliament.[8] As (1) *Speech at a general Committee of both Houses*, 22 *May* 1628. [Bodl. 4to. C. 80. Th. no date, but probably printed at the time.] (2) *Sp. as to the rational Part of the Matter of a Conference had by a Committee of both Houses concerning Sovereign Power, An.* 1628. &c. In which parliament sir Henry was a burgess for the university of Oxon.

Debates touching his Majesty's Propositions, and the Duke of Buckingham, &c. An. 1628.——See in Joh. Rushworth's *Collections*, vol. 1. p. 521. 617.

Several Arguments and Discourses in Parl.——See in a book entit. *The Sovereign's Prerogative and the Subjects Privileges discussed*, &c. 3 *and* 4 *of K. Ch. I.* Lond. 1657. fol. p. 140, &c. p. 188. Besides other things, among which is his *Speech in Parl. concerning the Petition of Right.* He paid his last debt to nature on the 26 of Sept. in sixteen hundred forty and one, aged 81, and was buried in a chappel joyning on the north side of the chancel belonging to the church of his manour of Longworth near to Abingdon in Berks. Over his grave, and that of his wife, their son Harry Marten beforemention'd erected a comely monument, with an inscription thereon, the contents of which I shall now pass by for brevity's sake.

1641.

[See colonel Henry Marten's *Familiar Letters to his Lady of Delight*, 4to. Lond. 1663. Letter prefixed to the others, where it is thus said: 'You lived in Aldersgate-street, under the tuition of the then called *Blew-nos'd Romanist* your father, who was the best civilian of our horizon, and a *wiz-swinger*, as they termed him—he had but 40*l.* per ann. of his own.'—penes me. COLE.

H. Marten de civ. Lond. co. Midd. admiss. (ad coll. Nov.) 1582, Aug. 19.—LL. doctor; officialis archidiac. Berks; advocatus regius: eques auratus; cancellarius London; judex curiæ admiralitatis.*]

ROBERT BURHILL or BURGHILL received his first breath at Dymock in Glocestershire, but descended from those of his name, as I conceive, that lived at Thinghill in Herefordshire, was admitted scholar of Corp. Ch. coll. 13 Jan. 1587, aged 15 years, probationer fellow thereof 20 Mar. 1584, being then M. of A. and about that time in holy orders. At length having a parsonage conferred on him in Norfolk, and a residentiaryship in the church of Hereford, he proceeded D. of divinity. He was a person of great reading and profound judgment, was well vers'd in the fathers and schoolmen, right learned and well grounded in the Hebrew tongue, an exact disputant, and in his younger years a noted Latin poet. He was much respected and valued by sir Walt. Raleigh for his scholastical accomplishments, who finding him a person of great learning, had his assistance in criticisms, in the reading and opening of Greek and Hebrew authors, when he was composing the *History of the World*, during his confinement in the Tower of London. But let those things which he hath published, that have been taken into the hands of very learned men, speak his worth and excellency. The titles of which follow.

Invitatorius Panegyricus, ad Regem optimum de Elizabethæ nuper Reginæ posteriore ad Oxoniam Adventu, &c. Oxon. 1603. in two sh. in qu.

In Controversiam inter Jo. Howsonum & Thomam Pyum S. T. Doctores de novis post Divortium ob Adulterium Nuptiis &c. in sex Commentationes, & Elenchum monitorium distinctus. Ubi & ad excusam D. Pyi ad D. Howsonum Epistolam, quâ Libri Howsoniani Refutationem molitur, & ad ejusdem alteram Manu scriptam Epistolam ejusd. Argumenti, quâ contra Alb. Gentilem disputat, diligenter respondetur. Oxon. 1606. qu. [Bodl. 4to. Y. 2. Th. Seld.] In the general title before the second edit. of Dr. Howson's *Thesis* printed herewith, the aforesaid large title is thus abbreviated, *Theseos Defensio contra Reprehensionem Thomæ Pyi S. T. Doctoris.* The *Elenchus Monitorius* at the end, contains 4 sheets.

Responsio pro Tortura Torti contra Mart. Becanum Jesuitam. Lond. 1611. oct.

De Potestate regiâ & Usurpatione papali pro Tortura Torti contra Parellum Andr. Eudæmon-Johannis Jesuitæ. Oxon. 1613. oct.

Assertio pro Jure regio contra Martini Becani

[7] [Mr. Hen. Marten, advocate for all ecclesiastical causes. See in the latter end of *The first 14 Years of K. James I.* p. 41. WOOD, MS. note in his copy of the ATHENÆ presented in the Ashmole museum.]

[8] [See MSS. Harl. 1219, 1721, 2305, 6800.]

[9] [*Cat. Sociorum Coll. Nov. Oxon.* MS. inter cod. Rawlinson in bibl. Bodl. notat. Misc. 130, fol. 77.]

Jesuitæ Controversiam Anglicanam. Lond. 1613. oct. [Bodl. 8vo. B. 97. Th.]

Defensio Responsionis Jo. Buckridgii ad Apologiam Roberti Card. Bellarmini. printed with the *Assertio*, &c.

Comment. in difficiliora Job. MS. in two folios in Corpus Ch. coll. library. Which book Elias Wrench of the said coll. transcribed in a fair character, and put the Hebrew into Hebrew letters, which before were in Latin. At the end of the said [11] *Commentary*, in the second vol. was added, *Paraphrasis Poetica on the said Book of Job* by E. Wrench before-mentioned, born in Gloucestershire, son of Elias Wrench, if I mistake not, prebendary of Gloucester, admitted scholar of C. C. coll. 5 Jan. 1621, "*aged 16, made fellow 1630," afterward bach. of div. and in Apr. 1644 rector of Trent in Somersetshire, (by the presentation of the president and fellows of his house) where he died and was buried in the month of June 1680. Our author Burhill also wrote a book entit.

* *Afterwards fellow, batch. of div.* First edit.

Tractatus contra Monarchomachos & Hierarchomachos pro Regibus & Episcopis. MS. in the archives of Bodley's library; also

Britannia Scholastica: vel de Britannicæ Rebus scholastis Lib. 10. 'Tis a Lat. poem in qu. dedicated to sir Tho. Bodley, and is reserved as a rarity (for 'tis a MS.) in the archives of his library. The said ten books are thus entit. 1. *Heroicus.* 2. *Provincia.* 3. *Heptarchia.* 4. *Alfredus.* 5. *Neotus.* 6. *Elfleda.* 7. *Parallismus.* 8. *Itinerarium.* 9. *Benemeriti.* 10. *Foxus*, meaning Fox, founder of C. C. coll. He also published *A Sermon of Dr. Miles Smith B. of Glouc. preached at an Assize in Cirencester, on Jer.* 9. *ver.* 23, 24. At length upon the approach of the civil war in England, our author Burhill retired for quietness sake to his rectory of Northwold near to Thetford in Norfolk, where dying in the month of Octob. or thereabouts, in sixteen hundred forty and one, was buried in the chancel of the church there, on the south side, near to the entrance thereof from the church, as I have been informed by the letters of Mr. Joh. Burrel minister of Thetford, dated 3 May 1673, who also tells me therein, that 'Dr. Burhill was had in general esteem of a very great scholar, and a right worthy churchman.—That the memory of him is pleasant to those that knew him,' &c.

[Dr. Sam. Knight, archdeacon of Berks, put up a monument for Burhill in Nortwold church, and inscription, which see in my xxix vol. of *MS. Collections* (now in the British Museum) p. 213. COLE.

'Burhill was also rector of Snailwell, Cambridgeshire.]

" ROBERT ASHLEY an esquire's son, and a " Wiltshire man born, being descended from those " of his name living at Nashill in the same county, " became a gent. com. of Hart-hall 1580, aged 15 " years, and there trained up in the arts and learned " languages. Afterwards he receded to the Middle " Temple, without the honour of a degree, and being " made barrester, he was engaged and denominated " among the professors of the common law. But " finding the practice thereof to have ebbs and tides, " he applyed himself to the learning of the languages " of our neighbours, the French, Dutch, Spaniard, " and Italian, to the end that he might be partaker " of the wisdom of those nations, having been many " years of this opinion, that 'as no one soil or territory yieldeth all fruits alike, so no one climate " or region affordeth all kind of knowledge in full " measure.' At length he travelled into France, " Holland, &c. and spending some time among the " learned, and in the public libraries thereof, he re- " turned a very knowing and compleat gentleman, " lived many years in the Middle-Temple, and " honoured the commonwealth of learning with " several of his lucubrations; among which are " these:

" *A Relation of the Kingdom of Cochin-China,* " *containing many admirable Rarities and Singu-* " *larities of that Country.* Lond. 1633, qu. [Bodl. " 4to. L. 70. Art. a presentation copy from the au- " thor,] mostly, or all, taken from an Italian relation (then lately presented to the pope) of Christopher Barri, who lived certain years in the said " country of Cochin-China. He also translated from " French into Latin verse the *Uranie or Celestial* " *Muse* of Will. de Saluste lord of Bartas, printed " at Lond. 1589, in about 2 sh. in qu. dedicated to " sir Henry Unton of Wadley, knight; and from " Spanish into English; *Almansor the Learned and* " *Victorious King that conquered Spain, his Life* " *and Death,*[1] Lond. 1627. qu. [Bodl. 4to. H. 4. " Art.] printed in Spanish at Saragoza in 1603, " from the Arabian copy remaining in the Escurial, " where our author Ashley did once see a glorious " golden library of Arabian books, as he himself " confesseth: And also from the Italian into the " English tongue, *Il Davide Perseguitate, David* " *Persecuted,* Lond. 1637. oct. [Bodl. 8vo. T. 79. " Th.] originally written by marquess Virgilio Mal-

[1] [Ant. Wood is not exact in his account of one translation, viz. Almansor, &c. his Life and Death. As appears by the translator's own account in his preface to the reader.—'Amongst the rest I happened on an Arabian historie concerning the losse of Spaine by Roderigo king of the Gothes, which by commandment of king Philip the second was translated into Spanish out of the Arabian copie remaynyng in the Escurial: where I my selfe haue seene a *glorious golden librarie of Arabian bookes,* In the midst of that historie, I found a summarie collection, or observation of the life and death of a *learned Arabian king Jacob Almansor* the conquerour of Spaine'——' hauing opportunitie in my hand I thought it conuenient to giue satisfaction by translating it out of the Spanish copie which was printed at Saragoza 1603. remaynyng in that unparalleld rare librarie of the vniuersitie of Oxford, and there hence out of *the larger Historie of the Conquest of Spaine by the Moores,* (being then the subiects of his Almansor) by me excerpted and published.' WANLEY.]

" vezzi. To the impression of which, or at least
" part of it, was put a new title bearing date 1650,
" [Bodl. 8vo. A. 14. Th. BS.] with the picture be-
" fore it of K. Ch. I. playing on a harp, resembling
[12] " K. David, purposely to make all the impression
" sell off, such are the usual shifts which book-
" sellers use. This Mr. Ashley died, in a good
" old age, in the beginning of Octob. in sixteen
1641. " hundred forty and one, and was buried on the
" fourth day of the same month in the church be-
" longing to the Temples, next to the barresters
" seat, near to the cross isle, at the foot of the stone,
" which hath now, or at least had lately, inscribed
" on it, *Oblivioni sacrum*. In Apr. following there
" was an order made by the benchers of the Middle-
" Temple, that the books given by the said Ashley
" thereunto should be kept under lock and key, 'till
" a library was built."

JOHN EATON, a Kentish man born, became the first receiver of the exhibition which Rich. Blount gave to Trinity college, an. 1590, aged 15 years; took the degrees in arts, that of master being compleated in 1603. Afterwards he became a curate for several years in divers places, and at length in 1625, or thereabouts, he was made minister and preacher at Wickham Market in Suffolk, where he continued to the time of his death, being accounted by all the neighbouring ministers a grand Antinomian, if not one of the founders of the sect so called. His works are,

The Discovery of a most dangerous dead Faith. Lond. 1641. in tw. [Bodl. 8vo. E. 15. Th. Seld.]

Abraham's Steps of Faith—printed with the former.

The Honey-comb of free Justification by Christ alone, collected out of the meer Authorities of Scripture, &c. Lond. 1642, in a thick quarto, [Bodl. 4to. E. 8. Th. Seld.] published by Rob. Lancaster, who, in his epistle before it, tells us that 'the author's faith, zeal, and diligence in doing his calling; and his faith, patience, and cheerfulness in suffering for the same, were so exemplary, that they are worthy to be set forth as a pattern not only to all good people and ministers now, but even all succeeding generations,' &c. Thus he, who was one of his admirers and sect: by which we are given to understand, that he suffered much from his diocesan and others for his heterodox opinions. At length dying at Wickham Market before-mention'd in sixteen hun-
1641. dred forty and one, was there buried. In his pastoral charge succeeded one Zeph. Smith, who afterwards published *Directions for Seekers and Expectants: or a Guide for weak Christians in these discontented Times*, &c. *on Psal.* 119. *Ver.* 102. Lond. 1646. qu. and perhaps other things.

BARNABAS POTTER received his first being in this world within the barony of Kendall in the county of Westmorland, became a student in Queen's college in the beginning of the year 1594, aged 15 years. Where, after he had undergone, with some hardship, the place of a poor serving child and tabarder, he was, when mast. of arts, made fellow of the said college. Afterwards entring into holy orders, he became not only a puritanical preacher in these parts, but at Totness in Devonshire, where he was much followed by the precise party. In 1615 he proceeded in divinity, and in the year following was elected provost of his college:[a] which place he holding about 10 years, resign'd it, (being then one of the king's chaplains) and by his interest got his nephew Christopher Potter to succeed him. In 1628 he, tho' a thorough pac'd Calvinist, was made bishop of Carlisle, "by the endeavours[3] of bishop Laud:" to which being consecrated in the chappel of Ely House in Holbourn near London, on the 15th of March, had the temporalities thereof[4] given to him by the king on the 23d of the same month, in the year before-mentioned. He hath written and published,

Lectures on the sixteenth Chapt. of Genesis.—When or where printed I know not.

Lect. on the 12, 13, 14, 15, 17, 18*th Chapters of Genesis.*—Whether printed I cannot tell. He had also written *Lectures on the Plagues of Egypt from Exodus*, and *On the Beatitudes from part of S. Luke*, but are not, as I conceive, extant.

Several Sermons, as (1.) *The Baronet's Burial: Or, a Funeral Sermon at the Solemnities of that honourable Baronet Sir Edward Seymour's Burial;* [13]
on Deut. 34. *ver.* 5. Oxon. 1613. qu. (2.) *Sermon on Easter Tuesday at the Spital*, &c. This learned and godly bishop gave way to fate in his lodgings within the parish of S. Paul in Covent Garden near London, in the beginning of January in sixteen hundred forty and one: whereupon his body was buried 1641.
in the church belonging to that parish on the sixth day of the same month: At which time he left behind him a widow named Elizabeth, but whether any children I cannot tell.

[Whilst king's chaplain Potter was styled *the penitential preacher.*

He was the last bishop who died a member of parliament. *MS. Note in Mr. Heber's copy.*

Potter was born at Westmester, Kendal, Westmoreland, and there educated under a puritanical schoolmaster named Maxwell. He was afterwards called *the puritanical bishop*, and those of an opposite turn used to say in jest, that the noise of an organ would blow him out of the church.

[a] [He was chosen with the unanimous consent of the fellows, when, being at a great distance, he never dreamt of it. *MS. Note in Mr. Heber's copy.*]

[3] [See the *Hist. of the Troubles and Trial of Archb. Laud*, chap. 39, p. 309. It should be recorded also, that this advancement was procured without the knowledge of Potter himself. 'And,' says Lloyd, 'when others pressed for the place, the king said peremptorily, that Potter should have it.' *Memoirs*, p. 154.]

[4] Pat. 4 Car. 1. p. 37.

His reason for resigning the headship of Queen's was a desire of doing his duty at his benefice in the North.[5]

'He was,' says bish. Hall,[6] 'truely conscionable, pious, painful, zealous in promoting the glory of God, ready to encourage all faithful preachers, and to censure and correct the lazie and scandalous: careful of the due imposition of his hands; meek and unblameable in all his carriage.'

His character was most exemplary in every particular, and his houshold, by his precept and example, so devout, that it was called the *praying family*. Notwithstanding his office, at that time hated by many, he was beloved by all sects, and even those who refused to come to church, were happy to converse with him, because, said they, we would go with him to Heaven!

'There need no more added to his life,' says David Lloyd,[7] 'or written on his grave, than that this was the man; 1. That had been a constant preacher, and repented at his death that he had not been a more constant catechist: 2. That interceded for liberty of conscience so long for non-conformists with the king, till he saw neither the king nor himself could enjoy their own consciences; that feared the pretence of religion would overthrow the reality of it, and that the divisions in his age would breed atheism in the next.']

"WILLIAM CROMPTON, a younger son of "Rich. Crompton, an eminent counsellor at law, "was born and educated in grammar in the parish "of Leigh near Wygan in Lancashire, became a "commoner of Brasen-nose coll. on the 10th of Apr. "1617, aged 18 years, took the degrees in arts, "holy orders, and soon after became preacher of "the word of God at Little Kymbell in Buckingham-"shire. Much about that time being acquaint-"ed with Dr. Rich. Pilkington rector of Hamble-"ton in the said county, he married one of his "daughters begotten on the body of his wife the "dau. of Dr. Joh. Mey, sometimes bishop of Car-"lisle, and received from him instructions to pro-"ceed in his theological studies, and withal an in-"veterate averseness to popery or any thing that "looked that way. Thence by the persuasion of "his acquaintance Dr. G. Hakewill, he removed to "Barnstaple in Devonshire, became lecturer there, "and was much followed and admired by the puri-"tanical people of that place and in the neighbour-"hood: but his doctrine being not esteemed by "many orthodox, or as those of his persuasion say, "that he was envied by the vicar thereof, because "he was better beloved than him, he was forced "thence by the diocesan and ecclesiastical power, "and thereupon receiving *a quick call*, he removed "to Lanceston in Cornwall, where being a preacher "in the church of S. Mary Magd. he continued in "good estimation among the precise people about "four years, and then to their grief he was untimely "snatched away by death in the prime of his years. "He hath written,

"*S. Austin's Religion; wherein is manifestly proved out of the Works of that learned Father, &c. that he dissented from Popery, and agreed with the Religion of the Protestants, contrary to the slanderous Position of the Papists, who affirm, that we had no Religion before the Times of Luther and Calvin*, Lond. 1625. qu. [Bodl. 4to. C. 19. Th. BS.]

"*S. Austin's Sums: or, the Sums of S. Austin's Religion, &c. from whence may be proved, that S. Austin agreed with the Church of England in all the main Points of Faith and Doctrines, in Answer to Mr. Joh. Breerley Priest.* Lond. 1625. qu. [Bodl. 4to. C. 19. Th. BS.] These two books were written by the author at Little Kymbell, and the last was an undertaking (as a puritanical writer[8] tells us) greatly approved by K. James; for being called before his majesty as a delinquent, in delivering a false view of some of S. Austin's works, was, to the sorrow of his enemies, Dr. Laud, &c. dismiss'd with a scholar's reward. But this matter will appear in a clearer light from the *Diary of the Life of Archb. Laud*, published by Mr. Hen. Wharton 1695, wherein, p. 14, are these passages relating to this author and book. 'An. 1624, Dec. 21. Mr. Crompton 'had set forth a book called, *St. Augustin's 'Sums*. His majesty found fault with divers 'passages in it. He was put to recall some things 'in writing. He had dedicated this book to my 'lord duke of Bucks. My lord sent him to me 'to overlook the articles, in which he had recall'd 'and explain'd himself, that I might see whether 'it were well done and fit to shew the king. 'This day Mr. Crompton brought his papers to 'me. Dec. 23. I deliver'd these papers back to 'Mr. Crompton. The same day at York-house 'I gave my lord duke of Bucks my answer, what 'I thought of these papers. Dec. 31. his majesty

[5] [So says Lloyd (*Memoires*, &c. 1668.) I owe the following note to the present worthy provost of Queen's, Dr. Septimus Collinson, Margaret professor of divinity.—'Dr. Barnabas Potter was admitted of Queen's college in 1594, and was chosen provost on the 14th day of October 1616. He resigned the provostship on the 17th day of June 1626, and was succeeded in that office by his nephew Christopher Potter, B. D. who was chosen on the same day. The election was confirmed on the last day of the month by the archbishop of York.

'Barnabas Potter was not consecrated bishop of Carlisle till the year 1628. But there is no account of his having enjoyed any preferment in the North previously to his being made bishop. I am of opinion that David Lloyd was mistaken. S. C.']

[6] [*A modest Offer*, &c. Hall's Remains, 4to. 1660, page 341.]

[7] [*Memoires of those that suffered in the Civil Wars*, &c. Lond. 1668, folio, page 155.]

[8] "*George Hughes of Plymouth in his funeral sermon preached at the interment of Will. Crompton.*"

" 'sent for me, and delivered unto me Mr. Crompton's papers the second time, (after I had read them over to himself) and commanded me to correct them, as they might pass in the doctrine of the church of England.' Jan. 3. I had made ready these papers, and waited upon my lord duke of Bucks with them; and he brought me to the king; there I was about an hour and a half, reading them and talking about them with his majesty and my lord duke.'

[14]

" Mr. Crompton hath also published,

" Several Sermons, as (1.) *A lasting Jewel for religious Women, preached at Barnstaple at the Funeral of Mrs. Mary Cross*, 11 *Nov.* 1628, *on Prov.* 31. 19. Lond. 1629, &c. qu. (2.) *The Wedding-ring fitted for the Finger, preached at Barnstaple at a Wedding* 20 *July* 1630, *on Prov.* 31. 30, 31. Lond. 1630. qu.

" *Explication of the Principles of Christian Religion, comprized in the Catechism set down in the Book of Common Prayer.* Lond. 1633. oct. or tw. [Bodl. 8vo. C. 245. Th.] This was began and finished at Barnstaple in Devon. At length he giving way to fate in the beginning of January in sixteen hundred forty and one, was buried on the fifth day of the same month in the yard belonging to S. Mary Magd. church at Lanceston before-mention'd, near to the door leading thence into the chancel. Over his grave was afterwards a large tomb erected, with an epitaph thereon, now scarce legible, made by Mr. George Hughes of Plymouth, who preached the sermon at his interment on psal. 16. 10. printed at Lond. 1642. in qu. under this title, *The Art of Embalming dead Saints*, wherein are several things said relating to our author Crompton. But this I have not yet seen, and therefore have not said so largely of him, as otherwise I might have done. He left behind him a son of both his names, who was afterwards an eminent nonconformist in Devonshire, as I shall tell you hereafter."

1644.

BARTHOLOMEW PARSONS, a most laborious and frequent preacher, was a Somersetshire man born, and of the same family with fath. Parsons the Jesuit, applied his mind to academical studies in Oriel coll. in the year 1590, aged 16 years or thereabouts, took the degrees in arts, holy orders, and preached constantly for a time in these parts. In 1611 he was admitted to the reading of the sentences, being about that time vicar of Collingbourne-Kingston, and rector of Ludgarshall in Wiltshire; at which places he was much followed and admired for his hospitality and preaching. He hath written and published

Sermons, as (1.) *The Barren Tree's Doom; on Matth.* 3. 10. Lond. 1616. qu. [Bodl. 4to. P. 46. Th.] (2.) *Sermon on Psal.* 82. 6. printed 1616. qu. (3.) *First Fruit of the Gentiles; three Sermons on Matth.* 2. *ver.* 1, 2, &c. Lond. 1618. qu. (4.) *Dorcas, or a perfect Pattern of true Discipline; on Acts* 9. 36. Oxon. 1631. qu. [Bodl. 4to. S. 42. Th.] (5.) *Boaz and Ruth blessed: or a sacred Contract, &c: on Ruth*, 4. 11. Oxon. 1633. qu. [Bodl. 4to. M. 29. Th.] (6.) *Four Sermons, on Acts* 10. 1, 2. Lond. 1635. qu. (7.) *Sermon on Ephes.* 6. 12, 13. Oxon. 1637. qu. (8.) *History of Tithes: or, Tithes vindicated to the Presbyters of the Gospel; on Deut.* 33. 11. Oxon. 1637. qu. [Bodl. HH. 30. Th.] This sermon hath also this Lat. title, *Honos est Onus Levitarum.* (9.) *Sermon at the Funeral of Sir Franc. Pile, Bart. at Collingbourne-Kingston in the County of Wilts*, 8 *Dec.* 1635; *on Isai.* 57. 1, 2. Oxon. 1636. qu. [Bodl. 4to. B. 25. Th.] and others which I have not yet seen. This venerable and frequent preacher Mr. Barth. Parsons died in the latter end of February in sixteen hundred forty and one, and was buried under the south wall of the chancel of the church of Ludgarshall before-mention'd on the 27th day of the same month, as the register of that church inform'd my sometimes acquaintance Tho. Gore of Alderton in Wilts, esq.

1644.

" GEORGE CROKE son of sir Joh. Croke knt. " one of the justices of the King's-Bench (who dying " 23 January 1619, was buried in the church at Chilton near Brill in Bucks) was born of, and descended from, an antient family living at Chilton, " received some of his last grammatical education " in the free-school at Thame, when first opened for " a public use in 1575, at which time diligent instruction had made him fit for a remove to Oxon " in the year following, (as the tradition was among us; while we were instructed in the said school) " where he became a commoner or gent. com. of " Univers. coll. if one of the registers thereof may " be believed; but before he had taken a degree, he " was transplanted to the Inner-Temple, where he " employed the remaining part of his youth in the " study of the municipal law. After he had been a " barrester some years, and a counsellor of note, he " became double reader of that house, and in the " 21 Jac. I. he was made serjeant at law, and about " that time a knight. In the year following he was " constituted one of the justices of the Common-" Bench, and in the 4 Car. I. he was advanced to " be one of the justices of the King's-Bench. He " had in him a most prompt invention and apprehension, accompanied with an excellent memory; " by means whereof, and his sedulous and indefatigable industry he attained to a profound science " and judgment in the laws of the land. He was " resolute and stedfast for the truth, of great integrity, very liberal, and especially charitable, as it " appears by his building an hospital for poor people in his manor of Studley near to Beckley in " Oxfordshire, and a chappel also there near to the " manor house; both which he liberally endowed. " He hath written,

[15]

"*Arguments upon a Scire facias, brought by the King's Majesty in the Court of Exchequer against Joh. Hamden Esq; &c. touching Ship-money,* [MS. Harl. 1578, 3791, 6230.] Lond. 1641. qu. [Bodl. 4to. G. 8. Jur.] They are printed with the arguments of sir Rich. Hutton knt. one of the judges of the Common-Pleas: Which sir Richard, by the way I would have it known, was born of a genteel family[9] at Penreth in Cumberland, bred in Jesus coll. in Cambridge, and afterwards (tho' inclined to divinity) in Grey's-inn, was made recorder of York, serjeant at law, and at length one of the justices of the court of Common-Pleas (not of the King's-Bench as one[10] is pleased to say) an. 1617. He hath written "*Reports of sundry Cases, adjudged in the Time of K. James and K. Charles I.* &c. Lond. 1656, fol. [second edit. corrected, Lond. 1682, Bodl. P. 4. 13. Jur.] and dying at London, was buried in S. Dunstan's church in the West, on the 17th of Febr.[1] 1638, leaving then behind him a fair estate at Goldesborough in Yorkshire.

"Sir George Croke hath also written,

"*Reports and select Cases of Law,*——printed in three volumes. The first contains such cases and reports that were done in the reign of Q. Elizabeth.—Lond. 1661, [and 1669, Bodl. Z. 1. 11. Jur.] The second contains cases and reports in the reign of K. James I.—Lond. 1658; and the third contains cases and reports in the reign of K. Charles I.—Lond. 1657. [The second edition of these two parts, corrected, appeared in 1669. See both volumes in the Bodleian T. 12. 8, 9. Jur. There was a third edition in 1683.] All which being in folio, were written in French, but revised and published in English by sir Harbottle Grimston baronet, who had married the author's daughter, had been a burgess for Harwich in Essex, to serve in that unhappy parliament which began at Westminster 3 Nov. 1640; wherein, being a zealous puritan, he shewed himself an enemy against the bishops and episcopacy, as his printed speeches shew. Afterwards growing wiser upon the mad proceedings of the members of that parliament, and acting little or nothing in the time of the army and Oliver, was made speaker of the healing and blessed parliament which sate when K. Charles II. was restored, and soon after master of the Rolls. He died very aged (90, or thereabouts) on the 31st of Dec. an. 1684, and was buried in the church of Gorhambury in Hertfordshire; whereupon the mastership of the Rolls was bestowed on sir John Trevor. The *Reports* of sir George Croke before-mentioned were abridged by Will. Hughes in one English vol. in octavo, printed at Lond. 1665, [Bodl. 8vo. C. 29. Jur.] purposely that they might be portable and fit for novices. At length this G. Croke living to a fair age departed this mortal life in his house at Waterstock near to Thame in Oxfordshire (the manor of which he for several years before had pur-

[9] [He was second son of Anthony Hutton. See a pedigree of the family in a miscellaneous MS. vol. in the library of the dean and chapter at York. He was father of Hutton sir Richard Hutton who was killed on the king's side at Sherborne fight, and who has an epitaph by sir Francis Wortley, printed in his *Characters and Elegies.* More may be seen of the Huttons, who were of good account in Yorkshire for three or four generations, (as well genealogical as biographical) in that valuable collection of Yorkshire biography and genealogy, MS. Harl. N°. 4630. HUNTER.]

[10] "Will. Dugdale in *Chron. Serie,* at the end of *Origines Jurid.* an. 1617."

[1] Ob. 26th Febr. 1638. MORANT.]

[9] [Sir Harbottle Grimston was descended from a long liv'd family, for his great grandfather lived till he was 98, his grandfather to 86, and his father to 78, and himself to 82. He had to the last a great soundness of health, of memory, and of judgment. He was bred to the study of the law, being a younger brother. Upon his elder brother's death he threw it up, but falling in love with judge Croke's daughter, the father would not bestow her on him, unless he would return to his studies, which he did with great success. That judge was one of those who delivered his judgment in the exchequer chamber against the ship money, and sir Harbottle's father, who served in parliament for Essex, lay long in prison because he would not pay the loan money. Sir Harbottle was a great assertor of the laws, and inveighed severely against all who had been concerned in the former illegal oppression. He had excellent notions of government, and could not endure to hear preachers asserting a divine right of regal government; yet when the long parliament engaged into the league with Scotland, he would not swear the covenant: and he discontinued sitting in the house till it was laid aside. Then he came back and joined with Hollis, and the other presbyterians, in an high opposition to the Independents and to Cromwell in particular, and he was one of the secluded members that were forced out of the house. He had so great a merit in the affair of the restoration, that he was soon after, without any application of his own, made master of the Rolls. He was a just judge: very slow, and ready to hear every thing that was offered, without passion or partiality. He gave yearly great sums in charity, discharging many prisoners by paying their debts. He was a very pious and devout man, and spent every day at least an hour in the morning and as much at night in prayer and meditation; and even in the winter when he was obliged to be very early on the bench, he took care to rise so soon, that he had always the command of that time, which he gave to those exercises. He was much sharpened against popery, but had always a tenderness to dissenters, though he himself continued still in the communion of the church. His second wife was niece to the great sir Francis Bacon, and was the last heir of that family: she had all the high notions for the church and the crown in which she had been bred, but was the humblest, the devoutest, and best tempered person that ever was known. She was very plain in her cloaths, and went oft to jails to consider the wants of the prisoners, and relieve and discharge them: and by the meanness of her dress, she passed but for a servant trusted with the charities of others. When she was travelling in the country, as she drew near a village, she often ordered her coach to stay behind till she had walked about it, giving orders for the instruction of the children, and leaving liberally for that end. *MS. Note in Mr. Heber's copy.*

Sir Harbottle Grimston was buried in the chancel of St. Michael's church in St. Alban's, and not in that of Gorhambury, there being no such church. Gorhambury is a manor in the parish of St. Michael, famous for having been the residence of sir Nicholas Bacon, lord keeper, and of his son Francis, lord viscount Verulam. *Biog. Britan.* p. 2427.]

"chased) on the 15th of Febr. in sixteen hundred
1641. "forty and one, and was buried in the chancel of
"the church there. Over his grave was soon after
"an alabaster monument set in the south-wall, with
"his bust in a judge's habit, a book in one hand,
"and the other resting on a death's-head, with this
"inscription under, 'Georgius Croke Eques Aura-
"tus, unus Justiciorum de Banco Regis, judicio
"Lynceato, & animo presenti insignis, Veritatis
"Hæres, quem nec minæ nec honos allexit, Regis
[16] "Authoritatem & Populi Libertatem æquâ lance
"libravit, religione cordatus, vitâ innocuus, manu
"expansâ, corde humili pauperes erogavit: Mun-
"dum & vitam deseruit anno ætatis LXXXII,
"anno Regis Caroli XVII, annoq; Domini
"MDCXLI."

[*Le primer Charge que Sr. Geo. Croke auncient Judge del Bank R. done; Term Hill. Anno* 16 *Caroli* 1. MS. Harl. 583, fol. 64.

There are engraved portraits of judge Croke before his reports, by Vaughan, Gaywood, and White, and a small head by Hollar, early impressions of which are not commonly met with.]

GEORGE WEB, or WEBBE, a minister's son, was born at Bromham, "or (as in the *Catalogue of "the Scholars of C. C. C.*) at Salisbury" in Wilts, began to be conversant with the muses in Univ. coll. in the beginning of the year 1598, aged 17 years, admitted scholar of Corp. Ch. coll. 8 May in the year following, took the degrees in arts, holy orders, and about that time was made minister of Steple-Ashton in his native country, by the favour, if I mistake not, of the earl of Pembroke, where also he taught grammar, as he did afterwards, for a time, in Bath. In 1621 July 28, he was inducted rector of the church of S. Peter and Paul within the city of Bath, being then bach. of divinity, and three years after proceeded in that faculty. When K. Ch. I. came to the crown, he was made one of his chaplains in ordinary, and in his attendance at court he baptized his first child by the name of Charles James, 13 May 1629, which child died about an hour after. In 1634 he was made bishop of Limerick in Ireland, to which being consecrated in St. Patrick's church near Dublin on the 18th of Decemb. the same year, his rectory at Bath was bestowed on his son Theoph. Webbe, M. of A. of Merton coll. This Dr. Webbe, who sate at Limerick to the time of his death, was a person of a strict life and conversation; and had so great a command of his pen and tongue, that he was accounted the best preacher of his time in the royal court, and the smoothest writer of sermons that were then published. His works are these,

A brief Exposition of the Principles of Christian Religion, gathered out of the Holy Scriptures, for the Benefit of all that are desirous to hear Sermons, and to receive the Sacrament with Comfort. Lond. 1612. oct. [Bodl. 8vo. M. 84. Th.] dedic. to his beloved hearers and congregation of Steple-Ashton and Semington.

The Practice of Quietness, directing a Christian how to live quietly in this troublesome World. Lond. 1631, in tw. third edit.

Arraignment of an unruly Tongue, wherein the Faults of an evil Tongue are opened, the Danger discovered, and Remedies preserved, &c. Lond. 1619, [Bodl. 8vo. W. 40. Th.] &c. in tw.

Agur's Prayer: Or, the Christian Choice, for the outward Estate and Condition of this present Life, &c. Lond. 1621. in tw. [Bodl. 8vo. W. 40. Th.] It is grounded on Prov. 30. 7, 8, 9. To which are added, *The rich, and poor, Man's Prayer.*

Catalogus Protestantium. Or the Protestant's Calender, containing a Survey of the Protestant Religion long before Luther's Days. Lond. 1624. qu.

Lessons and Exercises out of Cicero ad Atticum. —pr. 1627. qu.

Pueriles Confabulatiuncvlæ: Or Children's Talk; in English and Lat.—pr. 1627. qu.

Several Sermons——They are in number at least twelve, and were all published between the years 1609 and 1619. Among them I find these following, (1) *God's Controversy with England, preached at Paul's Cross on Hosea* 4. 1, 2, 3. Lond. 1609. oct. (2) *The Bride Royal, or the Spiritual Marriage between Christ and his Church, &c. on Psal.* 45. 13, 14, 15. Lond. 1613. oct. [Bodl. 8vo. H. 22. Th.] 'Twas delivered by way of congratulation upon the marriage between the Palsgrave and the lady Elizabeth, in a serm. preached 14 Feb. on which day the marriage was solemnized, an. 1612. Seven more of his sermons were published in 1610, one in 1611, one in 1612, and another in 1616. He also translated into English, the *First Comedy of Pub. Terentius called Andria.* Lond. 1629, qu. This book is divided into two columes, the first hath the English the other the Latin. Also *The second Comedy called Eunuchus*, which is divided in columes, and printed with the former: both very useful for school-boys, and are yet used, as his two former school-books are, in many schools. What other things he hath published, I cannot yet find, nor do I know any thing else of him, only that he dying in Limerick castle in the latter end of the year [17]
sixteen hundred forty and one (being then detained 1641.
prisoner there by the Irish rebels) was permitted by them to be buried in S. Munchin's churchyard in Limerick. But before he had lain 24 hours in his grave, some of the meaner sort of rebels took up the body and searched it in hopes of finding rings or other choice things, but being frustrated, they reposed the body in the same place, as I have been informed by his son.

[There was an engraved head of Webbe by Thomas Slater, prefixed to the reprint of his *Practice for Quietness*, 1705, 8vo. and this has been copied,

in a smaller size, but better engraved,[3] by an unknown hand.]

HENRY ROGERS, an eminent theologist of his time, a minister's son, and a Herefordshire man by birth, was admitted scholar of Jesus coll. in 1602, aged 18 years, took the degrees in arts, holy orders, and soon after was cried up for a noted preacher. At length being made vicar of Dorston in his own country, and residentiary of the cath. ch. of Hereford, he proceeded in divinity. This person having several years before fallen into the acquaintance of a Yorkshire man named John Perse[4] alias Fisher a Jesuit, with whom he several times had disputes, the said Fisher did at length, without Rogers his consent, publish certain matters that had passed between them: whereupon our author Rogers put out a book entit.

An Answer to Mr. Fisher the Jesuit his five Propositions concerning Luther, with some Passages by Way of Dialogue between Mr. Rogers, and Mr. Fisher——printed 1623. qu. [Bodl. 4to. B. 51. Th.] To which is annex'd *Mr. W. C. his Dialogue concerning this Question, 'Where was the Church before Luther?' discovering Fisher's Folly.* Afterwards came out a *Reply* by Fisher or some other Roman Catholic, which made our author Rogers to publish,

The Protestant Church existent, and their Faith professed in all Ages, and by whom. Lond. 1638. qu. [Bodl. HH. 30. Th.] To which is added, *A Catalogue of Councils in all Ages who professed the same.* What other things he hath written or published I cannot tell, nor any thing else of him, only that, as his son in law hath told me, by letters, he was buried under the parson's seat in the church of Wellington about four miles distant from the city of Hereford, but when, he added not, or that he was beneficed there. Yet that he died in the time of the civil war, or usurpation, those of his acquaintance have informed me.

Clar. 1641.

"SAMUEL HARDING, son of Rob. Hard. "of Ipswich in Suffolk, became a sojourner of "Exeter coll. an. 1634, aged 16 years or there-"abouts, took one degree in arts four years after, "and wrote,

"*Sicily and Naples: or, the fatal Union, a* "*Tragedy.* Oxon. 1640. in qu. commended to the "world by the verses of Rob. Stapylton, B. A. of "S. Alban's-hall, Nich. Downey, Richard Dod-"eridge, and A. Short, bachelors of arts of Ex. "coll. Joh. Hall a civilian of S. Alb. hall, Edw. "Hall, B. A. of Ex. coll. and Sam. Hall, M. A. of "the said house, all the sons of Dr. Joseph Hall "bishop of Exeter. The said trag. was published "by P. P. without the knowledge, as was pretended, "of the author, who afterwards became chaplain to "a certain nobleman, and about the beginning, or "in the heat, of the civil war departed this mortal "life, as by Dr. Arth. Bury his contemporary I "have been informed."

Clar. 1641.

Clar. 1641.

[In the Roxburghe Catalogue No. 5022, Harding's tragedy is registered as the joint production of S. H. *and* A. B. which made me very anxious to see the play itself. This I have not been able to do, but I have been favoured by Mr. Boswell of Brazen-nose college, (who found a copy amongst Mr. Malone's valuable collection) with the following account of it, which sufficiently accounts for the mistake committed in the catalogue.

'Sicily and Naples: or the Fatall Union. A Tragedy by S. H. A. B. & C. Ex.

—— dignum est sub luce videri,
Judicis argutum quod non formidat acumen.

Oxford. Printed by William Turner, 1640. small 4to.

It is published by a friend of the author's 'against the modesty of his friend' as he tells us, in an address to the reader signed P. P. From this we learn, that it has been by some censured, but, of course, unjustly, and from Downey's commendatory verses, we find that it was never acted. The following lines are, perhaps, as good as any in the volume:

—— enjoy your best Valenzo,
Enjoy him long, may you (a happy paire)
Grow like two neighbouring roses on one stalk
Partaking mutually each other's sweetes:
Whence no rude hand approach to ravish you.
But when you are full blowne, and ripe for heaven
May you fall gently both into one grave,
There lye entombed in your owne odours.'[5]]

[3] [Granger's Biog. Hist. of England, ii. 164.]

[4] [Io. Percey, dictus Fisherus, Dunelmensis, admissus in societatem Jesu. Vid. H. Mori *Hist. Soc. Jesu,* p. 378. &c. BAKER.]

[5] [Since the foregoing text was sent to the printer, I have been obliged with the following extracts by John Philip Kemble, esq. than whom no person is a more competent judge of all relating to the English stage; a stage which he has himself elucidated by a felicity of conception, and adorned with a dignity of performance far beyond any tribute of praise or admiration in my power to offer to his distinguished abilities.

'The following lines in the first scene of the third act appear to me to be as fair a specimen of Harding's composition as any in the play.—Ferrando, the king of Naples, is leading to the altar Calantha, the daughter of the late king of Sicily whom Ferrando slew:—

Fer. Come, my Calantha, to consummate that joy,
By mutuall vows before the altar made,
Which thy return to life, to health, and reason,
Hath begun in me: those minutes which bring
Us any good, are swift and fleeting, and,
Once past, not to be recall'd: who knows
Whether heaven will still be bountiful?
(After some intervening lines to no great purpose, Calantha replies:)
Cal. These rites,
(If we may credit what our dreames fore-tell,)

ANTHONY STAFFORD an esquire's son, was born of an antient and noble family in Northamptonshire, being descended from those of his name living at Blatherwicke in that county, entred a gentleman commoner of Oriell coll. in 1608,[6] and in that of his age 17, where by the help of a careful tutor, but more by his natural parts, he obtained the name of a good scholar, became well read in antient history, poets and other authors. What stay he made in that house, I cannot yet tell, or whether he took the degree of bach. of arts according to the usual course. Sure I am that in 1609 he was permitted to study in the public library, purposely to advance his learning, having then a design to publish certain matters; and in 1623, just after the act, he was actually created M. of arts as 'a person adorned with all kind of literature.' His works are these,

[18] *Stafford's Niobe, dissolved into a Nilus: or, his Age drown'd in her own Tears*, &c. Lond. 1611. [Bodl. 8vo. S. 14. Art.] and 12, in tw.

Meditations and Resolutions, moral, divine, and political. Cent. 1. Lond. 1612. in tw. [Bodl. 8vo. S. 14. Art.]

[*Stafford's Heavenly Dogge, or:*] *Life and Death of that great Cynick Diogenes, whom Laertius stiles Canis cælestis, the Heavenly Dog*, &c. Lond. 1615. in tw. [Bodl. 8vo. S. 109. Th.]

The Guide of Honour: or, the Ballance wherein she may weigh her Actions, &c. Lond. 1634 in tw. written by the author in foreign parts.

The Female Glory: or, the Life of the Virgin Mary. pr. at Lond. with cuts 1635, in oct. This little book, pen'd in a flourishing stile, was in another impression ent. *The Precedent of Female Perfection: or, the Life*, &c. But the said book being esteemed egregiously scandalous among the puritans, who look'd upon it as purposely publish'd to encourage the papists, Hen. Burton minister of Friday-street in London did pretend to discover in his sermon entit. *For God and the King*,[7] several extravagant and popish passages therein, and advised the people to be aware of it. 'For which, and nothing 'else (as W. Prynne tells[8] us) he was brought into 'the Star-Chamber, and there censured. But on 'the contrary this popish book of Stafford's (as he 'calls it) with many scandalous passages in it were 'by the archbishop's special direction professedly 'justified, both by Dr. Heylin in his *Moderate 'Answer to Mr. Burton*[9] and by Christoph. Dow[10] 'in his' *Innovations justly charged*, and this book 'neither called in nor corrected, so audaciously 'popish was he grown, in this particular, among 'many others, &c.' See more in *Canterbury's Doome*, p. 215, 216, 217. Our author Stafford hath also written,

A just Apology or Vindication of a Book entit. 'The Female Glory,' from the false and malevolent Aspersions cast upon it by Hen. Burton, of late deservedly censured in the Star-Chamber, &c.—— Whether this book was ever published I know not: I once saw it in a quarto MS. in the library of Dr. Tho. Barlow, given to him by sir Joh. Birkenhead.

Honour and Virtue, triumphing over the Grave, exemplified in a fair devout Life and Death, adorned with the surviving Perfections of Henry Lord Stafford, lately deceased: which Honour in him ended with as great Lustre as the Sun sets in a serene Sky, &c. Lond. 1640. qu. At the end of which are divers elegies upon the death of the said lord, mostly written by Oxford men, especially those of S. John's coll. Our author A. Stafford, who was kinsman to the said lord, hath also translated from Latin into English *The Oration of Justus Lipsius against Calumny*. Lond. 1612. oct.[11] What other things he hath written or translated I know not, nor any thing else of him, only that he died, as I have been informed, in the time of the civil wars. Clar. 1641.

[*Stafford's Niobe dissolved into a Nilus*, given by Wood as the first of that author's works, is only the continuation or second part of a treatise which our biographer seems not to have been aware of. This is

Stafford's Niobe or His Age of Teares, a Treatise no less profitable and comfortable, then the Times damnable. Wherein Death's Visard is pulled off, and her Face discouered not to be so fearifull as the Vulgar makes it: and withall it is shewd that Death is only bad to the bad, good to the good. At London, printed by Humfrey Lownes, 1611, 8vo.[12] ded. to Rob. earl of Salisbury, because, says the author, 'my father was a neighbour to your father, being much obliged vnto him, and my whole family vnto yourselfe.']

Will turne to funerall obsequies; for such
This morning (when your carefull art had bound
My senses up,) fancy presented them.
Methought, I saw
Aurora from the east come weeping up,
Wrapt in night's sables, and the following day
Pac't slowly on in griefes sad livery;
The pensive winds sigh'd forth a solemn dirge,
And strove to blow our marriage tapers out:
When you, Ursini, joyn'd in the solemnitie,
I saw you look, like *Sicily's* pale ghost [*Her father's* ghost.]
Broke from the hollow caverns of the earth:
This hand, Ferrando, at each gentle touch
Mouldred to ashes; on your lip there sate
A frost, which when I tasted, straight convey'd
An icy chillnesse thorough every joynt;
The stammering priest, methought, mistooke the rites,
And, stead of those are ta'd at nuptials,
Sung a short requiem to our soules, committed
All that was left of us to the earth, our last
Cold bed.")

[6] [Wood is wrong here: Stafford was matriculated March 8, 1604, 5.]

[7] Pag. 123, 124, 125.

[8] In his book entit. *Canterbury's Doome* &c. p. 217.

[9] Page 123, 124.

[10] [A. B. Coll. Chr. (Cant.) 1616. BAKER.]

[11] P. 51, 54.

[12] [This was printed at the end of his *Meditations and Resolutions*, commencing at page 129. See it Bodl. 8vo. S. 14. Art.]

[13] [Bodl. 8vo. S. 100. Th.]

[19] [a] "THOMAS CHESHIRE, a Cheshire man "born, became a student of Bras. coll. in 1615, "aged 15 years, admitted bach. of arts 26 Oct. "1619, left the university without any other de- "gree, took holy orders, and became an orthodox "minister in London. He hath published *A true "Copy of a Sermon which was preached at S. "Paul's on the* 10 *of Oct.* 1641, *on Psal.* 148. 12. "Lond. 1641. qu. This being excepted against "by some of the factious party, the author there- "fore publish'd it to give the people satisfaction.

Claruit 1641. "He hath published two more sermons. See "*Ob. Cat.* p. 4. and 85."

JOHN BARCHAM, second son of Laur. Barcham of S. Leonard's in Devonshire (by Joan his wife dau. of Edw. Bridgman of the city of Exeter) son of Will. Barcham of Meerfield in Dorsetshire (where his ancestors had lived more than three generations before him) was born in the parish of S. Mary the Moore within the said city, entred a sojourner of Exeter coll. in Michaelm. term, 1587, aged 15 years, admitted scholar of Co. Ch. coll. 24 Aug. in the year following, probationer-fellow 21 June 1596, being then M. of A. and in orders. Afterwards, being bach. of div. he was made chaplain to Dr. Bancroft archb. of Cant. (as afterwards he was to his successor) rector and dean of Bockyng in Essex, and doctor of his faculty. He was a person very skilful in divers tongues, a curious critic, a noted antiquary, especially in the knowledge of coins, [b] an exact historian, herald, and, as 'tis said, an able theologist. He was also a strict man in his life and conversation, charitable, modest, and reserv'd in his behaviour and discourse, but above all he was remarkable for those good qualities which became a man of his profession. He hath written,

The History or Life of John King of England —which is the same that is in the *History of Great Britain*, published by John Speed, and the same which sheweth more reading and judgment, than any life besides in that history. 'Tis reported also [c] that he wrote, or at least had a chief hand in composing,

The Hist. or Life of Hen. 2. K. of Engl.—Remitted by Speed also into his said *History*. Which hist. or life, Dr. Barcham wrote (as my author [d] says) in opposition, or rather to suppress the same, written by one Boulton a Rom. Catholic, who did too much favour the haughty carriage of Thomas Becket, &c. This Boulton was the same with Edmund Boulton, [e] who wrote *The Elements of Armory*. Lond. 1610. qu. and the *Carmen gratulatorium [f] de Traductione Corporis Mariæ Reginæ Scotorum à Petroburgo ad Westmonasterium*. Dr. Barcham hath also written,

The Display of Heraldry. Lond. 1610, &c. fol. much used by novices, and the best in that kind for method that ever before was published. This book being mostly composed in his younger years, he deemed it too light a subject for him to own, being then (when published) a grave divine, chapl. to an archb. and not unlikely a dean. Wherefore being well acquainted with John Guillim an officer of arms, he gave him the copy, who adding some trivial things to it, published it, with leave from the author, under his own name, and it goeth to this day under the name of *Guillim's Heraldry*." Our author hath also published Cracknthorp's book against Marc. [20] Ant. de Dominis, and wrote a preface to it. He also wrote a book concerning coins, in MS. but where it is now I know not. Sure I am that he had the best collection of coins of any clergyman in England, which being given by him to Dr. Laud archb. of Cant. (who much desired them) they came soon after, by his gift, to Bodley's library, and are at this day repos'd in the gallery adjoining. At length our author surrending up his pious soul to him that first gave it, in the parsonage house in Bockyng before-mention'd, on the 25 of Mar. (the Annuntiation) in sixteen hundred forty and two, 1642. was buried in the chancel of the church there; over whose grave, tho' there be no memory put, yet it is contained in a book entit. *Affaniæ: sive Epigrammatum Libri tres*. Oxon. 1601. [g] He had issue by

[a] *In the second edition of these* ATHENÆ, *between the lives of Stafford and Cheshire, is a short account of* SHAKERLEY MARMION. *This, with the various readings, and some additions, has been already given in vol.* ii. *col.* 647.

[b] [He was a greater lover of *coyn* than of *money*, rather curious in the stamps, than covetous for the metal thereof. That excellent collection in Oxford library, was his gift to the archbishop, before the archbishop gave it to the university. Richer in MSS. than printed books, and richer in the skill he had by the phrase and character to fill up the defects, and guess at the meaning of a moth-eaten record, than in the possession of the paper; when the factious were admitted to look upon his rarities, they did him the kindness to suspect him of his religion, thinking that the rust of his old inscriptions cankered his soul with as old superstition. When it is in the study of antiquity, as it is in that of phylosophy; a little skill in either of them inclines men to atheism or heresie, but a depth of either study brings them about to their religion.' Lloyd, *Memoires*, page 279.]

[c] By Anon. in a book entit. *The Surfeit to A. B. C.* Lond. 1656. in tw. p. 22.

[d] Id. Anon.

[e] [See vol. i. col. 158.]

[f] MS. in bib. Cottoniana, sub Tito A. 13.

[g] [See what is said on this subject in a former part of this work, vol. ii. col. 897, 898, &c. To the editions of the heraldry there noticed, may be added two more in 1660, one published by Alexander Nowers a herald-painter, the other by Richard Blome, who set it forth again in 1679, with *Analogia Honorum; or a Treatise of Honour and Nobility*, written, as he says, by captain John Logan of Idbury, Oxfordshire.]

'{O quantum est hominum politiorum
Amicissime, quantum amicionum
Politissime, quantum et est ubique
(Barchame) ordinis optime utriusque!
Ten' tanum Charisin virum et Camænis
Quem tanti faciunt et illæ et illæ,

Anne Rogers of Sandwich in Kent his wife, George, Henry, &c. In his deanery of Bocking succeeded Dr. Joh. Gauden, but whether in the year 1642, or in the year after, I cannot be positive.

[1608, 11 Jun. Joh. Barcham S. T. B. coll. ad eccl. de Finchley, per resign. Joh. Bancroft. *Reg. Bancroft, ap. Lond.*

1610, 31 Oct. Joh. Barcham S. T. B. coll. ad preb. de Brouncewode, per mortem Rob. Harrington. *Ibid.*

1615, 29 Maii, Joh. Barcham S. T. B. coll. ad eccl. de Paglesham per mortem Ric. Langley S. T. P. *Ibid.* Et ad rect. de Lachindon 27 ejusdem mensis.

1615, 2 Jun. Benjamin Towke A. M. coll. ad eccl. de Finchley per resign. Jo. Barcham S. T. B. *Ibid.*

1617, 4 Maii, Ric. Crakanthorp S. T. P. coll. ad eccl. de Paglesham per resign. Joh. Barcham S. T. P. KENNET.]

NATHANIEL SIMPSON was born at Skypton in the county and diocese of York, admitted scholar of Trin. coll. 28 May 1616, aged 17 years, took the degrees in arts, became fellow of the said house 1630, and the year after bach. of div. He hath written

Arithmeticæ Compendium. printed 1622. oct. The beginning of which is 'Arithmetica est scientia bene numerandi,' &c. It was composed purposely for the use of the juniors of the said coll. but so scarce it is now, that I could never see but one copy. This Mr. Simpson died in Octob. (on the same day that
1642. Edghill fight hapned) in sixteen hundred forty and two, and was buried in Trinity coll. chappel. I have been informed by some of his contemporaries, that he had not only enlarged that *Compendium*, but had other things of that nature lying by him fit for the press.

GABRIEL RICHARDSON, a minister's son and a Lincolnshire man born, was initiated a student in Brasen-nose coll. 1602, made fellow of it 1607, being then bach. of arts. The next year he proceeded in that faculty, took the sacred function upon him, and at length became bach. of divinity. This person, who was admirably well read in histories and geography, hath put out a book much valued by learned men, entit.

The State of Europe, in 14 Books, containing the History and Relation of the many Provinces thereof, &c. Oxon. 1627. fol. He had lying by him several volumes of MS. of his own writing, containing the state of other parts of the world; but coming into the hands of a careless person called Dr. Hen. Bridgman, he neglected, if not mutilated them, to the great injury of the author, who dying on the last day of Decemb. in sixteen hundred forty and two, was the next day (being New Years day) 1642.
buried in the church of S. Mary the virgin within the university of Oxford.

Quanti nec faciunt suos ocellos,
Seu quid charius est vel hiis, vel illis;
Tanti næniolas Carolianas,
Scissas, quisquiliasque, lappulasque,
Meratum tineasque inepliarum
Ten' tanum facere, et probare talem?
Ite, ite ô criticum severiorum
Putidissima gens et invenusta;
Ite et grammaticum molestiorum
Pædagogica plebs et inficeta;
Ite, et næniolas Carolianas
Dirum rodite, carpite, atque in illas
Verba fingite viliora longe
Scissis, quisquiliisque lappulisque
Meratum tineisque inepliarum,
Vos ego moror atque vestra morus,
Hilum! Centuriaare mille vestrum?
Vos moros moror atque vestra; quin mi
Pro multis Plato millibus sit unus. Sig. I 3.]

FRANCIS KINASTON son of sir Edw. Kinaston Kt. was born of, and descended from, an antient and genteel family of his name living at Otely in Shropshire, became a gent. com. of Oriel coll. under the tuition of Joh. Rouse alias Russe in 1601, and in that of his age 14, took one degree in arts, and then left the university for a time without completing that degree by determination, being then more addicted to the superficial parts of learning, poetry and oratory, (wherein he excell'd) than logic and philosophy. Afterwards he went to Cambridge, studied there for some time, was made master of arts, and in 1611 returned to Oxon, where he was incorporated in that degree. Thence he went to the court, where being esteemed a man of parts, had the honour of knighthood confer'd upon him in 1618, and afterwards was made esquire of the body of K. Ch. I. This is the person who being every way accomplish'd, was made the first regent of the college or academy called *The Museum Minervæ*, an. 1635, and therefore worthily stiled by a polite and quaint* gentleman, Palladii Patrimæque virginis Protomystes. The first members of the said [21]
coll. were Edward May, Tho. Hunt, Nich. Phiske, Joh. Spiedel, Walt. Salter and Nich. Mason, stiled also by the said person flamines Deâ pleni & mystici, artium liberalium roris promicondi. Our author Kinaston did draw up and publish,

The Constitutions of the Museum Minervæ†. Lond. 1636. qu. and translated from English into Lat. Jeff. Chaucer his *Troilus and Cresseid* which he entit. *Amorum Troili & Creseidæ Libri Duo priores Anglico-Latini*. Oxon. 1635. qu. [Bodl. 4to. H. 24. Art.] Which being beheld as an excellent translation, was usher'd into the world by 15 copies of verses made by Oxford men, among whom

* Sir Joh. Borough in his book ent. *Impetus juveniles, et Epistolæ*, p. 136.

† [*De Licentia speciali Francisco Kinaston Militi pro Erectione Domus sive Collegii pro Institutione Juvenum Nobilium in Artibus liberalibus*. Rymer, *Fœdera*, xix. 638, &c.]

are W. Strode the orator, Dudley Digges and Sam. Kinaston of All-s. coll. Tho. Gawen of New coll. Maur. Berkley, Will. Cartwright, both of Ch. Ch. &c. Our author and translator having performed other things, which I have not yet seen, gave way to fate in sixteen hundred forty and two, or thereabouts, and was, as I suppose, buried at Oteley. This is the person also who by experience falsified the alchymist's report, that a hen being fed for certain days with gold, beginning when Sol was in Leo, should be converted into gold, and should lay golden eggs; but indeed became very fat.

1642.

[The said sir Francis Kinaston wrote also—1, *Leoline and Sydanis, a poetical Romance.* Lond. 1646, 4to. This romance contains much of the fabulous history of Mona, Wales and Ireland, and (bating that it is now and then a little obscene) is poetical enough. 2. *Cynthiades: Sonnets to his Mistresse.* Printed with the former. In the preface he boasts of having by him many pieces of real and solid learning ready written for the press; and apologises for exposing the trifle to the world in his old age, says, that many older men than he wear love-locks, agnoscit veteris vestigia flammæ, but those fires are now raked up in embers, his couvre-feu bell being already rung, &c. N. B. He wrote thus in 1646, whereas Wood thinks he died in 1642. Peck.[1]]

[1] [The poem quoted by Peck I have never seen; but Ellis, in his *Specimens*, vol. iii. page 265, quotes an edition dated in 1641, and a very accurate writer in the *Censura Literaria*, vol. ii. page 303, records the book as printed in 1642. *Leoline and Sydanis. An heroick Romance of the Adventures of amourous Princes: together with sundry affectionate Addresses in his Mistresse under the Name of Cynthia. By sir F. K.* Lond. 1642, 4to.

I am sorry to be compelled to give a specimen of Kynaston's poetry at second hand, but I know not where to obtain a sight of the original volume.

To *Cynthia*, on concealment of her beauty.

Do not conceal thy radiant eyes,
The star-light of severest skies;
Lest, wanting of their heavenly light,
They turn to chaos endless night.

Do not conceal those tresses fair,
The silken snares of thy curl'd hair;
Lest, finding neither gold nor ore,
The curious silk-worm work no more?

Do not conceal those breasts of thine,
More snow-white than the Apennine;
Lest, if there be like cold and frost,
The lily be for ever lost!

Do not conceal that fragrant scent,
Thy breath, which to all flowers hath lent
Perfumes; lest, it being suppress,
No spices grow in all the east!

Do not conceal thy heavenly voice,
Which makes the hearts of gods rejoice;
Lest, music hearing no such thing,
The nightingale forget to sing!

Do not conceal, nor yet eclipse
Thy pearly teeth with coral lips;
Lest that the seas cease to bring forth
Gems which from thee have all their worth!

Do not conceal no beauty, grace,
That's either in thy mind or face;
Least vertue overcome by vice
Make men believe no paradise.]

PETER SMART, a minister's son of Warwickshire, was born in that county, educated in the college-school at Westminster, became a batler of Broadgate's hall 1588, aged 19 years, and in the same year was elected student of Christ Church, where he was esteemed about that time a tolerable Latin poet. Afterwards taking the degrees in arts, he entred into orders, became chaplain to Dr. W. James bishop of Durham, who not only conferr'd upon him a prebendship in that church,[2] but also the parsonage of Bouden, and was the chief instrument of promoting him to be one of his majesty's high commissioners in the province of York. But this person being factiously* given, took occasion in 1628 to preach against certain matters, which he took to be Popish innovations, brought into the church of Durham by Mr. John Cosin[7] and his confederates, as copes, tapers, crucifixes, bowing to the altar, praying towards the east, turning the communion table of wood, standing in the middle of the choir, into an altar-stone railed in at the east end thereof," &c. But this his sermon or sermons, preached several times to the people, being esteemed seditious, and purposely made to raise commotions among them, he was first questioned in the high commission court at Durham, then brought into the commission court at Lambeth, and at length transmitted thence to the high commission at York: where for his said seditious sermon or sermons, and his refusal to be conformable to the ceremonies of the church, he was deprived of his prebendship and parsonage, degraded from his ministry, fined 500*l.* and imprisoned many years. At length when the long parliament began, he, upon petition and complaint was freed from his prison in the King's-bench, (where he had continued above eleven years) was restored to all he had lost, (tho' he enjoyed them but a little while) had reparations made for his losses, and became a witness against archbishop Laud when the presbyterians were sedulously raking up all things against him, in order to

puritannically, first edit.

[2] [Dec. 30, 1609, he was collated to the sixth, and July 6, 1614, removed to the fourth, stall. Willis, *Cathedrals*, (Durham) pages 266, 268.]

* [From Wood's own MS. correction it appears he intended it should have stood thus—' being puritannically and factiously given'—&c. See his MS. note in Ashmole's Museum.]

[7] [See Dr. Cosin's answer to the charge foregoing in Dr. Heylin's *Examen*, p. 284, &c. 290. 1. Baker.]

* [This sermon was preached July 7, 1628, and printed 1640. He wonders at the presumptuous boldness of him—who about 11 years ago, upon the death of the late bishop, before we had another—took upon him to alter the situation of the communion-table, turned into an altar. p. 35. Baker.]

bring him to his tryal. Our author Smart hath written and published

The Vanity and Downfal of Superstition and Popish Ceremonies, in two Sermons in the Cathedral Church of Durham, preached in July 1628, *on Psal.* 31 *part of the* 7 *Verse*———They were twice printed in that year,[9] one impression whereof was at Edinburgh. [Bodl. 4to. P. 44. Th.]

A brief, but true, historical Narration of some notorious Acts and Speeches of Mr. John Cosins, and some other of his Companions, contracted into Articles.[1]

Various Poems in Lat. and Eng.———These, which are called in one or more auction catalogues *Old Smart's Verses*, I have not yet seen, nor other
[22] 1642. matters of his composition. He departed this mortal life in sixteen hundred forty and two, or thereabouts, having several years before been the senior prebendary of the church of Durham, leaving then behind him this character given by the presbyterian, that he was a godly and judicious minister, and a zealous enemy against superstition and the maintainers thereof. Also that he was the protomartyr of these latter days of persecution, &c. "He was living in "the year 1644, when he was one of the witnesses "against archbishop Laud at his tryal."

[See Mr. Peter Smart's *Petition, Articles, &c. with a Treatise of Altars, Altar-furniture, Altar cringing, &c.* 1629; class F 5, 50.

Septuagenarii Senis itinerantis Cantus Epithalamicus. Dat. Feb. 16, 1643, ætatis 76. Vester in Christo et ecclesiæ minister, Petrus Smartus, in which year he was yet living.

Dec. 20, 1645, he (P. S.) has the sequestered rectory of Bishops-Stoak, Southt. given him.

He lived to the year 1648, October 30, as appears from a letter of that date, under his own hand.[2] BAKER.]

"ROWLAND VAUGHAN was born of, and "descended from, an antient and genteel family "living in Montgomeryshire, was educated for a "time in this university, particularly, as it seems in "Jesus coll. but left it without a degree, and retiring "to his patrimony spent his time in virtuous em-"ployments, and not in the brutish pleasures which "several country gentlemen delight in and follow. "He hath translated from English into Welsh, "(1) *The Practice of Piety*, which he entitled *Yr* "*Ymafer odduwioldeb: yn cyfarwyddo dyn i ryn-*"*gu bodd Duw*, &c. Lond. 1656. oct. which is the "second or third edit. (2) *The Catechism of Dr.* "*Ja. Usher Archbishop of Armagh*, which he entit. "*Prif fannau Crefydd Gristnogawl a Llwybreid-*"*diad byr or Athrawiath o honi.* Lond. 1658. oct. "This person, who was an excellent linguist, and a "renowned poet, as several of his compositions shew, Clar. 1642.
"was living when the grand rebellion broke out; "but whether he was in being when archb. Usher's "*Catechism* came out in Welsh I cannot tell. One "Rowl. Vaughan was matriculated as a member of "Jesus coll. and a Glamorganshire man, born in "1591, aged 18 years, but he being matriculated as "a plebeian's son, I do not take him to be the same "with Rowl. Vaughan the translator, because he "was an esquire's son, wrote himself esquire, and "was a native of Montgomeryshire, as I have been "informed by Dr. Mich. Roberts sometimes prin-"cipal of Jesus college, who knew the man and was "acquainted with him."

ALEXANDER GILL, son of A. Gill mentioned among the writers under the year 1635, was born in London, particularly, if I mistake not, in S. Ann's parish, became a commoner of Trin. coll. in the beginning of the year 1612, and in that of his age 15, exhibited to in his studies by the society of mercers in London, took the degrees in arts, became an usher under his father in S. Paul's school, and under Tho. Farnabie the famous schoolmaster in Goldsmith's-Rents; under both which, he spent more than ten years. I find one Dr. Gill to have been master of Okeham school in Rutlandshire, but whether the same with our author, who was of an unsettled and inconstant temper, I know not. At length, after many changes, rambles, and some imprisonments, he succeeded his father in the office of chief master of S. Paul's school, an. 1635, and in the latter end of the next year took the degree of doct. of divinity, being then accounted one of the best Latin poets in the nation. In 1640 he was removed from the said school, with an allowance of 25*l.* per an. allotted to him in requital of it: whereupon he taught certain youths privately in Aldersgate-street in London, to the time of his death. His works are

Arithmeticorum Ἀναμνήσις. Printed at the end of N. Simpson's book called *Arithmeticæ Compendium*, 1623. oct.

Panthea. In honorem illustriss. spectatiss. omnibus Animi Corporisque Dotibus instructiss. Heroinæ, qua mihi in Terris, &c. Printed in one sheet in qu.

A Song of Victory, upon the Proceedings and Success of the Wars undertaken by the most puissant King of Sweeden.[3] Lond. 1632. qu.

[9] [A Sermon preached in the Cathedral Church of Durham July 27, 1628, by Peter Smart. Printed in the year 1640; penes W. K. KENNET.]

[1] [This *Narration*, is printed at the end of the Sermons. MORANT.]

[2] [It is probable that Smart died in 1652, (instead of 1642) when he would have been 85 years old. See the English *Life of Dr. John Barwick*, Lond. 1724, page 290, note m.]

[3] [*In the first edition Wood made a mistake, in supposing that this poem was also written in Latin, and then translated by W. H. which applies to the following article only. This mistake, afterwards corrected, was not worth pointing out; and it is now done merely for the sake of preventing any doubts as to the fidelity of the collation made for the present edition.*]

" ΕΠΙΝΙΚΙΟΝ *de Gestis, Successibus, et Victoriis* " *Regis Sueciæ in Germania, An.* 1631. Lond. in " qu. This was also Englished and explained with " marginal notes by W. H. under this title. *A* " *Song of Victory.*"

ΠΑΡΕΡΓΑ, *Sive Poetici Conatus, ab aliquammultis antehac expetiti,* &c. Lond. 1632. in 5 sheets in tw.

Elegy on Thom. Earl of Strafford beheaded on Tower-hill May 12 *an.* 1641.——Besides these I have also seen a MS. book of verses of his composition, made on these subjects following (1) *Sylva Ducis,* made 1629, afterwards remitted among his poems in *Poetici Conatus.* (2) *Suadus Ren. An.* 1631. (3) *In ejus Obit.* 1632. (4) *Annivers.* 1633. (5) *Annivers.* 2. *An.* 1634. (6) *Ann.* 3. 1635. (7) *In Eadem Wallest.* 1634. (8) *Arx Skinkiana,*[4] 1635. (9) *In Navarr. Reg.* (10) *Coopnelli Cingulum,* 1629. (11) *Ad eundem,* 1629. (12) *Epitaphium Rich. Pates,* 1633. This Rich. Pates was a master commoner of Trin. coll. who dying in that year, had a long epitaph in prose set over his grave in the parish church of S. Mary Magd. within the north suburb of Oxon. (13) *In Obitum Gulielmi Paddy Eq. Aur. et M. D.* (14) *Ad D. Christoph. Yelverton.* (15) *In Obitum Edw. Vaughan,* 1637, &c. At length after our author Gill had made many rambles in this world, he did quietly, yet not without some regret, lay down his head and dye, towards the latter end of the year sixteen hundred forty and two, and was buried in the church of S. Botolph without Aldersgate in London. His successor in St. Paul's school was Joh. Langley, sometimes master of the college school in the city of Glocester, as I have elsewhere told you.

[23]

1642.

[On Friday sennight were censured in the Star Chamber Alex. Gill B. D. at Oxford, and usher in Paul's school under his own father—for saying in Trinity coll. that our king was fitter to stand in a Cheapside shop, with an apron before him, and say *What lack you?* than to governe the kingdome—2. that the duke was gone down to hell to meet K. James there—3. for drinking a health to Felton, saying, he was sorry Felton had deprived him of the honour of doing that brave action, &c. His censure was to be degraded both from his ministrie and degrees taken—to lose one eare at London and the other at Oxford, and to be fined at 2000[lb] &c. In a letter from Mr. Joseph Meele to sir Martin Stuteville, dated Chr. coll. Nov. 15, 1628. *MS. Harley.*

Gill is degraded, but for the fine and corporal punishment, there is obtained a mitigation of the first, and a full remission of the latter, upon old Mr. Gill the father's petition to his majestie, which my lo. of London seconded for his coat-sake, and love to his father. Chr. coll. Nov. 22, (1628) Joseph Mead. *MS. Harley.* BAKER.

[4] [A copy in MS. in the Bodleian, with the following title: *Skinkiana, sive Gratulatoria Batavis dicata ob Res feliciter gestas.* A°. 1635. MSS. Rawl. *Misc.* 398. fol. 100.]

I take this opportunity of correcting an error in the second volume, col. 598, where I have printed some lines ' Vppon Ben Jonson's Magnettick Ladye,' conceiving them to have been written by Alexander Gill sen. whereas they were certainly the production of his son. From the same MS. page 188, I now give a few lines of

An Elegie uppon the Death of Mrs. Penelope Nowell, Daughter to the Lo. Vicount Camden.

How fast my greues come on; how thick a shoole
Of sorrowes rush uppon this frighted soule!
Was't nott enough my deare Amintas late
Was taken from mee by to early fate?
Was't not enoughe that on braue Sweden's horse
My muse astonnisht pinn'd her mournefull verse;
Butt thou, blest saint, before wth carefull heede
My wounds were healed, makest them a fresh to bleed,
And in my sorrowes claimes as large a share
As thy rare beauty and thy vertues were—]

" SYDNEY GODOLPHIN, second son of sir " Will. Godolph. of Godolphin near to Helston in " Cornwall, was born there in 1610, became a com- " moner or sojourner of Exeter coll. in the begin- " ning of the year 1624, continued there about 3 " years under a careful and excellent tutor, and " then went to one of the inns of court, and after- " wards, if I mistake not, travelled beyond the seas. " In the beginning of the year 1640 he was elected " burgess for Helston before-mention'd, to serve in " that parl. which began at Westm. 13 Apr. the " same year, and again for the same place to sit in " that unhappy parl. which began on the 3 Nov. " following, where shortly after he was posted, up " for one of the Straffordians, because he took part " with the most noble and conspicuous Tho. earl of " Strafford against a predominant party in the house " that were eager to take away his life. But upon " the king's setting up his standard, he left the par- " liament in their high and most desperate proceed- " ings, retired to his own country to do his majesty " service; and being engaged against the rebels with " one Mr.—— Martin of Devonsh. and others of " less note, he was unfortunately slain by his too va- " liantly entring upon them in Chagford in the said " county, before the passages were gained and they " scatter'd. He was a person of excellent parts, of " an incomparable wit and exact judgment, did love " Hobbes of Malmsbury in some respects and ex- " hibited to him, and was intirely beloved by him, " who not undeservedly gave[5] him this character, " after he had unexpectedly received a legacy from " him of 200*l.* ' There is not any virtue that dis- " poseth a man, either to the service of God, or " to the service of his country, to civil society, or " to private friendship, that did not manifestly ap- " pear in his conversation, not as acquired by ne- " cessity, or affected upon occasion, but inhe-

[5] In his preface to the *Leviathan.*

" 'rent and shining in a generous constitution
" 'of his nature'—In another place[6] also the said
" author Mr. Hobbes speaks thus of him: I have
" 'known clearness of judgment, and largeness of
" 'fancy, strength of reason and graceful elocution;
" 'a courage for the war, and a fear for the laws;
" 'and all eminently in one man; and that was my
" 'most noble and honour'd friend Mr. Sydn. Go-
" 'dolphin, who hating no man, nor hated of any,
" 'was unfortunately slain in the beginning of the
" 'late civil war, in a public quarrel, by an undis-
" 'cerned and undiscerning hand, &c.' Thus Mr.
" Hobbes: to which I shall add what a noble[7] au-
" thor saith of him, and Mr. Godolphin thus. 'And
" 'I would be very willing to preserve the just tes-
" 'timony, which he (Hobbes) gives to the memory
" 'of Sydn. Godolphin, who deserved all the elogy
" 'that he gives of him, and whose untimely loss in
" 'the beginning of the war, was too lively an in-
" 'stance of the inequality of the contention, when
" 'such inestimable treasure was ventured against
[24] 'dirty people of no name, and whose irreparable
" 'loss was lamented by all men living who pre-
" 'tended to virtue. But I find my self tempted to
" 'add, that of all men living, there were no two
" 'more unlike than Mr. Godolphin and Mr.
" 'Hobbes, in the modesty of nature or integrity
" 'of manners, and therefore it will be too reason-
" 'ably suspected, that the freeness of the legacy
" 'rather put him in mind of that noble gentleman
" 'to mention him in the fag-end of his book very
" 'improperly, and in a huddle of many unjusti-
" 'fiable and wicked particulars, when he had more
" 'seasonable occasion to have remembred him in
" 'many parts of his book,' &c.[8] The said Mr.
" Godolphin, who was an eminent poet of his time,
" hath written,

" Various Poems—Some of which are printed in
" several books, as *An Elegy on Dr. Joh. Donn, a*
" *Song on Tho. Killigrew and Will. Murrey*, &c.
" And translated into English verse, *The Passion*
" *of Dido for Æneas, as it is incomparably exprest*
" *in the fourth Book of Virgil.* Lond. 1658. oct.
" This being done (all but a very little) by our in-
" comparable author as well for virtue as wit, was
" perfected, compleated and published by Edmund
" Waller of Beconsfield in Bucks, esq; of whom
" having now a just occasion to make mention, I
" shall give you some minutes of him by and by;
" and in the mean time tell you that Syd. Godol-
" phin was buried in the chancel of the church of
" Okehampton, a market town in Devonsh. on the
" tenth day of Febr. in sixteen hundred forty and 1644.
" two; whose adieu Mr. Hobbes[9] will give you
" thus,

" Thou'rt dead, Godolphin, who lov'dst reason true,
" Justice and peace; soldier belov'd, adieu!"

" Mr. Godolphin left several copies of verses be-
" hind him, worthy (as I have been inform'd) of
" the press, which afterwards came into the hands
" of a gent. called Davies, who married his sweet-
" heart Mrs. Berkley, sister to Charles vicount
" Fitzharding. As for Edm. Waller who was one of
" the famed poets of the late times, and whose name
" will ever be clear to all lovers of the muses, was
" born, as I have been informed by his antient ac-
" quaintance, at Winchmore-hill in the parish of
" Agmundesham commonly Amersam in Bucks, on
" the 13 of March 1606, but descended from the
" genteel family of his name, which lived at Groom-
" bridge in Kent, mostly educated in grammaticals
" under one Dobson minister of Great Wycombe
" in the said county, (who had been educated in
" Eaton school) and afterwards in academicals in
" King's coll. in Cambridge,[1] (as I have been in-
" formed by his said acquaintance) where his geny

[6] In his *Review and Conclusion of the Leviathan*, p. 390.
[7] Edw. earl of Clar. in his *Brief View and Survey of Mr. Hobbes's Leviathan*, Oxon. 1676, p. 319. 320.
[8] [Lord Clarendon's own character of him now follows: —He was a younger brother of Godolphin, but by the provision left by his father, and by the death of a younger brother, liberally supplied for a very good education, and for a chearful subsistence, in any course of life he proposed to himself. There was never so great a mind and spirit contained in so little room; so large an understanding, and so unrestrained a fancy, in so very small a body: so that the lord Falkland used to say merrily, that he thought it was a great ingredient into his friendship for Mr. Godolphin, that he was pleased to be found in his company, where he was the properer man; and it may be, the very remarkableness of his little person, made the sharpness of his wit, and the composed quickness of his judgment and understanding, the more notable. He had spent some years in France and in the low Countries, and accompanied the earl of Leicester in his ambassage into Denmark, before he resolved to be quiet, and attend some promotion in the court; where his excellent disposition and manners, and extraordinary qualifications, made him very acceptable. Though every-body loved his company very well, yet he loved very much to be alone, being in his constitution inclined somewhat to melancholy, and to retirement amongst his books; and was so far from being active, that he was contented to be reproached by his friends with laziness; and was of so nice and tender a composition, that a little rain or wind would disorder him, and divert him from any short journey he had most willingly proposed to himself; insomuch, as when he rid abroad with those in whose company he most delighted, if the wind chanced to be in his face, he would (after a little pleasant murmuring) suddenly turn his horse, and go home. Yet the civil war no sooner begun (the first approaches towards which he discovered as soon as any man, by the proceedings in parliament, where he was a member, and opposed with great indignation) than he put himself into the first troops that were raised in the West for the king; and bore the uneasiness and fatigue of winter marches with an exemplar courage and alacrity; until by too brave a pursuit of the enemy into an obscure village in Devonshire, he was shot with a musket, with which (without saying any word more than *Oh God, I am hurt!*) he fell dead from his horse; to the excessive grief of his friends, who were all that knew him, and the irreparable damage of the public. *Life of Edw. Earl of Clarendon*, edit. folio, p. 24.]
[9] In his own life, printed in English, p. 17.
[1] [Edmundus Waller coll. Regal. conv. admissus in matriculam acad. Mar. 22, 1620. BAKER.]

" and early inclinations to poetry were by his tutor " and others observ'd. Afterwards he became one " of the first refiners of the English tongue, was " highly valued at court before the civil war began, " and much respected by Ben. Johnson, Lucius " lord Falkland, Syd. Godolphin, Hobbes of Malmes- " bury, &c. and afterwards by Abr. Cowley. He " was once, if not twice, a burgess to serve in par- " liam. in the reign of K. Ch. I. was a member of " the long parl. where speaking several speeches, " were afterwards printed and greedily bought up. " In the latter end of the year 1642 he was one of " the commissioners appointed by the parl. to pre- " sent their propositions for peace to his maj. at " Oxon; where arriving and kissing the king's hand " at Ch. Church, his maj. took more notice of, and " spoke more kindly to, him (Mr. Waller) than to " any of the rest; the reason of which was soon " after known. In 1643, he was deeply engag'd in " the royalists plot for the reducing of London and " the Tower to the service of his majesty; but the " plot being discover'd, he was taken and impri- " son'd, and had certainly gone to pot, had he not " received a reprieve from Rob. earl of Essex gene- " ral of the parl. forces. However Nath. Tomkyns " and Rich. Chaloner, who were also engaged in " that plot, suffered death by hanging on the 5th " of July in the same year. After he had continued " a prisoner about an year, and had paid a fine of " ten thousand pounds to the parl. (which made him " sell part of his land) and thereupon pardon'd, he " travelled into France and elsewhere; and at his " return sided, as it seems, with the men then in " power; and when Oliver was made lord protector, [23] " he wrote and published a panegyric on him. When " K. Ch. II. returned, he was kindly received by " him, and no man's conversation was more desired " at the court than his. In 1661 he was elected " burgess for Hastings in Sussex to serve in that " parliament which began at Westminster on the " 8th of May the same year. Josepha Maria, call'd " by some Maria Beatricia, duchess of York, (after- " wards queen) took much delight in his company, " and laid her commands upon him to write, which " he accordingly did, to her great liking. Upon the " death of Dr. R. Allestrie, he put in for the pro- " vostship of Eaton coll. in the latter end of 1680, " (as he had done before, after his majesty's restora- " tion) but lost it to the regret of him and his rela- " tions. At length having liv'd to a fair age, died " on the 20th of October 1687, and was buried in " the yard belonging to the church of Beconsfield " before-mention'd, near to the graves of his grand- " father and grand-mother, and of his father Rob. " Waller, and his mother Anne Hamden (by which " last he became related to Oliver Cromwell the pro- " tector)[a] and others of his name and family. The " graves of all whom (which are S. W. of the church) " are compassed about with a frame of timber, like " to a pound, and in the middle of it grows a wal- " nut-tree, (the crest belonging to the arms of his " family) which in summer shades the place. Soon " after his death were published *Poems to the Me-* " *mory of that incomparable Poet Edm. Waller,* " *esq;* Lond. 1688. qu. written by several hands. " This most celebrated person hath extant *Poems*

[a] [The Wallers are originally of Spendhurst, in Kent. Rich. Waller of that place, esq. took Cha. duke of Orleans, prisoner at the battle of Agincourt, which prince remained at Spendhurst for 24 years: in reward for this, the gallant K. Henry 5 gave, in addition to his coat of arms, a crest, viz. the arms of Orleans hanging by a label upon an oak or walnut-tree, with this motto, 'hæc fructus virtutis.' Their estates at this time were 700*l.* per an. Rob. the poet's father, was descended from the above Richard; he married the sister of the patriot Hampden, by whom he had several sons and daughters; of the sons Edm. the poet was the eldest: three of whose brothers settled in Ireland; two of them fell victims to the bloody vindictive Irish, in the massacre of the Protestants, in 1641; Rob. a third brother, was employed in that kingdom by the protectors Oliver and Rich. and was ancestor of the Wallers, baronets of Ireland. Tho. another brother, was a colonel in the parliament army, but was called to the degree of a serjeant-at-law at the restoration. Of the daughters, one married to Adrian Scroope, of Buckinghamshire, esq. descended from the ancient lords of that name: it was he who interceded with the parliament to permit his brother-in-law, Waller's return to England; but he found no friend to save his own life at the restoration, at which time he was hanged for condemning K. Cha. I. to death, and signing the warrant for his execution. Another of the sisters of the poet, was married to the equally unfortunate Mr. Tompkins, clerk of the council to Q. Henrietta Maria, who died for being in his brother-in-law Waller's plot. A third sister married to Mr. Price, a great parliamentarian; it was this sister who betrayed the poet to the parliament. A 4th sister, Eliz. married to Maximilian Pettie of Thame and Tedsworth, esq. also a friend to the parliament. What has given rise to the idea that the poet Waller was a relation of the prot. Oliver, was their always calling cousin, a usual custom at that time, where any family connexions were, though the parties were not actually allied; Mrs. Waller, the poet's mother, was a royalist, and would often tell Oliver, that things would revert to their own channel, and leave him and his friends in ruin. Upon which he would take up a towel, as his custom was, and throw it at her, saying, Well, well, aunt (as he used to call her) I will not dispute the matter with you: but when his highness found that 'she was more in earnest than he in jest,' and that she held correspondence with the royalists, he put her under the custody of her daughter Price: but although the prot. Oliver, called Mrs. Waller aunt, and her son, the poet, cousin, yet there was no real relationship between them; the patriot Hampden, indeed, was first cousin to each, as this sketch will shew:

Sir Hen. Cromwell, knt. — Griffith Hampden, esq.

Rob. Cromwell, esq. = Eliz. — Wil. Hampden, esq. = Ann — Rich. Waller, esq.

Oliver Cromwell, lord protector. — John Hampden, esq. the patriot. — Edm. Waller, esq. the poet.

Noble, *Memoirs of the Protectoral House of Cromwell*, Lond. 1787. vol. 2, page 66.]

" *written upon several Occasions.* The first edit. " of which came out, as it seems, in 1645, oct. " [Bodl. 8vo. W. 11. Art. BS.] In the title of which " 'tis said, that all the lyric poems in that book, " were set, or had musical compositions put to them, " by Mr. Hen. Lawes, gent. of the king's chappel, " and one of his majesty's private music. At the " end of the said poems are, (1) *His Speech in* " *Parliament against the Prelate's Innovations.*[3] " The beginning of which is 'Mr. speaker, we " shall make it appear,' &c. (2) *His Speech at a* " *Conference of both Houses in the painted Cham-* " *ber* 6 *July* 1641, *at the Delivery of the Articles* " *against Judge Crawley.*[4] The beginning is, 'My " lords, I am commanded by the house of commons,' " &c. (3) *Speech in the House of Commons* 4 *July* " 1643, *being brought to the Bar, and having leave* " *given him by the Speaker, to say what he could* " *for himself.* The beginning is 'Mr. speaker, I " acknowledge it a great mercy of God,' &c. But " this edition was not corrected and published by " the approbation of the author, till 1664. After- " wards follow'd several editions of them, and in the " last, or one of the last,[5] printed in the life-time of " the author, there is set before them his picture " when a young, and another when he was an old, " man; and in 1690 were published the 2d part of " his poems, entit. *The Maid's Tragedy altered,* " *with some other Pieces.* Lond. in oct. Among " which is, *A Panegyrick, &c. to Oliver Cromwell,* " and a poem entit. *Upon the Death of O. C.* which " is the same with that entit. *Of the late Storm, and* " *of the Death of his Highness* (O. C.) *ensuing the* " *same,* which had been printed at Lond. 1658, on " one side of a broad sh. of paper. Against these " two came out a most sharp and bitter answer, en- " tit. *The Panegyrick and the Storm, two Poetic* " *Libels by Ed. Waller Vassal to the Usurper, an-* " *swered by more faithful Subjects to his sacred* " *Majesty K. Ch. II.* It was printed beyond the " sea, in 6 sh. in qu. an. 1659, and dedicated to " George earl of Norwich.[6] Among these two parts " of Mr. Waller's poems and pieces are omitted, " (1) *His Speech in the House of Commons,* 4 *July* " 1643, *before they proceeded to expel him the* " *House;* a copy of which is printed in the *Histo-* " *rical Collections* of Jo. Rushworth, vol. 2. part 3. " p. 328, and is the same with the third speech be- " fore-mentioned, which was printed in the first edi- " tion of his poems. (2) A poem entit. *To the* " *King upon his Majesty's happy Return.* Lond. " 1660, in one sh. and an half in fol. (3) His trans- " lation of part of a play, in which Charles Sack- " vill earl of Dorset and Middlesex was concern'd, " viz. *Pompey the Great, a Trag. acted by the* " *Servants of James Duke of York.*—Lond. 1664. " qu. There were also some posthumous poems " of Mr. Edm. Waller's, published in a book en- " titled, *A Collection of Poems by several Hands,* " &c. Lond. 1693, oct."

[3] [First edition, in one sheet in 4to. Lond. 1641. Bodl., C. 8. 29. Line.]

[4] [The first edition of this speech was in two sheets, London 1641, 4to. Bodl. C. 13. 14. Line.]

[5] [The fifth edition 'with several additions never before printed,' London 1686, has one head only by R. Vandrebanc, æt. 76.]

[6] [Bodl. Rawl. 219. This copy has various MS. notes, and the dedication is signed in manuscript Ri. Watson.]

TOBIAS CRISP third son of Ellis Crisp of [26]
London esq; was born in Breadstreet in the same city, an. 1600, partly educated in grammaticals in Eaton school near Windsor, and in academicals in the university of Cambridge till he was bach. of arts. Afterwards, for the accomplishment of certain parts of learning, he retired to Oxon, and in the beginning of Febr. 1626 was incorporated in that degree as a member of Baliol coll. and towards the latter end of the said month he was admitted to proceed in that faculty. Which degree being by him compleated, as a member of the said house, in the act following, celebrated in July 1627, he became about that time rector of Brinkworth in Wiltshire; where, being settled, he was much followed for his edifying way of preaching, and for his great hospitality to all persons that resorted to his house. Upon the breaking out of the rebellion (at which time he was doctor of divinity of some years standing) he left his rectory in Aug. 1642, and being puritanically affected, he did, to avoid the insolencies of the soldiers, especially of the cavaliers, (for whom he had but little affection) retire to London, where his opinions being soon discovered, was baited by 52 opponents in a grand dispute concerning freeness of the grace of God in Jesus Christ to poor sinners, &c. By which encounter,[7] which was eagerly managed on his part, he contracted a disease that brought him to his grave, as I shall anon tell you. After his death were published of his composition these things following.

Christ alone exalted, in 14 *Sermons.* Lond. 1643. in oct. vol. 1. Some of which sermons savouring much of Antinomianism, were answered by Steph. Geere, as I shall elsewhere tell you, and, if I mistake not, by one two or more.

Christ alone exalted, in 17 *Sermons, on Phil.* 3, 8, 9. Lond. 1644. oct. vol. 2.

Christ alone exalted in the Perfection and Encouragement of his Saints, notwithstanding Sins and Trials, in eleven Sermons. Lond. 1646, &c. oct. vol. 3. Before which is the author's picture in a cloak. At length, many years after (viz. in 1683.) were, as an addition to the three former volumes, published in oct. *Christ alone exalted, in two Sermons,* found written with his own hand among several of his writings in the custody of his son Mr.

[7] [See a very full account of this controversy in Nelson's *Life of Bishop Bull,* Lond. 1713, 8vo. pp. 260, 270.]

Sam. Crisp one of the governors of Ch. Ch. hospital in London, who lately, with great civility, informed me, by his letters, that his father Dr. Tobias Crisp dying of the small-pox on the 27th of Febr. in sixteen hundred forty and two, was buried in a vault pertaining to his family, situated and being under part of the church of S. Mildred in Breadstreet, wherein his father E. Crisp alderman (who died in his shrivalty of London 13 Nov. 1625,) was buried. Dr. Crisp left behind him many children, begotten on the body of his wife, the daughter of Rowland Wilson alderman and sheriff of London, one of the members of the long parliament, and of the council of state, 1648-9. See more in Obad. Sedgwick. "See also a book entitled, *Christ made Sin*, 2 *Cor.* "5. 21. *Evinced from Scripture, upon Occasion of* "*an Exception taken at Pinner's-hall* 28 *Jan.* 1689, "*at reprinting the Sermons of Dr. Tobias Crisp,* "*together with an Epistle to the Auditory of the Ex-* "*ception.* And Dr. Crisp's own *Answer to an Ex-* "*ception against his Assertion of Christ's being the* "*first Gift to a Believer before the acting of Grace* "in *him.* Lond. 1691. qu. [Bodl. C. 7. 3. Linc.] "Dr. Tobias Crisp's picture[a] is before it, taken 27 "January 1642; and there is also a large preface "to it, inscribed to the evangelical, pious and judi- "cious auditory at the merchants Sunday's lecture "at Pinner's-hall, London; at the end of it 'tis "said, that Dr. Tobias Crisp married Mary, daugh- "ter and heiress of Rowland Wilson of London, "merchant; which Mary died 20 Sept. 1673, whose "children are,

"Rowland	Edward	Crisp.
"Ellis	Rowland	
"Mary	Elizabeth	
"Tobias	Ann	
"Samuel	Jane	
"Hester	[John][b]	

"This book was published, I think, by one of Dr. "Tobias Crisp's sons."

[27] THOMAS GODWIN, second son of Anthony Godwin of Wookey in Somersetshire, and he the second son of Will. Godwin of the city of Wells, was born in that county, became a student in Magd. hall in the beginning of the year 1602, and in that of his age 15. Four years after he was made demy of Magd. coll. where following the studies of philology and the tongues with unwearied industry, became at length, after he was master of arts, chief master of Abingdon school in Berks. Where, by his sedulous endeavours, were many educated, that were afterwards eminent in the church and state. In the year 1616, being then, and some years before, chaplain to Dr. Montague bishop of Bath and Wells, he was admitted to the reading of the sentences, and in 1636 was licensed to proceed in divinity. Before which time, he being, as 'twere, broken, or wearied out, with the drudgery of a school, had the rectory of Brightwell near Wallingford in Berks, conferr'd upon him, which he kept to his dying day. He was a person of a grave and reverend aspect, was a grace to his profession, was most learned also in Latin, Greek, and Hebrew antiquity, and admirably well versed in all those matters requisite for the accomplishment of a rector of an academy. He hath transmitted to posterity,

Romanæ Historiæ Anthologia. An English Exposition of the Roman Antiquities, wherein many Roman and English Offices are parallel'd, and divers obscure Phrases explained. In three Books. Oxon. 1613. [1623, Bodl. 4to. G. 45. Art.] &c. qu.

Synopsis Antiquitatum Hebraicarum ad Explicationem utriusque Testamenti valde necessaria,[1] *&c. Lib.* 3. Oxon. 1616. [Bodl. 4to. H. 22. Th. Seld.] &c. qu. Dedicated to Dr. James Montague bishop of Bath and Wells, and dean of his majesty's chappel.

Moses and Aaron, Civil and Ecclesiastical Rites, used by the antient Hebrews, observed and at large opened, for the clearing of many obscure Texts throughout the whole Scripture, in six Books.——Printed 1625, in qu.[2]

Florilegium Phrasicon; or, a Survey of the Latin Tongue.—When this book was first printed I know not, for I do not remember that I ever yet have seen the first edition.

Three Arguments to prove Election upon Foresight of Faith——which coming in MS. into the hands of Twisse of Newbury were by him answered. Soon after that answer being sent to our author Godwin, he made a reply, which was confuted by the rejoinder of Twisse. The presbyterian[3] writers say that tho' Dr. Godwin was a very learned man in the antiquities of the Hebrews, Greeks, and Latins, yet he was fitter to instruct grammarians, than deal with logicians, and had more power as master of a school at Abingdon, than as a doctor of divinity. They further add also that Twisse did by his writings and disputes whip this old school-master, and wrested that ferula out of his hands which he had enough used with pride, and expos'd him to be derided by boys. Dr. Godwin, after he had for some years enjoyed himself in great repose, in requital of his many labours, surrendred up his soul to God, 20 March in sixteen hundred forty and two, and 1643.

[a] [By A. S. (Sherwin): taken when Crisp was 42.]

[b] [MS. Wood in Ashmole.]

[1] [—*ad fuciliorem intellectum plurima sunt collata cum rebus hodie in usu: authore Thoma Godwino in art. magistro. Oxoniæ, Excudebat Josephus Barnesius,* 1616, 4to. The ep. ded. subscribed, amplitudini tuæ deditissimus ac devotissimus sacellanus. Dat. Oxon. prid. idus Januar. KENNET.]

[2] [The third edition was in 1669, the eighth in 1672, both in 4to. It was translated into Latin by John Henry Reizius, of which the fourth edition with two dissertations by Herman Witsius, *De Theocratia Israelitarum, et de Rechabitis,* was printed Traj. ad Rhenum 1698, in 8vo.]

[3] George Kendal in *Tanai Vita & Victoria,* &c. and Sam. Clarke in his *Lives of Eminent Persons,* &c. printed 1683. fol. p. 6.

was buried in the chancel belonging to his church of Brightwell before-mention'd. He then left behind him a wife named Philippa Tesdale of Abingdon, who at her own charge raised a marble-stone to be laid over his grave:[4] The inscription on which you may read in *Hist. & Antiq. Univ. Oxon.* lib. 2. p. 201. a.

"THOMAS WYNELL son of a father of both "his names, sometimes minister of Askorwell in "Dorsetshire, was born in that county, became a "batler of Brasen-nose coll. in the month of May, "an. 1622, aged 21 years, took one degree in arts, "holy orders, and, thro' some mean employment, "became rector of Craneham near to the city of "Gloucester, where I find him in 1642; but what "became of him when the rebellion broke out that "year, I cannot tell. He hath written,

[28] "*The Covenant's Plea for Infants: or, the Co-*
"*venant of Free-Grace, pleading the divine Right*
"*of Christian Infants unto the Seal of holy Bap-*
Clar. 1642. "*tism*, Oxon. 1642. qu. [Bodl. 4to. S. 14. Th.]
"This book, which is dedic. by the author to his mo-
"ther the university of Oxon, is the sum of certain
"sermons preached at Craneham before-mentioned,
"on Math. 28. 18, 19, 20. I find one Thom.
"Winnel, M. of A. to be vicar of Leek in Stafford-
"shire, in the time of Oliver, and author of *Sus-*
"*pension discussed; or, Church Members Divine-*
"*Right to Christ's Table-Throne of Grace ex-*
"*amined and cleared*, &c. Lond. 1657. oct. What
"relation there was between this Tho. Winnel, and
"Tho. Winnel before-mention'd, I know not."

JAMES MABBE was born of genteel parents in the county of Surrey and diocese of Winchester, began to be conversant with the muses in Magd. coll. in Lent term, an. 1584 aged 16 years, made demy of that house in 87, perpetual fellow in 95, master of arts in 98, one of the proctors of the university in 1606, and three years after supplicated the ven. congregation of regents, that whereas he had studied the civil law for six years together, he might have the favour to be admitted to the degree of bach. of that faculty; but whether he was really admitted, it appears not. At length he was taken into the service of sir John Digby knight (afterwards earl of Bristol) and was by him made his secretary when he went ambassador into Spain; where remaining with him several years, improved himself in various sorts of learning, and in the customs and manners of that and other countries. After his return into England, he was made one of the lay-prebendaries of the cath. ch. of Wells, being then in orders, was esteemed a learned man, good orator, and a facetious conceited wit. He hath translated from Spanish into English, under the name of Don Diego Puede-Ser, that is, *James may be* [James Mabbe] (1) *The Spanish Bawd, represented in Celestina: Or, the Tragic Comedy of Calisto and Melibea*, &c. Lond. 1631. fol. (2) *The Rogue; or, the Life of Guzman de Alfarache.* Lond. 1634. fol. 3d edit. Written in Span. by Matth. Aleman. (3) *Devout Contemplations expressed in 42 Sermons upon all the Quadragesimal Gospels.* Lond. 1629. fol. Originally written by Fr. Ch. de Fonseca. (4) *The Exemplary Novels of Mich. de Cervantes Saavedra, in six Books.* Lond. 1640. fol. There was another book of the said Cervantes entit. *Delight in several Shapes*, &c. in *six pleasant Histories.* Lond. 1654. fol. but who translated that into English I cannot tell, nor the name of him that translated his *Second Part of the History of Don Quixot.* Lond. 1620. qu.[5] As for our translator Mabbe, he was living in sixteen hundred forty and Clar. 1642. two at Abbotsbury in Dorsetshire in the family of sir John Strangewaies, and dying about that time, was buried in the church belonging to that place, as I have been informed by one of that name and family, lately fellow of Wadham college in Oxon.

"SAMUEL STONE, son of Will. Stone of "Winbourne Minster in Dorsetshire, became a stu-
"dent of Merton coll. in 1638, aged 17, under the
"tuition of Ralph Button, left it without a degree.
"One Samuel Stone minister of Hartford in New-
"England, published *An Examination of Mr.* ——
"*Hudson's Vindication of the Integrity of the Ca-*
"*tholic visible Church*, &c. Lond. 1642. qu. This Clar. 1642.
"Sam. Stone must be elder in time than Sam. Stone
"before-mentioned of Merton college.

"There was also one Sam. Stone M. of arts, "who hath published, *A Sermon against Rebellion*, "printed 1662."

DAVID PRIMEROSE, second son of Gilb. Primerose a Scot and D. D. mentioned in the FASTI, an. 1624, was born in the city of S. Jean d'Angely within the province of Xantoigne in France, educated in philosophical learning in the university of Bordeaux, made an excursion to this university of Oxon in his younger years for the sake of the Bodleian library, and conversation of Protestant theologists, returned to Bordeaux where he proceeded master of arts, and visited other places of learning.

[4] [Depositum Thomæ Godwyn S. T. P. viri integerrimi, pietate, literatura, morum suavitate spectabilis, rectoris hujus ecclesiæ vigilantissimi; cujus merita melius posteris transmittent scripta, quam marmor. Hunc lapidem uxor ejus Philippa Godwyn, amoris ergo mœrens posuit. Obiit Mar. 20, 1642. This was made by the appointment of Mrs. Godwyn, and laid in Britwill chancel Apr. 2, 1643, by Mr. Jackson, a stone-cutter in Oxon. who had for it 8 lib. *MS. D. Tho Smith.* BAKER.]

[5] [The translator was Thomas Shelton, who printed the first part separately, 4to. Lond. 1612, the second not appearing till 1620. From the *Harleian Catalogue*, vol. iii. No. 6396, it would seem that both parts were dated in 1620, but I have had an opportunity of consulting the very copy formerly in lord Oxford's possession, which wanted the first title-page, and had that to the second part placed as the general title to both volumes.]

Afterwards he went to Oxon again to improve his
[29] knowledge and studies by the learning and doctrine of Dr. Prideaux the king's professor of divinity, entred himself a sojourner of Exeter coll. in 1623, was incorporated master of arts in the latter end of that year, and soon after performed the exercise for the degree of bach. of divinity: Which being done to the great liking of all the auditory, Prideaux openly said before them in the divinity school, thus, 'Accepimus responsionem tuam, mi fili, tanquam adventantis Veris gratissimam primam rosam.'

Our author Primerose hath written,

Theses Theologicæ de Peccato in Genere & Specie. Genev. 1620. qu. [Bodl. BB. 38. Th.]

Thes. Theol. de Necessitate Satisfactionis pro Peccatis per Christum. Salmur. 1620. qu. [Bodl. BB. 38. Th.]

Disputatio Theologica de divina Predestinatione, & annexis Articulis; Amplitudine Mortis Christi, Vi & Efficacia Gratiæ Dei, & Usu liberi Arbitrii in Conversionis Negotio, &c. Bas. 1621. [Bodl. BB. 38. Th.]

Treatise of the Sabbath, and the Lord's-Day, the Nature and the Original of both.—printed 1636. qu.[8] with other things which I have not yet seen. After
C Lr. 1642. he had left Oxon. he retired into France, and became minister of the Protestant church at Roan in Normandy, where I find him in sixteen hundred forty and two. How long afterwards he lived, or when, or where, he died, I know not, nor can I yet learn of any person, tho' many that have been in those parts have told me that he was esteemed one of the learnedest reformed divines in France.

"AARON STREATER, son of John Streater "of Lewis in Sussex, became a batler or commoner "of S. Alb. hall in 1626, aged 16 years, left it with- "out a degree, entred into holy orders, and being a "fantastical person studied physic, and pretended "to be a licensed physician of Oxon, tho' it doth "not in the least appear so from the registers. He "hath written,

"*Of an Ague and the curing thereof, whether "Quotidian, Tertian, or Quartan,* &c. printed "1641.

"*Letter sent to the Lord-Mayor and his vene- "rable Brethren, by no Atheist, no Papist,* &c.
Clar. 1642. "Lond. 1642, in one sh. in qu.

"There was one John Streater comptroller of the "ordinance, who published *A Letter to his Excel- "lency the Lord Fleetwood.* Lond. 1659, in half a "sheet." [Bodl. C. 13. 6. Linc.]

THOMAS SALESBURY, [or rather SALUS-BURY][7] son and heir of sir Hen. Salesbury bart. was born of an antient and genteel family of his name living at Leweni near Denbigh in Denbighshire, became a gentleman com. of Jesus coll. about the beginning of the reign of K. Ch. I. but taking no degree, he retired (after he had seen the vanities of the great city) to his patrimony; and having a natural geny to poetry and romance, exercised himself much in those juvenile studies, and at length became a most noted poet of his time, as it partly appears in this book following, which he wrote and published:

The History of Joseph. Lond. 163 —printed in English verse in 13 chapters, and all contained in about 16 sheets[8] in quarto. Daniel Cudmore gent. did also exercise his muse on the same subject some years after:[9] And in prose, that history is written by several persons in divers languages, especially in that of the French, which being translated into English by sir Will. Lower a Cornish knight, was printed at London 1655, oct.[1] This sir William, who was a noted poet, was son of John Lower of Tremere, a younger son of sir Will. Lower of St. Winnow in Cornwal, and died at London about the beginning of the year 1662, but where buried, unless

[7] [Crawfurd, in the *Peerage of Scotland*, Edinb. 1716, page 408, says that he had seen it in the library of the earl of Rosslarty, and that it was printed in 1626, and intituled *A Treatise of the Sabbath, and of the Lord's Day.*]

[7] [In the dedication to his poem of Joseph, he signs himself *Salusbury*, and he is addressed by the same name, spelled in the same manner, by all his commendatory friends, so that Wood's observation at the close of the article might have been spared, for though sir Thomas Salusbury, and Thomas Salesbury the mathematician were different persons, yet they both agreed in the mode of spelling their names.]

[8] [The copy I have seen contains a, b, and one leaf only in c: and then from A to N in fours and two leaves in O.]

[9] [In the British Museum is a volume of sacred poems by this author, Lond. 1655. 12mo.]

[1] [During the heat of the civil wars Lower took refuge in Holland.

He translated from Ceriziers 1. *The Innocent Lady, or the Illustrious Innocence.* Lond. 1654. 8vo. (Bodl. 8vo. C. 24, Art. BS.) with a rare frontispiece by T. Crosse.

2. *The Innocent Lord; or the Divine Providence, being the incomparable History of Joseph.* Lond. 1655. (In the British Museum.)

3. *The triumphant Lady, or the Crowned Innocence.* Lond. 1656. 8vo. (Bodl. 8vo. W. 16. Art. BS.) with a very neat frontispiece by Gaywood. And he promised another *The Pleasures of the Ladies*, which I have not met with in any catalogue.

Lower's dramatic pieces were

1. *The Phœnix in her Flames.* Lond. 1649.
2. *Polyeuctes, or the Martyr.* Lond. 1655. (Bodl. 4to. P. 3. Art. BS.)
3. *Horatius.* Lond. 1656. 4to. (Bodl. 4to. P. 3. Art. BS.)
4. *The enchanted Lovers*, a pastoral. Lond. 1658.
5. *Noble Ingratitude.* Lond. 1659.
6. *Amorous Fantasme.* Lond. 1660.
7. *The Three Dorothies*, not printed.
8. *Don Japhet of Armenia*, not printed.

Some of his plays were collected and printed in 1661.

Lower's most magnificent production was his *Relation in Form of a Journal of the Voyage and Residence which the most excellent and most mighty Prince Charles the II. King of Great Britain, &c. Hath made in Holland, from the 25 of May, to the 2 of June, 1660. Rendered into English out of the original French, By Sir William Lower, Knight. Hague, Printed by Adrian Vlack, Anno 1660. with Privilege of the Estates of Holland and West-Frezeland.* folio, with a portrait of Charles and several large folding plates by T. Matham. Bodl. B. 6. 3. Art.]

in the parish church of S. Clements Danes within the liberty of Westminster, where his uncle Tho. Lower esq. (to whom he was heir) was buried 21 Mar. 1660, after he had him dead since the 5th of Feb. going before, I know not. What other things our author Salesbury hath written and published, I cannot tell, nor any thing else of him, only that he, as formerly a member of Jesus coll. was among several persons of quality actually created doctor of the civil law of this university in the year 1642, he being then a baronet; and that departing this mortal life in the summer time (before the month of August) in sixteen hundred forty and three, (at which time he left behind him a widow named Hester) was, as I suppose, buried in the vault in Whitchurch joining to Leweni before-mentioned, near to the body of his father sir Henry, who died 2 Aug. 1632. The reader is to know, that there hath been one Tho. Salusbury, who translated into English, *The learned Man defended and reformed*, &c. Lond. 1660. oct. [Bodl. 8vo. C. 349. Linc.] written originally in the Italian tongue by Dan. Bartolus a learned Jesuit; as also *Mathematical Collections from Gal. Galilæi*,[a] &c. but his surname differing in one letter from Salesbury, he must not be taken to be the same with sir Thomas before-mentioned, who was in time before him, and an active man in the king's cause in the beginning of the rebellion 1642, for which, though he died soon after, his family notwithstanding suffered for it.

1643. [80]

[The only copy of sir Thomas Salusbury's very rare poem I have ever seen or heard of is in Jesus college library, Oxford, 'ex dono Joannis Salusbury de Bachegraig in comitatu Flint, 1656.' It wants the title-page, so that I am unable to fill up the exact date, omitted by Wood.

Salusbury dedicates it to his grandmother, the lady Middleton, late wife to sir Thomas Middleton, knight and alderman, sometimes mayor of London, in requital for her care and tenderness towards him in his youth. The book is ushered in with commendatory verses by T. Bayly, Jo. Salusbury, sen. Jo. Salusbury, jun. D. LL. and T. LL. (probably David and Thomas Lloyd) and E. M. (perhaps Edw. Michelbourne of Gloucester hall.) The reader may not object to an extract from this scarce volume; it is taken from the fourth chapter, intitled the Courtier, the subject being Joseph's release from prison.

Thus Joseph's rais'd unto the height of powre,
In shorter space then the quick springing flowre
That asks but one night's growth, he that of late
Way'd in a dungeon, fils a chair of state.
Oh! what a bounteous king found he to do it!
Nay, what a bounteous God that mov'd him to it!
Then think on Joseph's case what ere thou be,
Despair not—ar't in prison? so was he—
Perhaps thou'lt say, thou hast no skill in dreams,
No revelations:—God hath other means:
Doubt not his power nor providence, he can
That hath created all, sure help a man
More wayes than one? Dost thou complain th'art poore
And suffer'st want? Job surely suffred more.
Doe crosses vexe thee? or affliction's rod
Torment thy soule? have patience still in God.
Wayt on, pray on, trust in him, onely he
Can cure, and cleanse, and ease thy malady.
Dost strive with strong temptations? to him then,
God cast seven devils out of Magdalen!
Art sicke or sinful? prayr a cure did winne
For Hezekiah's sore and David's sinne.
Perchance th'ast trusted, praid, and waited long,
Looke back to Joseph, he was sure but young
When first he tasted sorrow, vext between
Bondage, lust, prisons, and his brethren's spleene

[a] [*The Systeme of the World, in four Dialogues, wherein the two grand Systemes of Ptolomy and Copernicus are largely discoursed of: And the Reasons, both philosophical and physical as well on the one side as the other, impartially and indefinitely propounded: By Galileus Galileus Zincceus, a gentleman of Florence: extraordinary Professor of the Mathematicks in the University of Pisa; and chief Mathematician to the Grand Duke of Tuscany. Englished from the original Italian Copy by Thomas Salusbury.* London. Printed by William Leybourne, 1661. folio. ded. to sir John Denham, knight of the Bath, and surveyor general of his majes. works. The translator in his address to the reader mentions that his losses during the civil wars, and his contributions to the necessities of his sovereign, had so drained his purse, that the great work he had undertaken proved beyond his individual means, and he acknowledges assistance from Dr. Thomas Barlow, provost of Queen's college, major Miles Symner, and Mr. Robert Wood, of Trinity college, Dublin, able mathematicians and his real friends. He promises a continuation of his collections, which however, I fancy, never appeared.

His other translation from Bartolus is a rare and very singular volume. The Bodleian copy is that presented by the author, and has his signature to the notice of some other productions from his pen not generally known:

The learned Man defended and reformed. A Discourse of singular Politeness, and Elocution; seasonably asserting the Right of the Muses; in Opposition to the many Enemies which in this Age Learning meets with, and more especially those two Ignorance and Vice. In two Parts. Written in Italian by the happy Pen of P. Daniel Bartolus S. J. Lond. Printed by R. & W. Leybourn, 1660. 8vo. Prefixed is a curious frontispiece, with the arms of Salusbury quartered with those of Clement. Salusbury dedicates it to general Monke and William Prynne, the one he terms *Hercules Anglorum*, the other *Alcides Literarum*.—In this volume is an announcement of two other works by the translator, which I have not yet met with.

1. *The Secretary, in four Parts.* 1. *The History of Letters, their original Progresse, and Perfection.* 2. *The Art of Writing all the known Characters of Ancient and Modern Use, reduced to Mathematical Proportions and Demonstrations.* 3. *Twenty seven Species of occult Writing called Cypher, touching also on the Exposition of the Egyptian Hieroglyphicks.* 4. *Advertisement Grammatical, Rhetorical, Moral, and Polytical, necessary for an Accomplished Secretary.*

2. *Count Gualdo Priorati, his Excellent History of the Regency of the Present Queen Mother of France; giving an Accompt of all the memorable Actions of France, England, &c. from 1647, to 1656.*]

Ev'n from his very cradle, yet he stay'd,
He waited long with patience, long he pray'd
Ere comfort came; * * * page 43.

The following comparison of the husbandmen during the seven years of plenty to the industrious inmates of a bee-hive, is perhaps the best passage in the book—page 44.

Methinks I see them, like the busie swarme
When their commander hums and gives th'alarme,
They issue forth, and their dispersed powre
Coasts every field, and light on every flowre
To make their sweet extractions, and they strive
Who shall unlade him oftnest at the hive:
They fill their bags, and gladly homewards flye
With pleasant burdens in their painfull thigh.
Onely this diffrence makes 'twixt them and these,
The gatherers went not murmuring as the bees,
But with their silent paces all along
They trudge like ants, a people wise not strong,
Preventing want in plenty, with their paine;
So each of these came laden home with graine.
They gleand apace, whilst corn like sáds they found
And stor'd the cities frò the neighbouring ground.
Th'y have gathered much, the granaries are fil'd
With all th' abundance which the land doth yeeld.'—

A Thomas Salisbury, a M. A. of Cambridge, according to a writer in the *Censura Literaria*, vol. 2. page 357, second edit. wrote commendatory verses to *Mischief's Mysterie*, Lond. 1617.]

"JOHN HAMDEN, son of a father of both his "names, by Elizabeth his wife, sister to sir Oliver "Cromwell of Hinchinbroke in Huntingdonshire "knight of the Bath, was born[3] in London, but "descended from an antient and gentteel family "living at Hamden in Buckinghamshire, became a "commoner of Magd. coll. in the year 1609, aged "15 years, but leaving the university without a de-"gree, he went to the inns of court, where he made "considerable proficiency in the municipal law. At "riper years he receded to his patrimony, and was "usually chosen (after he had served in that par-"liament which began at Westminster 5 Feb. 1625) "a parliament man for the succeeding parliaments "during the reign of king Charles I. in which being "noted for his activity and parts, became with Pym, "Strode, &c. parliament drivers, or swayers in all "the parliaments wherein they sate. And Hamden "being a person of antimonarchical principles, he "did not only ride, for several years before the "grand rebellion broke out, into Scotland, to keep "consults with the covenanting brethren there, but "kept his circuits to several puritanical houses in "England, particularly to that of 'Knightley in "Northamptonshire,' and also to that of Will. lord "Say at Broughton near Banbury in Oxfordshire; "where, as at other places, the meeting of the bre-"thren being numerous, they had their council-ta-"bles, &c. See more in Will. Fiennes lord Say. "In 1637, he the said Jo. Hamden refused to pay "the tax laid upon him, towards the finding a ship "of such or such tuns at sea: And his case being "argued in the Exchequer-chamber in December "the same year, by Oliver St. John of Lincoln's-"inn; Hamden thereupon was esteemed the Go-"liah of the puritanical and factious party, and St. "John to be remarkable for his intricate knowledge "in the law. In the beginning of the long par-"liament, which began 3 Nov. 1640, he was ap-"pointed one of the committee to prepare a charge "against the most noble Thomas earl of Strafford, "and soon after one of the managers of the evi-"dence against him. On the 3d of Jan. 1641, his "majesty exhibited articles against Edward lord "Kimbolton (afterwards earl of Manchester) and "five members of the house of commons, of which "Hamden was one, for endeavouring to subvert "the fundamental laws and government of this "kingdom, and to deprive his majesty of his regal "power, &c. Of which matter Hamden (after he "had avoided the parliament-house the next day to "prevent a seisure on his person) endeavoured to "free himself soon after in a set speech. After-"wards he was appointed one of the committee to "expedite the charge against Dr. Will. Laud arch-"bishop of Canterbury, and about that time took "a commission from the parliament to be colonel of "a regiment of horse in the army that was raised "to fight against the king, under the command of "Robert earl of Essex the general; in which army "he openly appeared, and did good service for the "cause at the battle of Keynton alias Edghill. In "the beginning of 1643, he being by that time "grown wonderful popular, it was noised about the "great city that the said earl of Essex was to leave "his place of general, and Hamden, as a man more "active, was to succeed him, being a person esteem-"ed by the brethren of great natural abilities, and "affection to public liberty, much beloved by his "country, feared by his enemies, valiant in his ac-"tions, and faithful in his end to promote truth and "peace, &c. a gallant and virtuous saint, a noble pa-"triot and defender of the rights and liberties of the "English nation, &c. under whose name were printed, [31]

"Several Speeches, as (1) *Speech concerning the "Accusation of High-Treason prefer'd by his Ma-"jesty against him the said Joh. Hamden, Ed. "Lord Kimbolton, Joh. Pym, Will. Strode, and "Denzil Hollis*, &c. Lond. 1641, in one sheet in "qu. The beginning of which is, 'Mr. Speaker, "It is a true saying of the wise-man, &c.[4] with

[3] *Lib. Matric. Univ. Oxon.* P. page 104.

[4] See in a book entit. *Persecutio undecima: or, the Churches eleventh Persecution*, &c.—printed 1648. in qu. chap. 7.

[5 [He married Sarah, second daughter of Thomas Foley, esq. great grandfather of the first lord Foley, and widow of Essex Knightley, esq. of Fawesley, Northamptonshire.]

[6 [This speech is printed in full in the *Biographia Britannica*, vol. iv. p. 2530, note.]

"others in the management of the evidence against "Strafford; in all which he spoke rationally and "subtilly, and in others proposed more doubts than "he resolv'd. There was a sheet of poetry printed "in waggery, and fathered on this Mr. Hamden, "entitled *Mr. Hamden's Speech occasioned upon* "*the Londoner's Petition for Peace.* At length "this active and forward person received his mortal "wound (on Sunday June 18.) in Chalgrove field "in Oxfordshire (being the very place where he "first mustered and drew up men in arms, to put "in execution the rebellious ordinance for the mi-"litia) by certain of his majesty's forces command-"ed by prince Rupert. Whereupon being carried "off to Thame, expired on the 24th of the same
1643. "month, in sixteen hundred forty and three, and "was buried in the church of Great Hamden in "Bucks; where, according to his will, he desired "that a stone should be laid over his grave, and "thereon to be engraven the portraiture of him, his "wife and ten children.[7] His loss was much la-"mented by the rebellious party, because as they "said, the taking of that wise statesman (Hamden) "away, was the great weakning of the martial af-"fairs, parliamentary affairs, and church affairs, &c. "Mr. Richard Baxter soon after did translate the "soul of him and of John Pym into heaven, in his "*Saints everlasting Rest*, and others of his opinion "made elegies on him, declaring to the world his "great worth, and loss; yet the cavalier still said, "and all knowing and impartial men held it for an "undeniable truth, that he was one of the chief in-"cendiaries of the rebellion, &c. That he was the "very person who advised his kinsman Ol. Crom-"well (afterwards lord protector) to oppose the jus-"tice and honour of his majesty's cause, with an "affected zeal of conscience and pure religion, as "the said Cromwell did several times confess to his "friends and relations. His eldest son named Rich. "Hamden was educated in his father's principles, "became, when young, one of the five knights for "Buckinghamshire to serve in that parliament call-"ed by Oliver lord protector, to meet at Westmin-"ster 17 Sept. 1656; about which time the said "Oliver creating threescore lords together, to sit in "the other house, added to them Will. Lenthall "master of the Rolls, and this Rich. Hamden his "kinsman; all which making up the number of 62, "Hamden became junior to them all. Upon, and "after the return of K. Charles II. he was con-"stantly elected to serve in all parliaments, as also "in that in the beginning of K. James II. and in "those of K. Will. III. and Q. Mary. In the be-"ginning of April 1689 he was, by the favour of "their said majesties, made one of the lords com-"missioners of the Treasury, and about the middle "of Nov. 1690 chancellor of the Exchequer, (in "the place of Henry lord Delamere) and about the "same time one of the privy council. This R. Ham-"den is father to Joh. Hamden, who was one of the "knights of Buckinghamshire to serve in that par-"liament which began on the 17th of Oct. 1679, "and one of the burgesses for Wendover in the said "county, to serve in the Oxford parliament, which "began 21 March 1680; but this person afterwards "renewing and continuing the hereditary malignity "of his house against the royal family, entred into "a conspiracy with others to disturb the peace of "the king, and to stir up sedition in this kingdom. "For which being tried in the court of the King's-"Bench holden in Westminster-hall, 6 Feb. 1683, "was fined forty thousand pounds to be paid to the "king. Afterwards entring upon another conspi-"racy, to take away the king's life and to raise a re-"bellion in the kingdom, he was brought to his "tryal at the sessions in the Old Baily in Lon-"don, 30 Dec. 1685; where acknowledging himself [32]
"guilty, was condemn'd to be hang'd; but then "craving the king's mercy, and his friends suppli-"cating for his life, he was saved."

"JOHN SPELMAN the youngest son of the "learned sir Hen. Spelman knt. was born of, and "descended from, an antient and genteel family in "Norfolk, received his academical education in "Cambridge, but improv'd it much afterwards "(while he was a sojourner in Oxon) in the Bod-"leian Vatican, and by conversation with learned "men there. On the 18th of Dec. 1641 he received "the honour of knighthood from his majesty at "Whitehall, and soon after following him, when by "tumults he was forced from Westminster, he re-"tired to Oxon, settled in Brasen-nose coll. and fol-"lowed his studies there to the time of his death, "which shortly after followed. He hath written "and published,

"*A View of a printed Book entit. Observations* "*upon his Majesty's late Answers and Expresses.* "Oxon. 1642, in 6 sh. in qu. His name tho' not "set to it, yet Dr. Th. Barlow who had received a "copy from him, when finished, told me it was of "his composition.[8]

"*The Case of our Affairs, in Law, Religion,* "*and other Circumstances, briefly examined, and* "*presented to the Conscience*——printed in 1643, "in 5 sh. in qu. [Bodl. C. 14. 4. Linc.] So Dr. "Barlow as before.

"*The Life of K. Alfred the Great, King of Eng-*"*land*—MS. in 3 Books. This was translated into

[7] [Of Hampden it is not yet known that any authentic portrait exists. In Peck's *Life of Milton* is a head by Audran, and there is another by Houbraken in the *Illustrious Heads*, but neither of these are, it would seem, genuine. See Granger's *Hist. of England*, ii. 212.]

[8] [Bishop Barlow's copy is now in the Bodleian, C. 14. 2. Linc. Dr. Barlow has written on the title:—'By Sr John Spelman, sonne of Sr Henry Spelman τοῦ πάνυ καὶ μεγάλου.' The commencement of the tract is 'I have read of the citizens of Abdera,' &c. I notice this, in order to distinguish it from the work by Digges, mentioned in the next article, with a title almost similar.]

"Latin by the care of Obadiah Walker, master of the "Univ. coll.[9] who put large and learned notes "thereon, and illustrated it with many facts.—Oxon. "1678. fol. [Bodl. A. 3. 12. Art.] Sir John Spelman also did publish *Psalterium Davidis Latino-Saxonicum vetus*. Lond. 1640. qu. from an old "exemplar found in his father's library,[1] and collated with three copies, one in Cambridge library, "another in Trin. coll. there, and a third in Arundell library, or in the library of the earl of Arundell sometimes in Arundell-house without Temple-bar, in the parish of S. Clement-Danes within "the liberty of Westminster. This learned knight "sir Jo. Spelman died in Brasen-nose coll. of the "camp disease, on the 24th of July or thereabouts, "in sixteen hundred forty and three, and was buried on the 26th day of the same month in the "church of S. Mary the Virgin within the university of Oxon, leaving then this character behind "him among learned men, that he was 'Vir accerrimi judicii, corruptissimi ingenii, & probatissimæ "morum suavitatis,' &c.

[Wood, or the transcriber from Wood's papers, errs greatly in stating sir John Spelman to be the *youngest* son of his learned father, whereas in fact he was *the eldest*.

The original MS. of Spelman's Life of King Alfred is in the Bodleian library, (M. E. Museo 75) whence it was published, very faithfully, by the learned Thomas Hearne, Oxford, 1709, 8vo. The publisher in his advertisement tells us, that it was his original intention to have reprinted the two tracts above mentioned, which he terms 'two excellent discourses,' but this design he afterwards abandoned hoping that some judicious person would insert them in a collection of papers of the same description.

At the end of the *Case of our Affairs*, is a short tract not noticed by Wood or Hearne, though certainly written by Spelman: This is *A Discourse of London's Obstinacie and Miserie*, in which the author says that the civil war (which he calls a *languishing rebellion*) would have long since ceased, 'had not this rebellious citie by its wealth and multitudes fomented it, and given it life.']

DUDLEY DIGGES, the son of sir Dudley Digges mention'd before under the year 1638, [see vol. ii, col. 634.] was born in Kent, particularly, as I conceive, in Chilham, became a commoner of Univ. coll. in the beginning of the year 1629, where by his wonderful pregnant parts overcoming the crabbed studies of logic, took the degree of bach. of arts in the beginning of Lent term 1631, being then scarce 19 years of age. In the year following he was elected probationer-fellow of All-Souls coll. as a founder's kinsman, and in Oct. 1636 he was licensed to proceed in arts; at which time prosecuting his studies with unwearied industry, and assisted by a great memory, and excellent natural parts, he became a great scholar, general artist, and antiquarian. In the beginning of the civil war, he wrote

An Answer to a printed Book, entit. Observations upon some of his Majesty's late Answers and Expresses. Oxon. 1642. qu.[2] 1643, third edit. He also wrote so subtile and solid a treatise of the differences betwixt the king and parliament, that such royalists that have since handled that controversy have come far beneath him. The title of it is this,

The Unlawfulness of Subjects taking up Arms against their Sovereign in what Case soever, with Answers to all Objections, Lond. 1643. qu. It was reprinted at Lond. 1647, whereupon a complaint being made to the committee of complaints, the printers and publishers of it were to be tried at the King's-Bench. It was also published again at Lond. 1662, in oct. part of which impression lying dead, there was a new title dated 1679 put to it. At length being untimely snatch'd away by the great sorrow of learned men, by a malignant fever called the camp disease, raging in the garrison of Oxon, on the first day of Oct. in sixteen hundred forty and three, was buried in the outer chapel of All-souls college. Of the said disease doctor Edward Greaves, fellow of that house, wrote a little treatise entit. *Morbus Epidemicus*, &c. as I shall tell you when I come to him.

[The Bodleian Catalogue, as well as a MS. note in the Bodleian copy of the book, (4to. B. 46. Jur.) ascribes, and I think justly, another tract to Digges, which Wood had never met with, or probably confounded with *An Answer*, &c. This is *A Review of the Observations upon some of his Majesties late Answers and Expresses. Written by a Gentleman of Quality*. Oxford, Printed by Leonard Lichfield, Printer to the University, 1643. four sheets in 4to. It begins 'In the contestation between regall and parliamentary authority, finding by the frequent declarations of the two honourable houses made unto the people (like so many appeales to the body at large) that the soveraign judgement of all things is (upon the matter) brought unto the people, I see not, but that it is both lawfull, and even the necessary duty of every private man, that hath any understanding of the things in question, to publish his particular judgement and apprehension of them.' In

[38] 1643.

[9] [The translator was not Obad. Walker, but Christopher Wase, superior beadle of the civil law in Oxford; the commentary was written by the master of University.]

[1] [The original MS. is now in the library of the marquis of Buckingham, at Stowe. Among Junius's books in the Bodleian, is a copy of the printed work, with a vast number of annotations by the learned donor. MS. Junius 33.]

[2] [This was 'printed by his majesties command:—it commences 'In this discourse concerning regall authority,' &c. The author's name is not in the title page, nor is there any clue to the writer, in the tract. But the Bodleian copy, 4to. L. 72. Art. has a MS. note by bishop Barlow (than whom no person was more conversant in the books and history of his period) stating Dudley Digges to have been the author of the *Answer*.]

JOHN SEDGWICK, son of Joseph Sedgwick a northern man born, sometimes vicar of S. Peter's church in Marlborough, afterwards of Ogbourne S. Andrew, in Wilts, was born in the parish of S. Peter in the said town of Marlborough, educated in grammar learning at that place, and in logic in Queen's coll. into which he made his first entry in Easter term, an. 1619, and in that of his age 18. But making no long stay there, he translated himself to Magd. hall, where he applied his mind to divinity before he was bach. of arts. In the time of Christmas 1621, he was admitted to the order of a deacon by the bishop of London, and in Nov. and Dec. following, being a candidate for the degree of bach. of arts, had his grace denied four times by the regents, because[1] that when he was to be admitted to the order of deacon, he did belye the university in using the title of bach. of arts before he was admitted to that degree, &c. At length begging pardon for what he had done, and making a public submission before the ven. house of congregation of regents, he was admitted to that degree, on the sixth of the said month of Dec. Afterwards he had some small cure about Bishopsgate in London confer'd on him, took the degree of master, and at length that of bach. of div. About which time he was a preacher at Chiswick in Middlesex, afterwards minister of Cogeshall in Essex, and at length upon the breaking out of the rebellion, was made a member of a sub-committee for the advancement of money to carry on the war against the king, and by a factious party became rector of S. Alphage near London wall and Cripplegate, in the place of a loyal person, first shamefully abused, then ejected, and soon after dead with grief. In that place being setled, tho' it was but for a short time, he exercised his gifts in preaching against prelacy, and encouraging his parishioners to rebellion. "He was chaplain to the regiment of Henry "earl of Stamford." He would dispute and reason much against Antinomians, as those that were his contemporaries have told me; and tho' he seemed to be a saint, yet he was[2] a simoniack and perjur'd, standing both upon record. Also, as another[3] saith, Tho' he had but one thumb, yet would he have had not an ear, had not his majesty bestowed two on him, when twelve years since (about 1633) they were sentenced to the pillory. Since which time he hath been such a grateful penitent, that in one day he was proved guilty of simony, sacrilege, and adultery, &c. His works are,

Sermons, as (1) *Fury fired, or Cruelty scourged, on Amos* 1. 12. Lond. 1625. oct. preached at S. Buttolph's without Bishopsgate. (2) *The Bearing and Burden of the Spirit, in two Sermons on Prov.* 18. 14. Lond. 1639. oct. (3) *Eye of Faith open to God, on* —— Lond. 1640, in tw. (4) *Wonder-working God, or, the Lord doing Wonders, on* —— Lond. 1641, in tw. with *England's Troubles*, in qu. which I have not yet seen.

Antinomianism anatomized: or, a Glass for the Lawless, who deny the moral Law unto Christians under the Gospel. Lond. 1643. qu. [Bodl. 8vo. B. 89. Th.] The substance of it is an extract from one of the books of Dr. Tho. Taylor. At length, after all his actings to carry on the blessed cause, he did very unwillingly give up the ghost in Octob. in the year sixteen hundred forty and three; 1643.
whereupon his body was buried in the chancel of his church of St. Alphage before-mention'd, on the 15th day of the same month. What relates farther to his death and burial, let another[4] speak for me, as he had received it by letters from London. 'Joh. 'Sedgwick (one of the three brothers[7] with four 'fingers on a hand) hath spent his lungs, and caused 'Mr. Tho. Case to exercise his, which he did very [34]
'mournfully in his funeral sermon lately preached, 'telling the auditory, that his departed brother was 'now free from plunder, and that when he was 'ready to expire, he would often ask, how does the 'army, how does his excellency?[8] with many such 'sweet expressions, as moved some citizen to send 'Mr. Case a fair new gown, lest he chance to recur 'to his old way of borrowing,' &c.

[Wood has confounded John Sedgwick with his brother Obadiah Sedgwick, who was the rector of Coggeshall in Essex, a benefice never enjoyed by John, who was however vicar of Clavering in the same county.[9]

Prynne in his *True and perfect Narrative*, printed 1659, page 65, addressing himself to the army officers and soldiers thus says—'Remember what your own army chaplain John Sedgwick, in his *Justice upon the Armies Remonstrance*, from St. Albons, Nov. 16, 1648, hath written, &c.' But here Prynne must be wrong, for Sedgwick was certainly dead before that time, as he was succeeded in the rectory of St. Alphage, Dec. 6, 1643, by Samuel Fawcett. See the FASTI, under the year 1624, col. 415.

In Wood's own copy of these ATHENÆ, in the Ashmolean museum, is a MS. character of Sedgwick, which was omitted by the publisher of the second edition. He was, says Wood, 'a violent preacher 'to the soldiers, to bring them into miseries and con-'fusion: and to bring them at length in civil warr, 'the cutting of throates, wresting away estates, and 'the murder and banishment of princes.']

[1] *Reg. Congreg. Univ. Oxon.* notat. in dors. cum litera O, fol. 3. a.

[2] *Sober Sadness, or historical Observations, &c. of a prevailing Party in both Houses of Parl.* Lond. 1643. in qu. p. 5[illegible].

[3] The author of *Merc. Aulicus, in the fortieth Week, an.* 1641. p. 576.

[4] Idem, ibid. p. 640.

[7] The other two brothers were Obadiah and Joseph.

[8] Robert earl of Essex.

[9] [Newcourt, *Repertor.* vol. ii. page 157.]

JOHN BAINBRIDGE, son of Rob. Bainbridge, by Anne his wife,[1] daughter of Rich. Everard of Shenton in Leicestershire, was born at Ashby de la Zouch in the same county, educated in Emanuel coll. under the tutelage of his kinsman Dr. Joseph Hall, took the degrees in arts, studied physic, retired into his own country, practised there and taught a grammar school. At length publishing

An Astronomical Description of the late Comet from 18th of Nov. 1618, to the 16th of Dec. following, Lond. 1619. qu. [Bodl. 4to. B. 10. Art. BS.] He became acquainted with sir Hen. Savile, who founding an astronomy-lecture in this university in the year wherein the said book was printed, preferred our author Bainbridge thereunto. Whereupon going to Oxon, he was entred a master-commoner of Merton coll. was incorporated doctor of physic as he had stood at Cambridge, lived in the said coll. for some years, (the society of which house confer'd on him the superior reader's place of Lynacre's lecture 1635) and afterwards in an house opposite to their church. He also published,

Procti Sphæra. Ptolomæi de Hypothesibus Planetarum Liber singularis, &c. 1620. qu.

Ptolemæi Canon Regnorum, printed with the former. Both which were collated with MSS, put into Latin, and illustrated with figures by the said Dr. Bainbridge, who also wrote,

Canicularia:[2] *being a Treatise of the Dog-star, and of the Canicular Days*. Oxon. 1648. oct. [Bodl. 8vo. B. 38. Art. Seld.] published by Joh. Greaves, together with *A Demonstration of the Heliacal Rising of Sirius, or the Dog-star for the Parallel of Lower Ægypt*. At length after he had been Savilian professor of astronomy about 24 years in this university, and superior reader of Lynacre's lecture in Mert. coll. about 8 years, surrendred up his last breath in his house near the said coll. on the third day of Nov. in sixteen hundred forty and three: whereupon his body being convey'd thence to the public schools, rested there for some time. Afterwards an oration[3] being delivered before the several degrees that were then left in the university, in praise of the defunct and his learning, it was accompanied by them to Mert. coll. church, and there solemnly deposited on the left side of Briggs his grave near to the high altar. The epitaph on his grave-stone, which was made by Mr. Greaves before-mention'd, his successor

1643.

in the astronomy lecture, you may read in *Hist. & Antiqt. Univ. Oxon.* lib. 2. p. 89. b. 90. a. Many of his writings came after his death into the hands of the said Greaves, besides what is before-mentioned, but whether worthy of the press, I cannot tell: Among them was his *Discourse of the Periodica Sothiaca*, which the said Greaves was about to perfect and publish, an. 1644.

[Bainbridge A. B. coll. Eman. 1603, 4; A. M. coll. Eman. an. 1607: he commenced M. D. at Cambridge an. 1614. BAKER.

Dr. Walter Pope, in his life of Seth Ward, bishop of Sarum, says, that when he (Bambridge, for so he calls him, not Bainbridge) was professor, he put upon the school gate a written paper giving notice, according to custom, at what time, and on what subject, the professor would read; which ended in these words *Lecturus de Polis et Axis*, under which was written by an unknown hand

Dr. Bambridge
Came from Cambridge
To read *de Polis et Axis*;
Let him go back again
Like a dunce as he came,
And learn a new syntaxis.—WATTS.

Bainbridge left several dissertations by will to archbishop Usher, (now in Trinity college library, Dublin) among which were

1. *A Theory of the Sun.*
2. *A Theory of the Moon.*
3. *A Discourse concerning the Quantity of the Year.*
4. *Astronomical Observations*, in two volumes.
5. *Mathematical Miscellanies*, in nine or ten volumes.

And the following, actually prepared for the press:

6. *Antiprognosticon; in quo Mavrvsqv Astrologiæ, Cœlestium Domorum, et Triplicitatum Commentis, magnisque Saturni et Jovis (cujusmodi anno 1623 et 1643 contigerunt, et vicesimo fere quoque deinceps anno, ratis Naturæ Legibus recurrent) Conjunctionibus innixæ, Vanitas breviter detigitur.*

7. *De Meridianorum sive Longitudinum Differentiis inveniendis Dissertatio.*

8. *De Stella Veneris Diatriba.*

9. *Celestial Observations*, printed afterwards in Ismael Bullialdus's *Astronomica Philolaica*, Paris, 1645, folio.

In his dedication to king James, prefixed to his *Astronomicall Descriptions*, he mentions another treatise which he had in preparation: this was *The Description of Great Britaine's Monarchy in three Columnes, Historicall, Panegyricall and Prophyfaticall*, intending (as he says) thereby to stir vp your leige people to a religious admiration of God's wonderfull providence in uniting these two famous kingdomes into one monarchy; to a iust acknow-

[1] [Nichols, *Hist. of Leicestershire*, iii. 631, says by *Alice*, daughter of Richard Everard, but quære if this be not a mistake for *Anne*? John Bainbridge's grandmother was *Alice* daughter of Robert Palmer, which perhaps occasioned the confusion.]

[2] [Entitled by Nichols, *Hist. of Leicestershire*, Canicularis, evidently a mistake. It is a book of great rarity, as a proof of which, an eminent foreign scholar has, at the very moment I am writing this note, commissioned a gentleman of the university to procure him a transcript of Selden's copy.]

[3] [By W. Steede, the university orator.]

ledgement of our exceeding happinesse therein; as also to an vnanimous desire, and endeauour for the absolute vnion and perpetuall preservation thereof.'

It is interesting to know even the spots which have been inhabited by eminent men, and Bainbridge dwelt at this time, in December 1618, in London, near All Hallowes in the Wall.]

WILLIAM CARTWRIGHT the most noted poet, orator and philosopher of his time, was born at North-way near Tewksbury in Glocestershire in Sept. 1611. (9 Jac. 1.) and baptized there on the 26th day of the same month. His father Will. Cartwright was once a gentleman of a fair estate, but running out of it, I know not how, was forced to keep a common inn in Cirencester in the same county, where living in a middle condition, caused this his son, of great hopes, to be educated under Mr. Will. Topp master of the free-school there. But so great a progress did he make in a short time, that by the advice of friends, his father got him to be sped a king's-scholar at Westminster; where compleating his former learning to a miracle under Mr. Lambert Osbaldeston, was elected student of
[35] Ch. Ch. in 1628, put under the tuition of Jerumael Terrent, went through the classes of logic and philosophy with an unwearied industry, took the degrees in arts (that of master being compleated in 1635) holy orders, and became the most florid and seraphical preacher in the university. He was another Tully and Virgil, as being most excellent for oratory and poetry, in which faculties, as also in the Greek tongue, he was so full and absolute, that those that best knew him, knew not in which he most excelled. So admirably well vers'd also was he in metaphysics, that when he was reader of them in the university, the exposition of them was never better performed than by him and his predecessor Tho. Barlow of Qu. coll. His preaching also was so graceful, and profound withal, that none of his time or age went beyond him. So that if the wits read his poems, divines his sermons, and philosophers his lectures on Aristotle's metaphysics, they would scarce believe that he died at a little above thirty years of age. But that which is most remarkable, is that these his high parts and abilities were accompanied with so much candour and sweetness, that they made him equally beloved and admired of all persons, especially those of the gown and court, who esteemed also his life a fair copy of practic piety, a rare example of heroic worth, and in whom arts, learning, and language made up the true complement of perfection. He hath written,

The Lady-Errant. Trag. Com.

Royal Slave. Trag. Com. Oxon. 1640. second edit. acted before the K. and Q. by the students of Ch. Ch. 30 Aug. 1636. See in *Hist. & Antiq. Univ. Oxon.* lib. 1. p. 344. b. 345. a.

[The first edit. was in 4to. Oxford, 1639, which is in the Bodleian, 4to. T. 34. Art.]

The Ordinary. Com.

Siege: or Love's Convert. Trag. Com.

Poems——All which were gathered into one vol. and printed at Lond. 1651. oct. usher'd then into the world by many copies of verses, mostly written by Oxf. men; among whom were Jasper Mayne, D. D. Joh. Castilion, B. D. (afterwards dean of Rochester) Robert Waring, Mart. Lluellin, Joh. Fell, Franc. Palmer, Rich. Goodridge, Tho. Severne, &c. all of Ch. Ch. Hen. earl of Monmouth, sir Rob. Stapylton, Edw. Sherbourn (afterwards a knight) Jam. Howell, Franc. Finch, Joh. Finch of Bal. coll. brethren to sir Heneage Finch sometimes lord chanc. of England, Will. Creed of S. Joh. coll. Joh. Birkenhead of All-s. coll. Hen. Vaughan the Silurist and Eugenius Philalethes his brother, both of Jesus coll. Josias How and Ralph Bathurst of Trin. coll. Matthew Smallwood of Brasen-nose, Hen. Bold of New, and Will. Bell of S. John's coll. &c.[5]. Our author Cartwright also wrote,

Poemata Græca & Latina.

An Off-spring of Mercy issuing out of the Womb of Cruelty: or, a Passion Sermon preached at Ch. Ch. in Oxon, on Acts 2. 23. Lond. 1652. oct.

Of the signal Days in the Month of Nov. in Relation to the Crown and Royal Family. A poem. Lond. 1671, in one sh. in qu. besides poems and verses, which have ayres[6] for several voices set to them by the incomparable Henry Lawes servant to K. Ch. I. in his public and private music; who outliving the tribulations which he endured for the royal cause, was restored to his places after the return of K. Ch. II. and for a short time lived happy, and venerated by all lovers of music. He was buried, by the title of gentleman of his majesty's chappel, in the cloister belonging to S. Peter's church within the city of Westminster, 25 Octob. 1662. As for Cartwright, who had the succentor's place in the church of Salisbury conferr'd on him by bishop Duppa, in the month of Octob. 1642, he was untimely snatch'd away by a malignant fever call'd the camp-disease, that raged in Oxon. (he being then one of the proctors of the university) to the great grief of all learned and virtuous men, and to the resentment of the K. and Qu. then there (who very anxiously enquired of his health in the time of 1643.
his sickness) on the 29th of November in sixteen [36]
hundred forty and three, and was buried on the first day of December, towards the upper end of the south isle joyning to the choir of the cathedral of Christ Church. In his proctorship succeeded Joh.

[5] [It is remarkable that though the printer in his postscript (immediately after the commendatory verses) tells us that he does not give an index, yet the Bodleian copy contains for fly leaves fragments of an index to all the poems, which shew that one was actually printed and suppressed.]

[6] See in a book entit. *Ayres and Dialogues for one two and three Voices.* Lond. 1653. fol. composed by the said Hen. Lawes; and in another entit. *Select Ayres and Dialogues to sing to the Theorbo, Lute, and Bass Viol.* Lond. 1669. fol. composed also by the said Hen. Lawes.

Maplet, M. A. of the same house, who served out the remaining part of the year, and in his succession ship Rob. Joyner of Oxford.

[David Lloyd in his *Memoires of those Personages that suffered for the Protestant Religion*, Lond. 1668, folio, page 422, says, that Cartwright was 'son of Tho. Cartwright of Burford in the county of Oxford, born Aug. 10, 1615,' &c. Although I had no doubt as to Wood's accuracy, I was induced to write to Burford in order, if possible, to satisfy my readers on this point, and I have been favoured by the rev. Francis Knollis, vicar of Burford, with a letter on the subject, from which I extract the following:

'I have very carefully examined the register of Burford, but can find no such name as that of *Cartwright*, and therefore conclude no family of that name did reside here. I have likewise examined the register of the chapelry of Fulbrook, but without success.'

Lloyd is not, by any means, a writer to be depended on, as Wood well knew, when he gave him the character to be found in another part of this work, and I was in great hopes that I might have proved my author's correctness by an application at Northway; here however, unfortunately (as I learn by the kindness of the rev. D. C. Parry) the early registers are lost, but, says Mr. Parry, 'I was informed there were strong reasons for believing that persons of that name (Cartwright) did at some time live in the hamlet of Northway.' The earliest register, it seems, commences in 1703, and the name occurs once only during the first twenty years, 'William Cartwright of Tredlington married to Mary Ffreeman of Tewkesbury.'—In the absence of all positive proof, I incline to Wood's authority in preference to that of Lloyd.

I am not aware that any bibliographer has pointed out the various peculiarities that occur in different copies of Cartwright's Poems in 1651. Of these it is true one only edition appeared, but upon minute collation, some books will be discovered far more perfect than others. In the Bodleian is a copy, formerly Selden's, which I have compared with another, bequeathed to Christ Church library by lord Orrery, and find to vary materially in three places. Thus in the Selden volume, instead of the initials 'T. P. Baronet' at the commendatory verses following lord Monmouth's, are a rose and a harp surmounted with crowns, and followed by the word 'Baronet.' At pages 301 and 302 the second and fifth stanzas in the verses *On the Queen's Return from the Low Countries*, are entirely omitted: these appear in lord Orrery's copy, and are now given to enable persons having the book in its mutilated state, to supply the deficiency.

Page 301.

When greater tempests, than on sea before
Receiv'd her on the shore,
When she was shot at *for the king's own good*
By legions hir'd to bloud;
How bravely did she do, how bravely bear!
And shew'd, though they durst rage, she durst not fear.

Page 302.

Look on her Enemies, on their godly lies,
Their holy Perjuries.
Their curs'd encrease of much ill gotten wealth,
By rapine or by stealth,
Their crafty friendship knit by equall guilt,
And the Crown-martyrs bloud so lately spilt.

And at page 305, in the verses on the death of sir Bevill Grenvill, the following lines are totally left out.[1]

You now that boast the spirit, and its sway,
Shew us his second, and we'l give the day.
We know your politique axiom, *lurk, or fly*;
Ye cannot conquer, 'cause you dare not dye:
And though you thank God that you lost none there,
'Cause they were such who *liv'd* not when they were:
Yet your great Generall (who doth rise and fall,
As his successes do, whom you dare call,
As Fame unto you doth reports dispence,
Either a ——— or his excellence)
How'ere he reigns now by unheard of laws,
Could wish his fate together with his cause.

In the British Museum is a single folio sheet, printed in 1641, containing verses by him to the earl of Pembroke and Montgomery, upon his lordship's election to the office of chancellor of the univ. of Oxford, but these lines were printed at p. 226 of his collected poems.

There is a very tolerable head of Cartwright by P. Lombart, prefixed to his works.

The following is taken from Lawes's *Ayres*, page 7, and differs in a trifling degree from the copy at p. 219 of the Poems, where it appears as an address *To Venus*.

A Complaint against Cupid.

Venus, redress a wrong that's done
By that yong sprightful boy thy son;
He wounds, and then laughs at the sore,
Hatred it self could do no more;
If I pursue he's smal and light,
Both seen at once, and out of sight;
If I do flye, he's wing'd, and then
At the first step I'm caught again.
Lest one day thou thy selfe may'st suffer so,
Or clip the wanton's wings, or break his bow.

" JOHN PYM, an esquire's son, was born in " Somersetshire, became a gent. com. of Broadgate's " Hall (now Pemb. coll.) in the beginning of the " year 1599, and in that of his age 15, being then " pr soon after put under the tuition of Degory

[1] [The writer in the *Biographia Dramatica* notice that these lines are wanting, but are not aware that they are to be found in some uncastrated copies.]

" Wherein and admired for his pregnant parts by
" Charles Fitz-Geffrey the poet, who stiled the
" said Pym in 1601, 'Phœbi delicias Lepos puelli,'
" &c. But before he took a degree he left the
" university, and went, as I conceive, to one of the
" inns of court. Afterwards, at riper years, being
" esteemed a person of good language, voluble
" tongue, and of considerable knowledge in the
" common law, he was in several parliaments in the
" latter end of K. James I. (being then esteemed by
" that prince, a man of an ill-tempered spirit) and
" in all those held in the reign of K. Ch. I. a con-
" stant burgess for Tavistock in Devonshire. In a
" parliament held in 1626 I find him an enemy to
" the great favourite of K. Ch. I. called George
" Villiers duke of Buckingham, and very active in
" aggravating some of the articles that were then
" put up against him, viz. that he forced sir Richard
" Roberts, bart. knowing him to be rich, to take
" the title of lord Roberts of Truro upon him, and
" that in consideration thereof to make him pay for
" it to him the said duke ten thousand pounds.
" Farther also, that he sold the office of lord trea-
" surer to sir Hen. Mountague (afterwards earl of
" Manchester) for twenty thousand pounds, and the
" office of master of the wards to sir Lionel Cran-
" field (afterwards earl of Middlesex) for six thousand
" pounds, &c. In another session of parliament in
" 1628, I find him very eager against Dr. Roger
" Manwaring, the increase of Arminians and papists,
" and several times to make a motion in the house,
" that all persons take a covenant to maintain their
" religion and rights, &c. At length to mollify and
" sweeten the nature of this forward person (Pym)
" he was made lieutenant of the ordnance, which is
" an office of good trust and gain; but as soon as he
" perceived that the puritans began to be terrible,
" he sided with them and with Joh. Hamden, Will.
" lord Say, &c. did correspond with the covenanters
" in Scotland, an. 1639, and was also with Rob. earl
" of Essex, Hen. E. of Holland, Will. L. Say,
" Will. L. Russel, (afterwards E. of Bedford) &c.
" deep in councils with the commissioners at Lon-
" don sent from the Scotch covenanters. He then
" rode about the country to promote elections of the
" puritanical brethren to serve in parliament, wasted
" his body much in carrying on the cause, and was
" himself elected a burgess twice in 1640, to serve
" in the two parliaments then called: in the last of
" which, beginning the 3d of Nov. he became the
" idol of the faction, an indefatigable enemy against
" the most eminent and noble Thomas earl of Straf-
" ford, was the man that carried from the H. of
" commons to the lords the impeachment of the said
" earl of high-treason, was so bitter and invective
" in his malice towards him, that knowing how
" much he was beloved of the king, he did purposely
" therefore rake up all he could conceive against
" him; and in expressing his conceptions, he would
" reflect on his sacred majesty. I shall here desire
" the reader to take notice, that tho' in the trial of
" the said Strafford (wherein Pym was a great
" agent) he the said Strafford behaved himself exc-
" ceding graceful, and that his speech was esteemed
" full of weight, reason, and pleasingness, and so
" affectionate it was, that it obtained pity and re-
" morse in the generality (nay tears from some) then
" present, yet in this person (Pym) and in another
" violent baiter of him called Joh. Glynn, there was
" nothing of remorse at all, but they went doughtily
" on till they had brought that immortal person to
" the block. Certainly never any man acted such
" a part on such a theatre, with more wisdom, con-
" stancy, and eloquence, with greater reason, judg-
" ment, and temper, and with a better grace in all
" his words and gestures, than this great and excel-
" lent person (Strafford) did. About the same
" time Pym was sent from the house of commons to
" the lords, with the charge of high-treason against
" archbishop Laud, who thereupon was committed
" to custody; and so active and ungrateful in tra-
" ducing his majesty so much, particularly that he
" was a promoter of the rebellion in Ireland, by
" giving passes to papists to go thither, who were
" afterwards chief commanders among the rebels,
" (at which the king was so much distasted, as if he
" had connived at the said rebellion, that he required
" the declaration of the h. of commons for his vin-
" dication, but could not obtain it) that he was the
" principal of those five members of the house of
" commons, against whom he demanded justice,
" tho' in vain, 4 Jan. 1641. About the same time
" he seeing that his majesty would not confer the
" chancellorship of the exchequer upon him, which
" he was counselled to do purposely to stop his
" mouth, he went of his own accord (some say he
" was sent) into the city of London to make speeches
" against obstructions in the body politic, that re-
" formation could not go on till they were removed,
" which, according to his desired end, soon raised
" the city tumults to petition the parliament, that
" the bishops and popish lords might be thrown out
" of the house of peers, as the only hinderers of
" reformation of religion, thereby to lessen the
" number of votes likeliest to oppose the puritan
" faction. His usual orations were so invective,
" that he did not only poyson the greater part of
" the house, but also the seditious vulgar, with an
" ill conceit against the good king, and all those
" that he lov'd and favour'd, particularly Strafford,
" (Pym being a manager of the evidence against
" him) Laud and others, as I have before told you.
" And having thus satisfied himself, he became a
" grand promoter of the covenant, took it twice

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[8] In *Affaniæ sive Epigram.* lib. 2.

[9] Bulstr. Whitlock in his *Memorials of English Affairs*, &c. printed 1682, fol. p. 43. a."

[1] See in a book entit. *Persecutio undecima*, &c. printed 1648, in qu. p. 64."

" himself at least, to encourage others to take it, " was one of the laymen appointed by ordinance of " parl. to sit among the assembly of divines, purposely, as 'tis thought, to shew his divinity, was " an enemy to the hierarchy it self, the prerogative, the queen, the royal family, and would " have proceeded farther, if possible, against other " people and things, had he not been justly cut off " from the living in the midst of his most diabolical " designs. Under his name were these things following printed:

" *Speech in Parliament, An.* 1626, *enlarging and aggravating the ninth, tenth, and eleventh Articles against the Duke of Buckingham.*—See in Jo. Rushworth's first vol. of *Historical Collections of private Passages of State, &c. An.* 1626. p. 333.

" *Short Animadversions on the King's Message, An.* 1628—See in the same *Collections*, p. 525.

" Several speeches in parl. as (1) *Speech spoken* 25 *Nov.* 1640, *after the Articles of the Charge against the Earl of Strafford were read.* (2.) *Speech to the Lords* 30 *Dec. concerning an Information against George Lord Digby.* (3.) *Speech spoken* 31 *Dec. after the Articles of the Charge against Sir George Radcliff were read.* (4.) *Speech at a Conference of both Houses concerning the Petition of the Knights and Gentry of Kent,* 9 *Feb.* (5.) *Speech spoken* 19 *Feb. for the pressing of Men to be sent into Ireland.* (6.) *Speech spoken* 17 *March, shewing what Dangers are like to ensue thro' the Want of Privileges of Parl.* These six speeches before-mention'd were spoken and printed in 1640. (7) *Speech at the Tryal of Tho. E. of Strafford,* 23 *March* 1640. —See in Tho. Nalson's second vol. of *An impartial Collection of the great Affairs of State,* &c. p. 30, 31.

" Speeches, with conferences in parliament and elsewhere, as (1.) *Speech to the Lords in Parl. sitting in Westminster-Hall on the Tryal of the E. of Strafford,* 12 *Apr.* (2.) *Speech or Declaration after the Recapitulation or Summing up of the Charge of High-Treason against the E. of Straff.* 13 *Apr.* (3.) *Reply to the Earl of Strafford's Defence,* 23 *Apr.* (4.) *Heads of a Conference delivered at a Committee of both Houses,* 24 *June.*[a] (5.) *Speech containing a Report of what was done during the Recess of the Parl.* 20 *Oct.* (6.) *Speech at a Conference concerning all Councils,* 10 *Nov.* (7.) *Speech in Parl.* 14 *Jan. concerning his (Pym's) Innocence touching the Articles of High-Treason exhibited against him.* (8.) *Declaration presented to the H. of Commons, with A Speech Delivered at a Conference with the Lords* 25 *Jan. by occasion of the Petitions from the City of Lond. and the Counties of Middlesex, Essex, and Hertfordshire.* (9.) *Speech in Parl.* 25 *of Jan. against the Bishop's Charge, hastning their Tryal.* (10.) *Speech in Parl.* 17 *March, wherein is expressed his (Pym's) Zeal, and real Affection to the public Good,* &c. (11.) *Conference in Parl. with Mr. Solicitor (i.e. Oliv. St. John).* (12.) *Speech concerning the Liberties of Parliament,* &c. (13.) *Speech or Declaration to the Lords of the upper House, upon the Delivery of the Articles of the Commons assembled in Parl. against Will. Laud Archb. of Cant.* These 13 speeches before-mention'd were spoken in 1641, and printed in the same year in qu.

" Other speeches, as (1.) *Speech in Parl. concerning evil Counsellors about his Majesty,* &c. (2.) *Speech at a Conference of both Houses, occasion'd from divers Instructions resolv'd upon by the House of Commons, &c., discovering the Dangers and Miseries the three Kingdoms are liable unto, by reason of his Majesty's evil Counsellors,* &c. (3.) *Speech in Reply to his Majesty's Answer to the City of London's Petition, sent from his Majesty by Capt. Hearne, read at a Common Hall* 13 *Jan.* At the same time Edw. earl of Manchester spoke a speech to the same effect. (4.) *Speech concerning Liberty of Parliament, Religion, and Civil Government.* These four speeches before-mention'd were spoken in 1642, and printed all in qu. the same year.

" Other speeches, as (1.) *Speech at a Common Hall, containing a Discovery of the great Plot for the utter Ruin of the City of London,* spoken *on Thursday* 8 *June.* (2.) *Speech at a Common Hall, at the reading of a Proclamation from the King,* 28 *July.* (3.) *Speech containing a Remonstrance or Declaration concerning the Grievances of the Kingdom, delivered in Parliament.* These 3 speeches before-mention'd were spoken in 1643, and printed in quarto papers the same year. There is also published under his name,

" *His Vindication from the Aspersions of Malignants.* Lond. 1643. qu. And,

" *The Kingdom's Manifestation,* &c. Lond. 1643, and other things, which I have not yet seen. At length this busy man Jo. Pym, was in the height of his actions, and eager pursuit of his desire to carry on the most wicked and unparall'l'd rebellion, taken out, and suddenly cut off from this world, to receive his reward in another, on the 8th day of December in sixteen hundred forty and three, and was buried on the 15th of the same month in the abbey church of St. Peter in Westminster, in the void space or passage as you go to the chap. of K. Hen. 7. At which time Steph. Marshal bach. of divinity,[b] minister of

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1643.

[a] [*The Reasons of the House of Commons to stay the Queene's going into Holland: delivered to the Lords, at a Conference the* 14 *July. By John Pym, Esq.* Delivered *the* 15 *to Majestie in presence of both Houses: by my Lord Bowles.* Lond. 1641. ½ sh. fo. WANLEY.]

[b] [Steph. Marshal col. Emm. cœv. 2. admissus in matriculam acad. Cant. Apr. 1, 1615. *Reg. ejusd.* BAKER.]

"Pinchingfield in Essex, and archflamen of the re-
"bellious rout, preached a sermon on so lamentable
"a theam, that he said, he wondred why all faces
"did not gather blackness at it. He compared
"Pym to John the Baptist, for that he was taken
"away violently, after but two or three years work-
"ing; adding, he was a man whom God went
"about to bribe, &c. The title of his sermon,
"which is printed, is *The Church's Lamentation
"for the good Man's Loss, on Micah* 7. 1, 2.
"Printed at Lond. in qu. an. 1644. [Bodl. 4to. B.
"3. 2. Line.] Before which is the picture of Jo.
"Pym,[6] and pag. 21, 22, &c. are filled with matters
"relating to his honour, &c. He stiles him 'amor
"& deliciæ generis humani,' &c. The writers of
"that time who were of Pym's persuasion say, that
"he died like Moses in the Mount——that he died
"in a good old age like Jacob in Egypt; but the
"Royalists said, not like Jacob, but just as those
"who died in Egypt in the days of Pharaoh.——
"Mercurius Britannicus alias March. Nedham hath
"bestowed an elegy on him, the best for ought that
"I know he ever made, and Mr. Rich. Baxter hath
[99] "in his *Saints everlasting Rest*, transfer'd his soul
"and that of Jo. Hamden into heaven: But all
"impartial men have held (let those of Pym's per-
"suasion say what they please) that he the said
"Pym was the author of much bloodshed, and
"those many calamities under which the kingdom
"several years after groaned, and therefore he de-
"serv'd not only to have his death with the trans-
"gressors and wicked, but to be buried with the
"burial of an ass, drawn and cast forth beyond the
"gates of the city. An author of note tells[8] us,
"that it was believed that the multitude of business
"and cares did so break his spirits and health, that
"it brought his death. And Steph. Marshall in
"his sermon before-mention'd saith, that he died of
"an imposthume in his bowels, and not raving
"mad, nor of a loathsome disease, as eight doctors
"of physic, and well near a thousand people who
"came to see his corps open'd, and his corps have,
"can testify. But certain it is, if the generality of
"authors may be believed, (among which are some
"very impartial, and rather inclin'd to Pym's per-
"suasion than otherwise) that he died chiefly of the
"*Herodian Visitation*,[7] which was looked upon as
"a just judgment for what he had done against his
"king and his country. So that if it be true, (for
"I myself will not judge of the matter) the wonder
"to me is great, why his body, which was buried
"among the ashes of kings, princes, and nobles,
"was not taken up on the 12th or 14th of Sept.
"1661, when then, according to his majesty's ex-
"press pleasure and command, were 29 bodies,
"such that had been buried in S. Peter's church in
"Westminster, between the years 1642 and 1660,
"taken up, and all (except that of col. Edw. Pop-
"ham) buried in a large pit in the parish church-
"yard of S. Margaret in the said city of West-
"minster, as I have several times elsewhere told
"you."

[*Certain select Observations on the several Offices and Officers in the Militia of England; with the Power of the Parliament to raise the same, as they shall judge expedient*, &c. 1641. Printed in the *Harleian Miscellany*, vi. 300. edit. Park.

In the *Illustrious Heads* is a portrait of Pym by Houbraken, from a picture in the possession of Thomas Hales, Esq. but I am apt to prefer that already noticed by Glover from Bower. Granger mentions one which he calls 'scarce and curious' of him, in a fur gown, inscribed Maistre Pin, &c. but which I never yet met with.

His character has been drawn by lord Clarendon[9] in his *History*, which, as it is in every person's hands, and as I have had, and shall have occasion to quote it continually, I shall here content myself with referring to, and the rather, in order that I may have the more room for the insertion of a curious document on the subject of Pym's death, already so pointedly alluded to by my author. I cannot but preface it with an opinion that there was no foundation whatever for the then common report of this man's malady, which, even had it been the case, would have inflicted no stigma on his memory, for it was a visitation to which, under Providence, the best as well as the vilest of mankind are subject. However, as it was the great object of my predecessor, so it is my earnest and constant endeavour to get at, and divulge the *truth*, and with this view I now offer the following very conclusive evidence on the subject.

'*A Narrative of the Disease and Death of that noble Gentleman John Pym esquire late a Member of the honourable House of Commons. Attested under the Hands of his Physicians, Chyrurgions and Apothecary.*

'For as much as there are divers uncertaine reports and false suggestions spred abroad, touching the disease and death of that noble gentleman John Pym esquire, late a member of the honourable house of commons, it is thought fit (for the undeceiving of some, and prevention of misconstructions

[6] [From a picture by Ed. Bower, engraved by G. G. (Glover). Under it are the following lines:

"Reade in this image him, whose dearest blood
Hee thought noe price to buy his countryes good;
Whose name shall flourish till the blast of flame
Shall want a trumpet, or true worth a name.]

[7] "In *Merc. Britan.* numb. 16."

[8] "Bulstr. Whitlock, in his *Memorials of English Affairs*, &c. under the year 1643, p. 65. b."

[9] [*Vix. morbus pediculosus.*]

[8] [After all, Granger has summed up, in a very few words, the actual character of Pym.—'His intent was to reform, not to abolish the government; but he was a principal engine in bringing about a revolution which he never intended, and which he did not live to see.' *Biographical Hist. of England*, ii. 212.]

and suspitions in others) to manifest to those who desire information, the true cause of his lingring disease and death, as it was discovered (while he lived) by his physitians, and manifested to the view both of them and many others that were present at the dissection of his bodie after his death. For the skinne of his bodie, it was without so much as any roughnes, scarr or scab; neither was there any breach either of the scarfe or true skin, much lesse any *phthiriasis* or lousie disease, as was reported. And as for that suggestion of his being poysoned, there appeared to the physitians no signe thereof upō the view of his body; neither was there any exhorbitant symptome (while he lived) either in his animall, vitall, or naturall parts; for he had his intellectuals and senses very entire to the last, and his sleep for the most part very sufficient and quiet: as for the vitall parts, they were all found very sound and (while he lived) they were perfect in their actions and uses. And as for the naturall parts contained in the lower belly, they did not otherwise suffer then from that large imposthume that was there contained, the stomack being smooth and faire in all its coates, the substance of the liver and kidnies good enough, onely much altered in their colour, the spleen fair, but little. But the most ignoble part of this lower belly, the *mesentry* was found *fundi calamitas*, the shop wherin the instrument of his dissolution was forged, there being a large abcesse or imposthume which wrought it selfe to such a bulke, as was easily discovered by the outward touch of his physitians at the beginning of his complaining, and did increase to that capacity, as (being opened) it did receive a hand contracted, and in it's growth did so oppresse the gall and stop it's vessels, as occasioned the jaundise. Beside this abcesse (by the matter contained in it) did so offend the parts adjacent, as most of them suffered by its vicinity, yet without any such turbulent symptome, as did at any time cause him to complaine of paine, being sensible only of some sorenesse upon the touch of the region of the part affected, and from its vapours the stomack suffered a continuall inappetency and frequent nauseousnes, and it did so deprave and hinder the concoction, distribution and perfection of nourishment, as it produced an *atrophy* or falling of the flesh. So that inappetency, faintnesse and nauseousnesse were the great complaints he usually made. At last after a long languishment, this imposture breaking, he often fainted, and soone after followed his dissolution, December the 8, 1643, about 7 a clocke at night.

Attested by the physitians that attended him in his sicknes,

Sir THEODOR MAYERN,

Dr. CLERK,

Dr. MEVERELL, { President of the Collcdge of Physitians.

Dr. GIFFORD, Dr. MICKLETHWAIT, Dr. MOULIN, Dr. COLLADE. } that were present at the dissection of his body (together with two of those above mentioned)

And Chyrurgions

THOMAS ALLEN, and

HENRY AXTALL, his servant.

Apothecary,

JOHN CHAPMAN, servant to William Taylor.[7]

The curious reader is here presented with the whole of this tract, from Bodl. 4to. E. 3. Jur.]

[HENRY CLIFFORD only son of Francis Clifford, fourth earl of Cumberland, by Grisold, daughter of Thomas Hughes of Uxbridge, in Middlesex, esq. and widow of Edward Nevill, lord Bergavenny,[8] was born at Londesborough, in February 1591.[1] He entered, as a nobleman, at Christ Church January 30, 1606,[8] and after spending two years in the prosecution of his studies, took the degree of bachelor of arts, February 16, 1608. In 1610, July 25, he married the lady Frances Cecil, daughter of Robert earl of Salisbury, and, as was the custom, immediately proceeded on his travels through France and Italy, where we find him in the latter end of 1611.[2] He returned in the following year, in order to be present at the marriage of the earl of Essex with lady Frances Howard, where, by the express command of the king, he was appointed to perform in the sports usual at those public spectacles.[4] He seems very early to have retired from public life, and to have devoted his time to the management of his father's property, and to the performance of his own duties as a husband and a parent. In 1640 he succeeded to the title, and was constituted lord lieutenant of the west riding of the county of York. In the unfortunate civil dissensions that followed, the earl of Cumberland distinguished himself more by his fidelity to the king's cause, than by his activity or skill. He was indeed appointed to the chief command of York, with power to raise men and money;[5] but conscious of his inexperience, and feeling incompetent to so important a trust, he willingly resigned in favour of the earl of Newcastle.[6]

He died of a violent fever at one of the prebendary's houses in York, December 11, 1643, and his interment is thus recorded in the parish register of Skipton: '1643, Dec. The last of this month was

[7] [Dugdale's *Baronage*, i. 345.]

[1] [T. D. Whitaker's *Hist. and Antiq. of the Deanery of Craven*, Lond. 1805, 4to. page 252.]

[2] [*Reg. Matric. Acad. Oxon.* not. P.]

[3] [*Hist. of Craven*, p. 258.]

[4] [Ibid. p. 259; where is a letter from the lord viscount Rochester, advising him not to absent himself on the occasion, as, says he, 'the king will by no meanes dispense with your runninge at tilt.']

[5] [Lord Clarendon, *Hist. of the Rebellion*, ii. 107.]

[6] [Sir Philip Warwick's *Memoires of K. Charles I*, 1701, page 235.]

interred in the valte in the church at Skipton, Henry earle of Cumberland, lord of West'd, I'd Viponte and Vessey, Aitoune and Bromfleet, and I'd of the honor of Skipton in Craven. Many soldiers slain at this time.'[7]

The earl left one only surviving daughter, Elizabeth, married to the earl of Cork. He had also other children; Francis born and baptized July 2, 1618, Charles and Henry, all of whom died young.[8]

It is useless to say any thing on the character of this nobleman, which seems to have been honestly enough drawn by lord Clarendon;[1] 'The earl of Cumberland was a man of great honour and integrity, who had all his estate in that country, (Yorkshire) and had lived most amongst them, with very much acceptation and affection from the gentlemen and the common people; but he was not in any degree active, or of a martial temper; and rather a man more like not to have any enemies, than to oblige any to be firmly and resolutely his friends, or to pursue his interests—in a word he was a man of honour, and popular enough in peace, but not endued with those parts, which were necessary for such a season.' To this we may add the countess of Pembroke's portrait of her ancestor. 'He was endued with a good natural wit, was a tall and proper man, a good courtier, a brave horseman, an excellent huntsman; had good skill in architecture and mathematics, and was much favoured by king James and king Charles.'

The claim of this fifth and last earl of Cumberland[2] to a place in these ATHENÆ is founded on a MS. in the Bodleian library, which, had it been known to Wood, or lord Orford, or his ingenious editor Mr. Park, would have prevented my having the satisfaction of introducing this nobleman as an author for the first time. It was bequeathed to the library by Dr. Rich. Rawlinson, and is entitled

Poeticall Translations of some Psalmes and the Song of Solomon, with other Divine Poems, By that noble and religious Soule now sainted in Heauen, The Right honorable Henry Earle of Cumberland, Lord Clifford, Vipount, Brumflet and Vessey, Lord of Westmorland and of the Honor of Skipton. MS. in 4to containing 38 leaves. This comprises

1. *Psalms* 1, 8, 35, 38, 51, 65, 73, 93, 103, 104, 107, 113, 114, 121, 125, 131: Of psalm 121, there are two versions, one '*turned into verse for my daughter Dungarvan now with child.*'[3]

2. *Dauid's Lamentation ouer Saul and Jonathan;* 2 Sam. 1. 19.

3. *The Song of Salomon in meeter.* In 8 chapters.

4. *An Historicall Meditation vpon the Birth, Life, Passion, Resurrection and Ascension of Christ.*

5. *Meditations vpon the Holy Dayes of our Calendar.*

Of these I select the 38th psalm.

Lord! chide me not in the tempestuous day
Of thy fierce wrath: o! cast me not away
In thy displeasure, least I fall at once!
Thy galling shafts lye quiuered in my bones:
Prest by thy heauy hand I gaspe for breath;
Thine anger breeds diseases more than death;
My flesh is mangled, and my bones within
Consume and melt, for anguish of my sinne.
My crying sinns aboue my head appeare,
(Too heavy a weight, alas! for me to beare)
My mortall wounds gangrene and putrifie,
And all because I haue done foolishly!
Such misery and trouble I endure
As all day long I beg, and find no cure.
Lord! thou hast heard the ground of my complaint,
And while I prayed thine eyes have seen me faint;

Bids thee farewell, with thee all ioyes fare-well,
And for thy sake this world becomes my hell.

Though this has been carefully transcribed from the printed vol. it is very evident that one line has been omitted.]

[7] [Whitaker's *Hist. of Craven*, page 252. The historian of Craven conjectures, with much probability, that, from the last words of this entry, the church and town were in possession of the opposite party, and that the noble earl's adherents were compelled to obtain the rites of sepulture for their lord by force of arms.]

[8] [Parish register of Londsborough, communicated to me by the rev. Joseph Hunter of Bath.]

[9] [In the church of Skipton is the following simple and pathetic inscription:

Henricus pater deflet
Franciscum
Carolum
Henricum
A.D. M.DC.XXXXI.]

[1] [*Hist. of Rebellion*, i. 555.]

[2] [Henry Clifford, second earl of Cumberland, has been briefly noticed by Walpole as the writer of *Some Verses on his Father's presenting a Treatise of Natural Philosophy, in old French, to the Priory of Bolton*, which, with the book itself, were in Thoresby's museum at Leeds. I do not know that it has ever been remarked that his son George, the third earl, was also a poet, but he may be registered in this note on the authority of Robert Douland the author of *A Musicall Banquet*, folio Lond. 1610, who has preserved a song which he declares to have been written by this nobleman.

My heauie sprite, opprest with sorrowes might,
Of wearied limbs the burthen soare sustaines;
With silent grones, and hart's teares still complaines:
Yet I breath still and liue in life's despight.
Haue I lost thee? All fortunes I accurse

[3] [1 Vp to the hills I lift mine eyes
from whence my helpe doth rise;
2 Even from the Lord my succour came,
who Heaven and Earth did frame.
3 Thy foot vnmoued he shall keepe,
Nor shall thy keeper sleepe.
4 Behoald who Israell doth keepe,
nor slumber will nor sleepe.
5 The Lord himself's thy keeper, and
the strength of thy right hand.
6 The sunn shall not burne thee at noone,
neither by night ye moone;
7 He shall preserve thy soule from ill,
thy soule preseruing still.
Come in or goe thou out of doore,
Henceforth for euermore.]

My heart to beate, and all my strength quite gone:
Mine eyes (with weeping) blind as any stone:
My friends, my neighbours, kinred, stand at gaze
While I in fires of persecution blaze;
And those that sought my life, in ambush lay
Cursing and lying, raihng all the day.
But I was stupid as the deafe and dumb,
From whose shut doors no sharp reproofes do come!
And yet I hope, though I thus silent be,
Thou Lord wilt plague and answer them for me.
Lord, I have prud that this malitious traine
May never flowte me (in thine anger slaine)
Those, those I meane, that were delighted all
To see me slip, and hope to see me fall.
But o my sinne that now tormenteth more
My Soule, then all the paines my body boare,
And now stands staring in my blushing face;
But Lord I will confess and beg for grace.
And yet my haters live in height and power,
Not to bee numbred, that would me devoure;
All those that for my good repaid me ill
Detest me more, submitted to thy will.
Lord! leave me not, but make me thine abode:
Oh haste to helpe, my Saviour, oh my God!

I shall conclude this article with two of his lordship's original compositions, from his *Meditations upon the Holydayes:*

Christmas Day.

Time's fullnes come, a spottles virgin beares
Her maker and the world's, soe long foretold;
Great God himselfe abaseth, man vp reares
Himselfe, and doth fraile flesh with God infold
Soe God's deare sonn becoms a woman's child
And God to man, man to God 's reconcil'd.

Saint Stephens.

Haile! thou first sacrifice, in martyr's roale,
Of cursed wrath and malice envious!
See heaven wide open to receive thy soule,
And Christ proclaiming thee victorious!
Each stone they threw is made a gemme to fit
Th' eternall crowne that on thy head shall sit.]

THOMAS MASTER, son of Will. Master rector of Cote near to a market town call'd Cirencester in Gloucestershire, was born at Cote, but descended from the genteel family of the Masters living in the said town of Cirencester, initiated in grammar learning by Mr. Henry Topp,[4] a noted master of that place, afterward ripened for the university in Wykeham's school near Winchester, admitted perpétual fellow of New coll. after he had served two years of probation, an. 1624, took the degrees in arts, that of master being compleated 1629, holy orders, and at length in 1640 was admitted to the reading of the sentences. At which time he was arrived to great learning, was esteemed a vast scholar, a general artist and linguist, a noted poet, and a most florid preacher. He hath written, *Mensæ lubricæ Montgom. illustriss. Domino, D. Edzardo Baroni de Cherbury.* Oxon. 1658. qu. second edit. [Bodl. 4to. J. 12. Art.] the first having been printed on one side of a large sheet of paper.[5] 'Tis a poem written in Lat. and Engl. describing the game call'd shovel-board play,[6] published with

[4] [In a preceding life, that of Cartwright, col. 69, Wood has called him Mr. *William* Topp, but by mistake. To prevent future confusion on this point, trifling as it is, I applied at Cirencester for information, and I am obliged to Mr. James Grooby, the present master of the school, for removing all doubt on the subject. According to the register of Cirencester, *Henry* Topp clerk, the master of the school, was buried December 10, 1566; having lived to be reinstated in his situation. He had by his wife Elizabeth, (who was buried Feb. 27, 1642,) a son, Henry Topp, married to Jane Trinder, March 27, 1642, 3. Their issue seems to have been one son, Henry, who died, under twelve months old, in 1645. Henry Topp, the son of the schoolmaster, died also before his father, and was buried Jan. 7, 1664.]

[5] [In 1641. WANLEY.]

[6] [*The Shovel-Board Table turn'd.*

The rough oak plain'd, polish'd and glaz'd all o're
And table like, with annick pillars bore
To keep the campaigne steddie, that it might
Be levell as the rule is to the sight;
Here, when to mitigate severer care,
Some in-doore recreation must repaire
The wasted spirits; those who have dext'rous skill
Let flie their coin like silver, which does trill
In various order'd courses, and create
Contentions; such, as when they celebrate
Bacchus his feasts the sacrificing year;
You'd think the Romane circus now was here:
And as their painted chariots did divide
This and that faction, each one his owne side
Admiring and applauding; thus there are
Small plates of differing stamps which in this warre
Make differing parties: hence, this done, a shout
Proclaimes the battle, th' eechoing hall throughout;
And, though there's partiality in each vote,
Yet here's no bawling, no harsh sounding note.
He who begins the strife, does first compose
His fingers like a purse's mouth, which showes
A shilling in the lips, and then the length
Being exactly weigh'd, (not with bruit strenght)
But with advised, wary force, his hand
Shootes the flat bullets forth; it doth not stand
With art to use much violence; for so
They slip aside the measur'd race, or goe
Into the swallowing pit, which waites upon
Excessive rushnesse, as the grave has done
On each extream disease; and if once there
There's no returne, no more than from the biere.
There every piece must suffer the like fate,
Be't clown or gentleman, be't lead or plate.
But if the fear of this should make him throw
Short of the mark (as some will crab-like goe
Lest they should run to farre) Then there is past
Censure and shame on the abortive cast.
He's laughed at as a racer in a bogge;
The lead once call'd a pig, is now turn'd hogge.
There is a line which must be cut before
He can arrive at the desired shore:
Nor is 't enough barely to come to land,
He cowardly invades, that sticks i' th' sand,
And dares not enter castles; he alone
Deserves applause and glory, who is gone

Sir Henry Savile's *Oration to Queen Elizabeth*, by Mr. Tho. Barlow of Queen's coll. in Oxon. an. 1658, printed there again in Decemb. 1690, in half a sheet in qu. [Wood's study numb. 416, 5.[7]]

Μονοτροφικὰ εἰς τὴν τοῦ Χριστοῦ παύρωσιν. This Greek poem, which is printed with *Mensa lubrica*, was made by him on the passion of Christ, 19 Apr. 1633, rendred into excellent Lat. verse by Hen. Jacob of Merton coll. and into English by Abr. Cowley, the prince of poets of his time: which Lat. and Engl. copies are printed with the Greek. Oxon. 1658. qu. [Bodl. 4to. J. 12. Art.]

Monarchia Britannica sub Auspiciis Elizabethæ & Jacobi, in Oratione quam pro More habuit in Capella Coll. Novi 6 Kal. Apr. 1642. Oxon. 1661. qu. [Bodl. 4to. C. 13. 8. Linc.] 1681. oct. [Bodl. 8vo. W. 47. Art.] published by his friend and acquaintance Joh. Lamphire doct. of phys. sometimes fellow of New coll. afterwards Cambden's prof. of history.

Iter Boreale. Oxon. 1675, in two sheets and an half in qu. written in prose and verse, and dedicated to his father Will. Master before-mention'd, 25 Sept. 1637, published by George Ent of the Middle-Temple,[8] son and heir of sir George Ent, knight, then a sojourner and student in Oxon, being about that time entred a member of Wadh. coll. Which George Ent the son wrote and published, *The Grounds of Unity in Religion: Or, an expedient for a general Conformity and Pacification*, printed in 1679 in one sheet in qu. In which year (in Aug. or thereabouts) he departing this mortal life, was buried in the church belonging to the Temples in London. Our author Master hath also written other poems, as (1.) *Carolus redux*, 1623. (2.) *Ad Regem Carolum*, 1625. (3.) *On Bish. Lake*, 1626. (4.) *On Ben. Jonson*, 1637. and (5.) *On Vaulx*; but these, I think, are not printed. He was a drudge to, and assisted much, Edward lord Herbert of Cherbury, when he was obtaining materials for the writing the *Life of K. Hen.* 8. Four thick volumes in fol.[9] of such materials I have lying by me, in every one of which I find his hand-writing, either in interlining, adding, or correcting; and one of those four, which is entit. *Collectaneorum Lib. secundus*, is mostly written by him, collected from parliament rolls, the Paper Office at Whitehall, Vicar General's Office, books belonging to the clerks of the council, MSS. in Cotton's library, books of convocations of the clergy, &c. printed authors, &c. And there is no doubt, that as he had an especial hand in composing the said *Life of K. Hen.* 8. (which as some say he turn'd mostly into Latin, but never printed) so had he a hand in Latinizing that lord's book *De Veritate*, or others. At length being overtaken by a malignant fever, the same which I have mention'd in Dud. Digges and Will. Cartwright, he died thereof, to the great reluctancy of those that well knew him, in the winter time, either in Dec. or Jan. in sixteen hundred forty and three, and was buried in the north part of the outer chappell belonging to New coll. His epitaph is written in Latin by the said L. Herbert in his *Occasional Verses*, p. 94, who hath also written a Lat. poem in praise of his *Mensa lubrica*, which may be there also seen. But the said epitaph must not be understood to have ever been put over his grave. [40]

1643.

[*The Virgin Mary, a Sermon preached in St. Mary's College, (vulgo New College)* Oxon. *March* 25, 1641; *on Luke* 1. v. 26, 27. Lond. 1710. 8vo. RAWLINSON.

Tho. Magteri μακαρου Novi Coll. quondam Socii Iter Boreale, ad ipsius Patrem Gulielmum Masterum, Cotiæ in Agro Glocestrensi Pastorem, Anno Dom. 1675, 4to. 'Amantissime pater, scio te expectare itineris mei Borealis historiam—Avete, parentes mei colendissimi, filius obsequentissimus Tho. Master, Sept. 25, 1637.' The occasion of his journey was to be inducted into the sinecure of Wickham, near Louth in Lincolnshire, which should have been mentioned by Mr. Wood. KENNET.]

Boldly to charge the front, conceiving still
Not to be best is but the same with ill.
Him, him the frighted enemies envie,
Casting a side-long many a spiteful eye,
While they all big with emulation swell,
And strive his towring valour to excell.
Mean while his faithfull seconds (with th'expence
Of what themselves might gain) keep, barr and fence
His meritorious fame; 'tis some renown
When once 'tis got, thus to preserve the crown.
And now, the fight being hot, even in this warre,
Fortune, art, virtue, fraud, all mingled are;
Especially, when one with skillfull care
Has stealingly crept up into the spheare
Where double honour dwells: who did begin
Single, by this brave act becomes a twin.
But he, whose virtues i' th' extreame, and scornes
To be 'mongst any souldiers but forlornes;
He who dares hang o're death, and no way dreads
The gaping grave, but with pois'd valour beds
Himself i' th' very brink of ruine, and
Dang'rously high doth even falling stand.
He, he the triple crown doth win and wear,
And if his pope-ship all assaults can bear,
And sit his hollow chaire, so that no eye
Bewailes his downfall; then unto the skie
His praise resounds; his party pæans sing,
And victry claps him with her whitest wing
Thus one, translator turn'd at your command,
Chooses to shew his ruder gobling hand
Rather then disobedience: so that here
Nothing but plain dull duty doth appear.
While the more noble Latin's vndress'd pride
Lookes like the *Table turned on the wrong side*.
A poet, that could gamesters humoure bit,
Might on each passage play, and shovel wit.
But here for me 'tis glory not t'excell
When it had been but idleness to doe well.]

[7] [Wood says, in a MS. note, it was published by Mr. R. Bathurst.]

[8] [Geo. Ent, coll. Sidn. A. B. 1626. BAKER.]

[9] [These are now reposited in the library of Jesus college, Oxford.]

WILLIAM CHILLINGWORTH, son of

Will. Chillingworth citizen (afterwards mayor) of Oxford, was born in S. Martin's parish there, in a little house on the north side of the conduit at Quatervous, in Octob. 1602, and on the last of that month received baptism there. After he had been educated in grammar learning under Edw. Sylvester a noted Latinist and Grecian, (who taught privately in All-saints parish) or in the free-school joyning to Magd. coll. or in both, he became scholar of Trin. coll. under the tuition of Mr. Rob. Skinner, on the second of June 1618, being then about two years standing in the university, and going thro' with ease the classes of logic and philosophy, was admitted M. of A. in the latter end of 1623, and fellow of the said coll. 10 June 1628. He was then observed to be no drudge at his study, but being a man of great parts would do much in a little time when he settled to it.[1] He would often walk in the college grove and contemplate, but when he met with any scholar there, he would enter into discourse, and dispute with him, purposely to facilitate and make the way of wrangling common with him; which was a fashion used in those days, especially among the disputing theologists, or among those that set themselves apart purposely for divinity. But upon the change of the times, occasion'd by the puritan, that way forsooth was accounted boyish and pedagogical, to the detriment, in some respects, of learning. About the same time being much unsettled in his thoughts, he became acquainted with one who went by the name of Joh. Fisher a learned Jesuit and sophistical disputant, who was often conversant in these parts.[2] At length, by his persuasions, and the satisfaction of some doubts which he could not find among our great men at home, he went to the Jesuits coll. at S. Omers, forsook his religion, and by these motives[3] following, which he left among them under his own hand, became a Rom. Catholic, 'First because perpetual visible profession which could never be wanting to the religion of Christ, nor any part of it, is [14] apparently wanting to Protestant religion; so far as concerns the points in contestation. (2.) Because Luther and his followers, separating from the church of Rome, separated also from all churches, pure or impure, true or untrue, then being in the world: upon which ground I conclude that either God's promises did fail of performance, if there were then no church in the world, which held all things necessary and nothing repugnant to salvation; or else that Luther and his sectaries, separating from all churches then in the world and so from the true, if there were any true, were damnable schismaticks. (3.) Because if any credit might be given to as creditable records as any are extant, the doctrine of Catholics hath been frequently confirmed, and the opposite doctrine of Protestants confounded with supernatural and divine miracles. (4.) Because many points of Protestant doctrine are the damned opinions of heretics, condemned by the primitive church. (5.) Because the prophecies of the Old Test. touching the conversion of kings and nations to the true religion of Christ, have been accomplished in, and by, the Catholic Rom. religion, and the professors of it. (6.) Because the doctrine of the church of Rome is conformable, and the doctrine of the Protestants contrary, to the doctrine of the fathers of the primitive church, even by the confession of Protestants themselves; I mean those fathers, who lived within the compass of the first 600 years; to whom Protestants themselves do very frequently and confidently appeal. (7.) Because the first pretended reformers had neither extraordinary commission from God, nor ordinary mission from the church, to preach Protestant doctrine. (8.) Because Luther, to preach against the mass (which contains the most material points now in controversy) was persuaded by reasons suggested to him by the devil himself, disputing with him. So himself professeth in his book *De Missa privata*, that all men might take heed of following him, who professeth himself to follow the devil. (9.) Because the Protestant cause is now, and hath been from the beginning, maintained with gross falsifications and calumnies; whereof their prime controversy writers are notoriously and in high degree guilty. (10.) Because by denying all humane authority, either of pope, or councils, or church, to determine controversies of faith, they have abolished all possible means of suppressing heresy, or restoring unity to the church.' These were his motives, as my author[4] tells me, who adds, that, 'they were so strong, that he (Chillingworth) could never since frame his mind to Protestancy: And the profession of Catholic religion not suiting with his desires and designs, he fell upon Socinianism, that is no religion,' &c. To these motives, which are owned and reprinted[5] by Mr. Chillingworth, he made an answer three years or better before the first edition of his book called, *The Religion of Protestants*, &c. came out. Which answer was not published for two reasons, one, because the motives were never public, until the author of *The Direction to N. N.* made them so. The other, because he was loth to proclaim to all the world so much weakness as he shew'd, in suffering himself to be abused by such silly sophisms. All which proceeded upon mistakes and false supposi-

[1] [He applied himself with good success to mathematicks, and was accounted a good poet. *MS. note in Mr. Heber's copy.*]

[2] [For towards the latter end of the reign of K. James I, the Romish priests were allowed an uncommon liberty in England, which was continued in the reign of Charles I, upon account of his marriage with a princess of France. *MS. note in Mr. Heber's copy.*]

[3] Edw. Knott in his *Direction to be observed by N. N.* &c. Lond. in oct. p. 37, &c.

[4] Ibid. p. 40.

[5] In the preface to the author of *Charity maintain'd*, &c. Sect. 43.

tions, which unadvisedly he took[6] for granted, as 'twill quickly appear when the motives with his respective answers made to them and[7] printed, shall be impartially weighed in the ballance against each other. Tho' Mr. Chillingworth embraced Protestantism very sincerely, as it seems, when he wrote his book of *The Religion of Protestants*, &c. yet notwithstanding not long before, and I think then also, he refused to subscribe the 39 articles, and so consequently did not desert the religion of Rome out of desire of preferment, or for temporal ends (which the author of *The Direction to N. N.* objected to him) by reason that this his refusal did incapacitate him for all places of benefit in England, a previous [42] subscription of the said 39 articles being the only common door that here leads to any such. This refusal was grounded on his scrupling the truth only of one or two propositions contained in[8] them; and these his small doubts too were afterwards fully satisfied and removed before his advancement in the church, otherwise he could not have conscientiously subscribed the 39 articles, which is indispensibly required of all persons upon any ecclesiastical promotion.[9] But to return: so it was, that he finding not that satisfaction from the Jesuits concerning various points of religion, or (as some say) not that respect which he expected (for the common report among his contemporaries in Trin. coll. was, that the Jesuits to try his temper, and exercise his obedience, did put him upon servile duties far below him) he left them in the year 1631, returned to the church of England (tho' the presbyterians said not, but that he was always a papist in his heart, or, as we now say, in masquerade) and was kindly received by his godfather Dr. Laud then B. of London. So that fixing himself for a time in his beloved Oxford, he did, in testimony of his reconcilement, make a recantation, and afterwards wrote a book against the papists, as I shall anon tell you.[1] For which his service he was rewarded with the chancellorship of the church of Salisbury, upon the promotion of Dr. Br. Duppa to the see of Chichester, in the month of July 1638, and about the same time with the mastership of Wygston's hospital in the antient borough of Leicester: Both which, and perhaps other preferments, he kept to his dying day. He was a most noted philosopher and orator, and without doubt a poet also, otherwise sir Joh. Suckling would not have brought him into his poem, called *The Session of Poets*; and had such an admirable faculty in reclaiming schismatics, and confuting papists, that none in his time went beyond him. He had also very great skill in mathematics, and his aid and counsel was often used in making fortifications for the king's garrisons, especially those of the city of Gloucester, and Arundell castle in Sussex. "In "Dr. Barlow's *Genuine Remains*, Lond. 1693. oct. "p. 344. in the following passage: John Corbet in "his *Relation of the Siege of Gloucester*, p. 12. "saith, 'We understood that the enemy (meaning "'the army of King Charles I.) had, by the direc-"'tion of the Jesuitical doctor Chillingworth, pro-"'vided great store of engines after the manner of "'the Roman *testudines cum plutei*s, with which "'they intended to have assaulted the part of the "'city between the south and west gates.' So if "this be true, William Chillingworth was an en-"gineer at the siege, and not in the city when the "king took it in the beginning of the war." He was a subtle and quick disputant, and would several times put the king's professor to a push. Hobbes of Malmsbury would often say, that he was like a lusty fighting fellow, that did drive his enemies before him, but would often give his own party smart back-blows. And 'twas the current opinion

[6] Sect. 42.

[7] Sect. 44.

[8] Sect. 29. and 40.

[9] [In *the Post Boy*, June 6, 1719. was this advertisement. —Whereas the enemies of the subscription requir'd of the clergy, have lately publish'd, in a very pompous manner, a letter of Mr. Chillingworth, dated 1635, declaring that he could not subscribe the articles, and as if that had been his first resolution to the last: to prevent the ill effects of such an insinuation, 'tis thought fit to publish to the world, that he afterwards altred his mind, and in the year 1638 did actually subscribe, as appears from the *Register of the Church of Salisbury*, whence the copy under-written is taken.

Ego Gulielmus Chillingworth clericus, in artibus magister, ad cancellariatum ecclesiæ cath. B. Mariæ, Sarum. una cum prebenda de Brinsworth alias Brickesworth in com. Northampt. Petriburg dioc. in eadem ecclesia fundata et eidem cancellariatui annexa, admittendus et instituendus, omnibus hisce articulis et singulis in eisdem contentis volens et ex animo subscribo et consensum meum eisdem præbeo 20 die Julii, 1638.—Gulielmus Chillingworth. KENNET.]

[1] [Chillingworth gives, in his first work, the following opinion of his own change of principles, and it is too curious to be omitted: 'I know a man that of a moderate Protestant turn'd a Papist, and the day that he did so, (as all things that are done are perfected some day or other,) was convicted in conscience, that his yesterdaies opinion was an error, and yet thinks hee was no schismatique for doing so, and desires to be informed by you, whether or no hee was mistaken? The same man afterwards, upon better consideration, became a doubting papist, and of a doubting papist, a confirm'd protestant. And yet this man thinks himselfe no more to blame for all these changes, then a travailer, who using all diligence to find the right way to some remote city, where he never had been, (as the party I speak of had never been in Heaven) did yet mistake it, and after finde his error, and amend it. Nay, he stands upon his justification so farre, as to maintain that his alterations, not only to you, but also from you, by God's mercy, were the most satisfactory actions to himselfe that ever he did, and the greatest victories that ever he obtained over himselfe, and his affections to those things which in this world are most precious; as wherein for God's sake and (as he was verily perswaded) out of love to the truth, he went upon a certain expectation of those inconveniences, which to ingenuous natures are of all the most terrible. So that though there were much weaknesse in some of these alterations, yet certainly there was no wickednesse. Neither does he yield his weaknesse altogether without apology, seeing his deductions were rational, and out of principles commonly received by Protestants as well as Papists, and which, by his education, had got possession of his understanding. *The Religion of Protestants a safe way*, &c. Oxon. 1638, pp. 303, 304.]

in this university, that he and Lucius lord Falkland had such extraordinary clear reason, that if the great turk or devil were to be converted, they were able to do it. "'William Chillingworth, when he un-"'dertook the defence of Dr. Potter's book against "'the Jesuits, was almost continually at Tew with "'my lord Falkland, examining the reasons of "'both parties pro and con, and their validity and "'consequence, where Mr. Chillingworth had the "'benefit of my lord's company and his good "'library.' Dr. Barlow's *Genuine Remains*, Lond. "1693. p. 329." He was a man of little stature, but of great soul; which if times had been serene, and life spared, might have done incomparable service to the church of England. He wrote and published,

The Religion of Protestants a safe Way to Salvation; or, an Answer to a Book entit. Mercy and Truth, or Charity maintain'd by Catholics, which pretends to prove the contrary. Oxon. 1636,[5] 38. Lond. 1664, 74, &c. All which impressions were in fol. In which book the author made very much use of Joh. Daillé, a learned French divine, as [48] about the same time the lord Falkland did in his writings; who was wont to say, it was worth a voyage to Paris to be acquainted with him. He calls him our Protestant Perron, &c. The book that *The Religion of Protestants*, &c. answer'd, was written by Edw. Knott a Jesuit, against Dr. Potter's book entit. *Want of Charity*, &c. as I shall tell you, when I come to speak of him, under the year 1645. Before the said *Religion of Protestants*, &c. went to the press, it was, at the desire of Dr. Laud, corrected and amended by Dr. Joh. Prideaux, who afterwards, among his friends, would liken[6] it to an unwholsome lamprey, by having a poysonous sting of Socinianism throughout it, and tending in some places to plain infidelity and atheism. After it was published the general[7] character given of its author was, that he had better luck in pulling down buildings, than raising new ones, and that he has managed his sword much more dexterous than his buckler, &c. yet the very same author who reports this, doth in a manner vindicate him[8] elsewhere from being a Socinian, which may in some sort confute the Jesuit (Edw. Knott) before-mention'd. It must be now known, that our author being of intimate acquaintance with Joh. Hales of Eaton, he did use his assistance when he was [engaged] in compiling his book of *The Religion*, &c. especially in that part, wherein he vindicates the English church from schism, charged on her by Knott. And that he might more clearly understand Hales, he desired him that he would communicate his thoughts in writing, concerning the nature of schism. Whereupon he wrote a tract thereof, (as I shall tell you when I come to him) out of which our author Chillingworth urged some arguments, which as one[9] thinks are the worst in all his book; and so it is thought by many more. However, if not, as some affirm, yet they have caused ill reflections not only on the private reputation of Hales and Chillingworth, but on the church of England, as if it did favour the Socinian principles. But as for an exact summary of the doctrines of his belief, after what manner to be qualified, and how little he favoured Socinianism, which that he did in an high degree, his adversaries of Rome, and some of the sectarian party at home, did constantly and maliciously[2] suggest. When the said book was in the press, Dr. Potter of Qu. coll. wrote[8] to Dr. Laud archb. of Cant. 15 Sept. 1637, that Knott the Jesuit was in Oxon, and had the sheets thereof sent to him as they came from the press, giving five shillings for every sheet, but this doth otherwise appear from Knott's words elsewhere. There was also another Jesuit called Will. Lacey then dwelling in Oxon, who perusing the said book gave his opinion of it in a treatise entit. *The Judgment of an University Man on Mr. Chillingworth's Book*, which I shall elsewhere mention. Besides him were two or three more at least that answered it, as J. H. in *Christianity maintained, or a Discovery of sundry Doctrines tending to the Overthrow of Christian Religion contained in the Answer to a Book entit. Mercy and Truth*, &c. printed 1638. qu. the author[9] of *The Church Conquerant over human Wit*, &c. printed the same year, and E. Knott in his *Infidelity unmask'd*, &c. "During the Popish controversy in the time of K. "James II. was published a book entit. *Mr. Chil-"lingworth's Book called the Religion of Pro-"testants a safe Way to Salvation, made more ge-"nerally useful, by omitting personal Contest, but*

[5] [This date is evidently a mistake. There were two editions of the book in 1638, the first at Oxford, the second, with some slight variations, at London. The recommendation by Dr. Fell is not signed till October 14, 1637, so that Wood must be wrong in his date 1636. It appeared again 1664, 1687, 1704, 1719, 17 , 1737 and 1742. Chillingworth's *Religion of Protestants the Safe Way*, his *Nine Sermons*; *Letter to Mr. Lewgar*, and *Answer to Rushworth's Dialogues*, Lond. 1704, folio. Bodl. C. 5. 1. Th.]

[6] Franc. Cheynell in his book entit. *A Discussion of Mr. Joh. Fry's Tenets lately condemned in Parliam.* &c. p. 33. [This story rests only on the authority of Cheynell, the bitter adversary of our author, nor does it in the least agree with the approbation bestowed on it by Prideaux, here given from a copy of the edition printed in 1638, presented to the library of St. John's college by the printer, Leonard Litchfield—'Perlegi hunc librum, cui titulus est *The Religion of Protestants a safe Way to Salvation*, in quo nihil reperio doctrinæ vel disciplinæ ecclesiæ Anglicanæ adversum, sed quam plurima quæ fidem orthodoxam egregie illustrant, et adversantia glossemata acute, perspicue, et modeste dissipant.']

[7] Hug. Cressy in his *Exomologesis*, chap. 22.

[8] In his *Epistle Apologetical to a Person of Honour*, sect. 7. p. 82.

[9] Tho. Long in his pref. before *Mr. Hales his Treatise of Schism examined*, Lond. 1678.

[2] See Sect. 28. of the aforesaid preface.

[8] *Gesta Cancellariatus Laud*, MS. pag. 149.

[9] [By John Floyde, a Jesuit; see in the Life of Herbert Croft under the year 1691.]

"*inserting whatsoever concerns the common Cause*
"*of Protestants, or defends the Church of England.*
"Lond. 1687. qu. to which were annexed several
"additional discourses of the said Mr. Chillingworth,
"viz. (1.) *A Conference between him and Mr.*
"*Lewgar, whether the Rom. Church be the Cath.*
"*Church, and all out of her Communion Heretics*
"*or Schismatics.* (2.) *A Discourse against the*
"*Infallibility of the Rom. Church, with an Answer*
"*to all those Texts of Scripture that are alledg'd*
"*to prove it.* (3.) *Conference concerning the In-*
"*fallibility of the Roman Church, proving that the*
[44] "*present Church of Rome either errs in the wor-*
"*shipping of the blessed Virgin, or that the ancient*
"*Church did err in Condemning the Collyridian*
"*Heretics.* (4.) *Argument drawn from Commu-*
"*nicating of Infants, as without which they could*
"*not be sav'd, against the Church's Infallibility.*
"(5.) *Arguments against Infallibility, drawn from*
"*the Doctrine of the* —— (6.) *Letter relating to*
"*the same subject.* (7.) *Argument against the*
"*Romish Church's Infallibility, taken from the*
"*Contradiction in the Doctrine of Transubstan-*
"*tiation.* (8.) *An Account of what moved the*
"*Author to turn a Papist, with his Confutation of*
"*the Arguments that persuaded him thereto,* &c."
Our author Chillingworth hath also written,

The Apostolical Institution of Episcopacy demonstrated. Lond. 1660. qu. there again in 64 and 74, in fol. with *The Religion of Protestants.*

Nine Sermons[1]—printed at Lond. 1664, and 74, in fol. with his *Apost. Institution*, &c. and *The Religion of Protestants*, &c. These, I think, are all the things he hath written, except his *Motives* published by E. Knott, which being answer'd by him, as I have before told you, were replyd upon by the author of a book entit. *Motives maintained; or, a Reply to Mr. Chillingworth's Answer to his own Motives of his Conversion to Cath. Religion*, printed 1638, in three sh. in qu. It must be now known, that in the beginning of the civil dissentions, our author Chillingworth suffer'd much for the king's cause, and being forced to go from place to place for succour, as opportunity served, went at length to Arundell castle in Sussex, where he was in quality of an engineer in that garrison. At length the castle coming into the hands of the parliamentarian forces, on the sixth day of January 1643, he was by the endeavours of Mr. Franc. Cheynell (about that time rector of Petworth) made to sir Will. Waller the prime governor of those forces, conveyed to Chichester, and there lodged in the bishop's house, because that he, being very sick, could not go to London with the prisoners taken in the said castle. In the said house he remained to his dying day, and tho' civilly used, yet he was much troubled with the impertinent discourses and disputes of the said Cheynell, which the loyal party of that city looked upon as a shortning of our author's days. He gave way to fate on the 24th of January (or thereabouts)[2] in sixteen hundred forty 1643.
and three, and the next day his body being brought into the cath. church accompanied by the said loyal party, was certain service said, but not common prayer according to the defunct's desire. Afterwards his body being carried into the cloyster adjoyning, Cheynell stood at the grave ready to receive it, with the author's book of *The Religion of Protestants*, &c. in his hand: and when the company were all settled, he spake before them a ridiculous speech concerning the author Chillingworth and that book; and in the conclusion, throwing the book insultingly on the corps in the grave, said thus,—'Get thee gone then, thou cursed book, which hast seduced so many precious souls; get thee gone, thou corrupt rotten book, earth to earth, and dust to dust; get thee gone into the place of rottenness, that thou may'st rot with thy author, and see corruption.'——After the conclusion, Cheynell went to the pulpit in the cath. church, and preached a sermon on Luke 9. 60. 'Let the dead bury the dead,' &c. while the malignants (as he called them) made a shift to perform some parts of the English liturgy at his grave. About the time of the restoration of K. Ch. II. Oliver Whitby his great admirer, sometimes M. A. of this university, did put an inscription on the wall over his grave, which being for the most part in *Hist. & Antiq. Univ. Oxon.* lib. 2. p. 297. b. should also have been here inserted, but forasmuch as several faults are therein, as that he was doct. of divinity, chauntor of Salisbury, and that he died in 1642, I think it fit therefore to be omitted in this place. In his chancellorship of Salisbury succeeded the learned and godly Dr. John Earl on the 10th of Feb. 1643, but who in the mastership of Wygstan's hospital I cannot yet well tell. By his will[3] dated 22 of Nov. 1643, he gave to the mayor and corporation of [45]
Oxon 400*l.* to be paid by 50*l.* *per an.* in eight years. And as it is paid, he would have it lent to poor young tradesmen by 50*l.* a piece for ten years, they giving good security to repay it at ten years end, and to pay for it 40*s.* *per an.* consideration. And the use and consideration so paid to be laid out in binding poor young children, boys or girls, apprentices, allowing 8*l.* a piece to every one, to bind him or her out, &c.

[1638, 20 Jul. Will'us Chillingworth coll. ad cancellar. eccl'ia Sarum per promot. Briani Duppa ad e'patum Cicestr. *Reg. Sarum.*

[1] [The first on Tim. 3. 1, 2, 3, 4, 5, was preached before K. Charles I, and printed, after the author's death, at Oxford, 1644. Bodl. 4to. D. 60. Th.]

[2] [Some persons, as Walker, *Sufferings of the Clergy*, Le Neve, *Fasti*, &c. say January 20; but Des Maizeaux thinks, and with more apparent foundation, that he died rather on the 30th of January. *Historical and Critical Account of the Life and Writings of William Chillingworth*, Lond. 1725, page 246.]

[3] In the Will-Office near S. Paul's cath. ch. in Lond. in *Reg. Twysse*, qu. 140.

1640, Apr. 14, Convocationi cleri apud Westmon. interfuit Will'us Chillingworth sub nomine procuratoris capituli Sarum. MS.

1643, 10 Febr. Joh. Earle coll. ad cancellar. eccl. Sarum per mort. Will. Chillingworth.

In the advertisement (already mentioned in the note col. 89) it likewise is said: 'It may be proper at the same time to take notice, that the second letter publist under Mr. Chillingworth's name to favour Arianisme is not only without date, but from a copy that is not in his own hand, and therefore may justly be suspected not to be genuine.' KENNET.

Will. Chillingworth A.M. incorporatus Cantabrigiæ 1626.

A propleune Catechisme, collected out of Mr. Chillingworth's works, by Fr. Cheynell, printed with the *Novisima*, 1644. BAKER.

In the library of the archbishop of Canterbury at Lambeth palace, are some unpublished papers of Chillingworth, which formerly belonged to archb. Laud, and which were recovered by a very happy accident. The volume containing them (with many others by Laud, Sheldon and Sancroft) had been long lost, but was recovered by archbishop Herring. It was found, together with some money and papers, in a box which archbishop Tenison directed his executors to burn without opening; but the box bursting in the fire, the money and this book, which they supposed was forgotten by the archbishop, was taken out and preserved.[4] Chillingworth's works were

1. *Answer to Mr. Peake's five Questions proposed to him about the Nature of Faith, and the Revolution and Consequences of the Faith of Protestants.*[5]

2. The beginning of *A Treatise against the Scots.*

3. *Observations upon the Scottish Declaration.*

4. *Treatise of the Unlawfulnesse of resisting the lawfull Prince, although most impious, tyrannical and idolatrous.*

5. *Letter excusing his writing against the Rebells.*

6. *On God's universal Mercy in calling Men to Repentance.*

7. *Two Discourses of the Nature of Faith.*

8. *On the Absurdity of Departing from the Church of England for Want of Succession of visible Professors in all Ages.*

9. *A brief Answer of several Texts of Scripture, alleged to prove the Church to be one, visible, universal, perpetual, and infallible.*

10. Letters to Dr. Sheldon containing 1. *His Scruples about leaving the Church of Rome and retiring to the Church of England.* 2. *His Scruples about Subscription, and the Reason of them.*[6]

There is a mezz. of Chillingworth, in the same plate with the heads of the earl of Shaftesbury, Locke and Wollaston; but as yet I know of no engraved portrait that can be deemed authentic.]

HENRY FITZ-SIMON, the most noted Jesuit of his time, was[7] matriculated as a member of Hart-hall 26 Apr. 1583, and in that of his age 14, said then and there in the matricula to be an Irish man born, and the son of a merchant in Dublin. In Decemb. following I[8] find one Henry Fitz-Simons to be elected student of Ch. Ch. but whether he be the same with the former, I dare not say. How long he continued in the university, or whether he took a degree, it no where appears. Sure it is, that he being in his mind then, if not before, a Rom. Catholic, he went beyond the seas, entred himself into the society of Jesus, and made so great a proficiency under the instruction of Leonard Lessius, that he, in short time, became so eminent, that he taught publicly among them philosophy for several years. At length retiring to his native country, he endeavoured to reconcile as many persons as he could to his religion, either by private conference, or public disputes with protestant ministers. In which work he persisted for two years without disturbance, being esteem'd the chief disputant among those of his party, and so ready and quick that few or none would undertake to deal with him. In fine, he being apprehended for a dangerous person, was committed to safe custody in Dublin Castle in the year 1599, where he continued about 5 years. As soon as he was setled there, which, as 'tis said, he desired before, that it might be so, he was several times heard to say, That he being a prisoner, was like a bear tyed to a stake, and wanted some to bait him; which expressions being looked upon as a challenge, Mr. Jam. Usher, then 19 years of age, did undertake, and did dispute with, him once, or twice, or more concerning Antichrist, and was ready to have proceeded farther, but our author was, as 'tis[9] said, weary of it and him. Afterwards, at the term of the said five years, being freed from prison, upon condition that he would carry himself quietly and without disturbance to the king and the realm, he went forthwith into voluntary exile into the Low Countries, where he spent his time in performing offices requisite to his function, and in writing books; some of which have these titles:

[4] [Dr. Ducarel says, that archbishop Herring made Mrs. Ibbott, the widow of Dr. Ibbott, formerly librarian, a present of five guineas for it; and that he had this information from his predecessor, Mr. Hall. See *Catalogue of the Archiepiscopal Manuscripts in the Library of Lambeth Palace.* Lond. 1812, folio, page 232. numb. 943.]

[5] [The vol. contains the first draught of this *Answer* as well as the *Answer* itself compleat.]

[6] [This last letter was printed by Whiston in his *Historical Memoirs of Dr. Samuel Clarke*, which occasioned the advertisement before given.]

[7] *Reg. Matric.* P. pag. 555.

[8] *Reg. print. Act. & Electionum Æd. Chr.* sub. an. 1583.

[9] Nich. Bernard in *The Life and Death of Dr. Jam. Usher*——Lond. 1656. oct. p. 32.

A Catholic Confutation of Mr. Joh. Rider's Claim of Antiquities;[1] *and a calming Comfort against his Caveat.* Roan 1608. qu. [Bodl. 4to. F. 24. Th.]

Reply to Mr. Rider's Rescript, and a Discovery of puritan Partiality in his Behalf.——printed with the former book.

Answer to certain complaintive Letters of afflicted Catholics for Religion, &c.—printed with the former also.

Justification and Exposition of the Sacrifice of the Mass, in 2 books or more——printed 1611. qu.

Britannomachia Ministrorum in plerisque & Fidei Fundamentis, & Fidei Articulis dissidentium. Duac. 1614. qu. See before in Franc. Mason, vol. ii. col. 307.

Catalogue of the Irish Saints——This I have not yet seen, and therefore cannot tell whether it be in Latin or in another language. In the year 1608 he went according to summons to Rome, where being appointed for the mission of Ireland, he published his profession of the four vows; and then being sent back to the Low Countries, he went again into Ireland, where he spent many years in confirming the Roman Catholics in their antient religion and gaining proselytes to his opinion. At length the rebellion breaking out there in 1641, of which
[46] he was a great abettor and encourager, was, after the rebels began to be subdued, forced to fly for shelter into woods and on mountains, and to creep and sculk into every place for fear of being taken and hanged by the English soldiers. In the beginning of the year 1643 he was forced to change his place, and retire for safety to a moorish and boggy ground, where sheltering himself under a shepherd's cott (no better than a hovel) which could not keep out the wind and rain, lived there in a very sorry condition, and had for his bedding a pad of straw, which would be often wet by the rising, and coming in of the water. Notwithstanding all this misery, he seemed to be very chearful, and was ready to instruct the young ones about him, and comfort others. But being in a manner spent, and his age not able to bear such misery long, was with much ado taken away: and being conveyed to some of the brethren into a better place, expired among
1643. them on the calends of Febr. the same year; but where, or in what place buried, my informer tells me not. By his death the R. Catholics lost a pillar of their church, being esteem'd in the better part of his life a great ornament among them, and the greatest defender of their religion in his time.

GEORGE SANDYS, a younger son of Edwin archb. of York, was born at Bishops Thorpe in that county, and as a member of S. Mary's hall was matriculated in the university in the beginning of Dec. 1589, and in that of his age eleven, at which time Henry his elder brother was remitted into the said matricula, but both, as I conceive, received their tuition in Corp. Ch. coll. How long George tarried there, or whether he took a degree, it appears not. In the month of Aug. 1610 he began a long journey, and after he had travelled thro' several parts of Europe, visited divers cities (particularly Constantinople) and countries under the Turkish empire, as Greece, Egypt, and the Holy Land.[2] Afterwards he took a view of the remote parts of Italy, and the islands adjoyning. That being done he went to Rome, the antiquities and glories of which place were in four days time shew'd unto him by Nich. Fitzherbert sometimes an Oxford student, who, as I have before told you, ended his days in 1612.[3] Thence our author went to Venice (from whence he first set out) and so to England. Where digesting his notes, and interlarding them with various parts of poetry, according to the fashion of that time, published them in English under this title:[4]

Sandys's Travels, &c. in four books. Lond. 1615, 1621, [Bodl. K. 5. 12. Art.] 27, 32, [37] 52, 58, 70, 73, &c. all in folio, and illustrated with several maps and figures, except the first edit. The said travels are contracted in the second part of Sam.

[1] [See vol. ii. col. 547.]

[2] [Drayton has an elegy to Sandys, in the title of which he is called treasurer for the English colony in Virginia. It should seem, that Sandys was, at that time, in Virginia. It has no date, but was wrote after the five first books of Ovid were published. WHALLEY.]

[3] [See vol. ii. col. 121. I embrace this opportunity of noticing a mistake made in the correction of the press, and which all those conversant in printing will well know how to excuse. It is the consolidation of the hexameter and pentameter which form Rosamond Clifford's epitaph. The corrector, it will be seen, instead of bringing, as he was desired, the words *Adam de* down to the next line, by a blunder of his own, carried the preceding line up, and thus spoiled the whole.]

[4] [*A Relation of a Journey begun An. Dom.* 1610. *Foure Bookes. Containing a Description of the Turkish Empire of Egypt, of the Holy Land, of the remote Parts of Italy, and Ilands adioyning. The second edition. London, printed for W. Barrett,* 1621. The Bodleian copy is on large paper, with the arms of the Sandys family impressed on the covers. 'I began my journey,' he commences, 'through France hard upon the time when that execrable murther was committed vpon the person of Henry the fourth, by an obscure varlet, euen in the streets of his principall citie, by day, and then when royally attended on: to shew that there is none so contemptible, that contemneth his owne life, but is the maister of another mans. Triumphs were interrupted by funerals, and mens minds did labour with fearefull expectations. The princes of the blood discontented, the noblesse factious; those of the religion daily threatned, and nightly fearing a massacre: meane-while a number of souldiers are drawne by small numbers into the citie to confront all outrages.' This passage has always appeared to me to be an excellent picture of the distracted state of Paris at the moment alluded to, and I could willingly give several very amusing extracts from this excellent work were it not so generally in every collector's hands.

It may be interesting to the curious to remark here, that the prints with which Sandys's Travels abound were immediately copied from *Le Tresdecot Voyage de Jerusalem, avecq les Figures des lieux Saincts, et plusieurs autres, tirées au naturel. Faict et descript par Jean Zuallart.* Printed at Antwerp in 1608. See the book, Bodl. D. 20. 8. Linc.]

Purchas his books of *Pilgrims*, lib. 8. The author upon his return in 1612 or after, being improved in several respects by this his large journey, became an accomplish'd gent. as being master of several languages, of a fluent and ready discourse and excellent comportment. He had also naturally a poetical fancy, and a zealous inclination to all human learning, which made his company desir'd, and acceptable to most virtuous men and scholars of his time. He also wrote and published,

A Paraphrase on the Psalms of David, and upon the Hymns dispersed throughout the Old and New Testam. Lond. 1636. oct. [Bodl. 8vo. B. 388. Linc.] reprinted there in fol. 1638, with other matters following, under this title:

Paraphrase upon the divine Poems, which contain a Paraphrase on Job, Psalms of David, Ecclesiastes, Lamentations of Jeremiah, and Songs collected out of the Old and New Test. The said *Paraphrase on David's Psalms* was one of the books that K. Ch. I. delighted to read in, as he did in G. Herbert's *Divine Poems*, Dr. Hammond's works, Hooker's *Ecclesiastical Polity*, &c. while he was a prisoner in Carisbrooke castle in the isle of Wight.

Paraphrase on the divine Poems, viz. on the Psalms of David, on Ecclesiastes, and on the Song of Solomon. Lond. 1676. oct. Some, if not all, of the said Psalms of David had vocal compositions set to them by the incomparable Hen. and Will. Lawes,[5] with a thorough bass for an organ, in 4 large books [47] or volumes, in qu. He the said G. Sandys translated also into English (1) *The first Five Books*[6] *of Ovid's Metamorphosis.* Lond. 1627,[7] 32. [Bodl. M. 1. 42. Jur.[8]] 40. fol. *mythologiz'd and expressed in figures.* (2) *Virgil's first Book of Æneis*, printed with the former. (3) *Tragedy of Christ's Passion.* Lond. 1640. [Bodl. 8vo. A. 49. Art.] written in Lat. by Hug. Grotius; to which trag. Sandys put also notes.[9] What other things he hath written and translated, I know not, nor any thing else of him, only that he being then or lately one of the gent. of the privy chamber to K. Ch. I. gave way to fate in the house of his niece the lady Margaret Wyat (dau. of sir Sam. Sandys and widow of sir Francis Wyat kt. grandson to sir Tho. Wyat beheaded in queen Mary's reign) called Boxley abbey in Kent, in the beginning of March in sixteen hundred forty and three, and was buried in the chancel of the parish church there, near to the door, on the south side, but hath no remembrance at all over his grave, nor any thing at that place, only this which stands in the common register belonging to the said church. 'Georgius Sandys poetarum Anglorum sui sæculi facile princeps, sepultus fuit Martii 7 stilo Anglic. an. dom. 1643.' One Tho. Phillpot M. A. of Clare Hall in Cambr. hath in his *Poems* printed at Lond. 1646. in oct. a copy of verses, not to be contemn'd, on his death.[1] I find another George Sandys, contemporary with the former and a knight, who having committed felony, was executed (at Tyburn as it seems) on the fourth of March 1617.

1644.

[5] [*A Paraphrase upon the Psalms of David (only) set to new Tunes for Private Devotion: and a Thorough-Base for Voice or Instrument: By Henry Lawes (only) Gentleman of his Maj: Chappel Royal. And in this edition carefully revised and corrected from many which passed in former Impressions. By John Playford.* Lond. 1676. oct. WANLEY.]

[6] [The second edition contains the whole of the *Metamorphosis*. It is inscribed to the king and queen in distinct poetical addresses; in the latter are some very exquisite lines,

The Muses, by your favour blest,
Faire queene, invite you to their feast.
The Graces will reioyce, and sue,
Since so excel'd, to waite on you.
Ambrosia tast, which frees from death,
And nectar, fragrant as your breath,
By Hebe fill'd, who states the prime
Of youth, and brailes the winges of time.
Here, in Adonis' gardens grow
What neither age nor winter know:
The boy, with whom Love seem'd to dy
Bleeds in this pale anemony.
Selfe-lou'd Narcissus, in the myrror
Of your faire eyes, now sees his error,
And from the flattering fountaine turnes.
The hyacinth no longer mournes.
This heliotrope, which did persue
Th' adored sun, converts to you.
These statues touch, and they agen
Will from cold marble change to men.
Chast Daphne bends her virgin boughs
And turnes to imbrace your sacred browes:

Their tops the Pephian myrtles moue,
Saluting you their Queene of Loue.]

[7] [See some account of an edition, purporting to be the second, London 1621, 16mo, in *Censura Literaria*, vi. 132. The first folio edit. was in 1626: the eighth edit. was 8vo. 1690.]

[8] [' (Ex dono Georgii Sandys armigeri, translatoris,' Ao Domini 1636.]

[9] [I am indebted to E. V. Utterson, esq. of the Six Clerks Office, for these lines, who is in possession of a copy of Phillpot's *Poems*.

On the Death of Mr. George Sandys.

When that Arabian bird, the phœnix dies,
Who on her pile of spices bedrid lies,
And does t'herselfe a sacrifice become
Making her graue an altar, and a wombe,
T'inclose her pregnant dust, she can redeem
Those ruines she herselfe has made, and teem
With a new phœnix: but now Sandys is gone,
And melted to a dissolution
I'th furnace of a feaver, can his vrne
An equall fire, or interest returne
For those remains it keeps? Alas, we here
Are wholly beggar'd, for his sepulcher
Is like some thrifty steward, put in trust
To take account of every grain of dust
That moulders from the fabrick of his clay;
But when the generall fire, which the last day
Shall sparkle with, shall a new flame inspire
Into his vrne, and that poetick fire
Which was so long an inmate to his brest,
Shall be call'd forth from out that marble chest,
Where it now lies rak'd up amongst the dust,
And embers of his clay: and when that rust

[I make no apology for giving one of the best poems in the language, whether for sense, or sentiment, or expression. And be it remembered that Pope read our author confessedly with delight, and that Dryden pronounced him the best versifier of the age.

Deo Opt. Max.

O Thou who all things hast of nothing made,
Whose hand the radiant firmament displaid,
With such an undiscerned swiftnes hurl'd
About the stedfast centre of the world;
Against whose rapid course the restlesse sun
And wandring flames in varied motions run;
Which heat, light, life, infuse; time, night and day
Distinguish; in our humane bodies sway:

That choakes it up, shall be dispers'd, the light
Of this infranchis'd flame shall shine so bright
Amidst our horizon, 'twill seem to be
The constellation of all poetrie.
Tell me not then, that pirramids disband,
And drop to dust; that Time's ungentle hand
Has crush'd into an undigested masse,
And heap of rames, obeliques of brasse;
That our perfidious tombs (as loath to say
We once had life and being too) decay;
And that those flowers of beauty which do grow
In ladies cheeks, amidst a bed of snow,
Are wither'd on their stalk; or that one gust
Of a bleake ague can resolve to dust
Those hands which did a globe and scepter hold,
Or that that head which wore a crowne of gold,
May be wrap'd up within a shroud of lead,
Neglected, and forgot, since Sandys is dead;
Within whose brest Wit's empire seem'd to be,
And in whose braine a mine of poetrie:
For who'l not now confesse, that Time's that moth
Which fretn into all art, and nature both;
Since he who seem'd within his active brain
So much of salt and verdure to contain,
He might haue ever been preserv'd, is gone,
And shrunk away into corruption:
But these excursions their conception owe
To passion, or from our wild phansies flow;
All that we now do is to returne
Some flowers of poesie unto his urne,
Which being burnt in his own funerall flame,
Wee'l offer up as incense to his name,
Which yet by sent and colour will be known
Thaue sprung from him, and t'haue been first his own.
And if these flowers cannot so perfume
His name, but that 'twill (mauger these) consume,
Our tears strew'd on it, will repeale that fate,
And in his wither'd fame, new life create;
As when the treasures of the spring are crop'd
And by untimely martyrdom untop'd,
From off their stalke, we can their death repreive,
And a new life by water to them give:
So now when Sandys like the spring's flowry birth,
By Death's rude sithe is mowed from off the earth,
And throwne into a Grave, to wither there
Into a heap of ashes, though no teare
Can piece his dust together, we may weep
A bath of tears, in which we yet may steep
His memorie, which will (like Æson) when
'Tis thus manur'd, grow fresh and young agen;
And being thus embalm'd, a relique be
To be ador'd by all posteritie.

Phillpot's *Poems*, 1646. 12mo. p. 19.]

That hung'st the solid earth in fleeting aire,
Vein'd with cleare springs, which ambient seas repaire.
In clouds the mountaines wrap their hoary heads;
Luxurious valleies cloth'd with flowry meads:
Her trees yield fruit and shade; with liberall brests
All creatures she (their common mother) feasts.
Then man thy image mad'st, in dignity,
In knowledge and in beauty like to thee:
Plac'd in a heaven on earth: without his toile
The ever-flourishing and fruitfull soile
Vnpurchas'd food produc'd, all creatures were
His subiects, serving more for love then feare.
He knew no lord but thee—But when he fell
From his obedience, all at once rebell,
And in his ruine exercise their might:
Concurring elements against him fight:
Troups of unknowne diseases; sorrow, age
And death assaile him with successive rage.
Hell let forth all her furies: none so great
As man to man: Ambition, pride, deceit,
Wrong arm'd with power, lust, rapine, slaughter, reign'd,
And flatter'd vice the name of vertue gain'd.
Then hils beneath the swelling waters stood,
And all the globe of earth was but one flood—
Yet could not cleanse their guilt. The following race
Worse than their fathers, and their sons more base,
Their god-like beauty lost, sin's wretched thrawle,
No sparke of their divine originall
Left unextinguisht: All inveloped
With darknesse; in their bold transgressions dead.
When thou didst from the east a light display,
Which rendred to the world a clearer day:
Whose precepts from hel's jawes our steps withdraw:
And whose example was a living law:
Who purg'd vs with his bloud; the way prepar'd
To heaven, and those long-chain'd up doores unbarr'd.
How infinite thy mercy! which exceeds
The world thou mad'st, as well as our misdeeds!
Which greater reverence thy justice wins,
And still augments thy honour by our sins.
O! who hath tasted of thy clemency
In greater measure, or more oft, than I!
My gratefull verse thy goodnes shall display,
O thou, who went'st along in all my way:
To where the morning with perfumed wings
From the high mountaines of Panchaea springs,
To that new-found-out world, where sober night
Takes from th'antipodes her silent flight;
To those darke seas, where horrid winter reignes,
And binds the stubborne floods in icie chaines:
To Libyan wastes, whose thirst no showres asswage,
And where swolne Nilus cools the lion's rage.
Thy wonders in the deepe have I beheld,
Yet all by those on Judah's hills excell'd:
There, where the Virgin's son his doctrine taught,
His miracles, and our redemption wrought:

Where I, by Thee inspir'd, his praises sung,
And on his sepulchre my offering hung:
Which way so e'er I turne my face or feet,
I see thy glory, and thy mercy meet.
Met on the Thracian shores; when in the strife
Of frantick Simoans thou preserv'dst my life.
So when Arabian thieves belaid vs round,
And when, by all abandon'd, Thee I found.
That false Sidonian wolfe, whose craft put on
A sheepes soft fleece, and me Bellerephon
To ruine by his cruell letter sent,
Thou didst by thy protecting hand prevent.
Thou sav'dst me from the bloody massacres
Of faith-les Indians; from their treacherous wars;
From raging feavers; from the sultry breath
Of tainted aire, which clov'd the jawes of death.
Preserv'd from swallowing seas, when towring waves
Mixt with the clouds, and opened their deepe graves.
From barbarous pirats ransom'd: by those taught,
Successfully with Salian Moores we fought:
Then brought'st me home in safety, that this earth
Might bury me, which fed me from my birth:
Blest with a healthfull age, a quiet mind,
Content with little: to this worke design'd;
Which I at length have finisht by thy aid,
And now my vowes have at thy altar paid.

A head of Sandys, engraved in mezz. from an original picture at Ombersley, is given in Nash's *Hist. of Worcestershire*, ii, 224, where also is a portrait of Edwyn, before mentioned vol. ii. col. 472, engraved by Val. Green, 1776.]

HANNIBAL GAMMON, a Londoner born and a gentleman's son, became a commoner of Broadgate's-hall in 1590, and in that of his age 17, took the degrees in arts, and afterwards was made minister of S. Maugan in Cornwall, where he was much frequented by the puritannical party for his edifying and practical way of preaching. He hath published

Clar. 1643.

Several Sermons, as (1) *God's Smiting to Amendment, &c. preached at the Assizes in Launceston*, 6 *Aug.* 1628. *on Isa.* 1. 5.[a] Lond. 1629. qu. [Bodl. 4to. M. 45. Th.] (2) *Praise of a godly Woman*, a wedding sermon, &c. Lond. 1627. qu. (3) *Sermon on the Lady Roberts's Funeral*, 10 *Aug.* 1626, &c. These two last I have not yet seen, nor another *Sermon Preached at the Assizes in Launceston*, 1621, which was printed that year. In 1641 he sided with the presbyterians, and in 1648 he was chosen one of the assembly of divines, which is all I yet know of him.

[It seems from the following note by Dr. Rawlinson, that Wood has confused Gammon's two sermons: 'After *Praise of a godly Woman*, a *Sermon*, add, *preached at the solemne Funerall of the right honourable Ladie, the Ladie Frances Roberts, at Lanhide Rock church in Cornwall, the* 10 *of August* 1626, *on Prov.* 31. *vers.* 30. Lond. 1627, 4to. dedicated to John son of Richard, lord Roberts of Truro.' RAWLINSON.

In Deg. Wheare's *Epistolæ Eucharist.* Oxon. 1628, (Bodl. 8vo. W. 20. Art.) are two letters from Wheare to Gammon, dated 1625, 1626.]

[a] [Ded. to his loving kinsman Jonathan Rashleigh esq; and the vertuous gentlewoman his wife.]

"FRANCIS ROUS, son of Franc. Rous, whom "I shall mention under the year 1658, was born in "Cornwall (at Saltash I think) bred in grammar "learning partly in his own country, but chiefly in "the school at Eaton near Windsor, where he be-"gan and mostly finished (as 'tis said) the *Attic* "*Antiquities*, of which the society of the coll. there "have much gloried, that a youth in a grammar "school should be able to attain to such a degree of "learning, as to be able to write so curious a piece. "But some of Merton coll. who knew him well, "have often said, that he did not begin it till after "he came to the university, for which being fitted "he was made one of the Eaton post-masters of "Merton coll. in the beginning of the year 1634, "and in that of his age 19, where hapning to be "put under a good tutor, did make very good pro-"ficiency in learning, and wrote,

"*Archæologiæ Atticæ Lib.* 3. *Three Books of the* "*Attic Antiquities, containing the Description of* "*the Cities Glory, Government, Division of the* "*People, and Towns within the Athenian Territory*, "&c. Oxon. 1637. qu. From which year to this "time, it being noted for an useful book, hath since "undergone several impressions. Afterwards the "author leaving Mert. coll. retired for a time to "Gloc. hall, the principal of which (Deg. Wheare) "was friend to, and contemporary with, his father in "Broadgate's-hall. From thence his father took "him, with a design to have him study the com-"mon law in one of the inns of court, but finding "that his inclinations led him solely to the study of "physic, he commanded him home and married "him to the daughter of sir Rich. Carew; but she "living not much more than an year with him, he "again returned to his beloved study of physic: "and contrary to all the powerful arguments of his [48]
"father used to the contrary, he settled himself in "London much about the time the long parliament "began, an. 1640, and there for two or more years "he practised that faculty, and got not only a re-"putation among learned men, but a considerable "income by it. At length in the flower of his age, "death did put an end to those great expectations Clar. 1643.
"his rare parts had raised in his friends, about six-"teen hundred forty and three. In what parish he "died, or in what church he was buried, none of "his relations living in 1683 could tell me, or my "Cornish friend."

"WILLIAM THOMAS, a Welsh-man born, "bred in Jesus coll. left it without a degree, was

"chose burgess for the town of Caernarvan to sit "in that parliament that began at Westminster 3 "Nov. 1640, wherein he shew'd himself for a time "a bitter enemy against the bishops, deans and the "present establishment of the church. But seeing "afterwards what desperate courses the chief part "of the members thereof took, he left them (as "many did) and retired to his majesty at Oxon, "and sate in the parliament there, an. 1643. Un-"der his name are,

"Several Speeches, as (1) *Speech in Parl. con-"cerning the Right of Bishops sitting and voting "in Parliament*, &c. It is a sharp and historical "speech, touching the corruption and unsoundness "of the present episcopacy and church government, "as also of the unlawfulness of their intermeddling "in secular affairs, and using civil power, and the "noxiousness of their sitting as members in the "lord's house, and judges in that high court, &c. "He was seconded by Joh. White another parlia-"ment man (known afterwards by the name of Cen-"tury White) and divers others who declared the "like opinion. (2) *Speech in Parl. concerning "Deans and their Office*, &c. In which he tells us "what it was originally, and what it then (1641) "was; and endeavours in the said speech to prove "the office of dean to be of little use, and therefore "to be utterly abolished. It was spoken in June "1641, and printed soon after in qu. in one sheet "or more, as that against bishops was. What "other things are published under, or without his "name, I know not. Sure I am that, repenting "afterwards of what he had said and done, he "turn'd a high royalist, and suffered much there-"fore for it. I find one William Thomas of Swan-"zey in Glamorganshire esq; to have compounded "for his estate in Goldsmith's-hall about 1650 for "being a royalist; which perhaps may be the same "with the former, and the same Will. Thomas who "was matriculated as a member of Jesus coll. a "Glamorganshire-man born, and a gentleman's son, "on the 3d of May 1616 aged 14 years. Another "family of Thomas was at Wennow in the said "county, of whom Edm. Thomas being heir in the "time of the grand rebellion against K. Ch. I. he "was by the endeavours of his friend Philip Jones "and his kinsman Walter Strickland both of Oli-"ver's council, made a lord of the other house, i. e. "house of lords to Oliver. This lord Thomas had "a son named William who married Mary daugh. "to Philip lord Wharton, by whom he had issue "that survived, only one daughter named Anne, "who dying a maid at Pusey in Berkshire, 23 Aug. "1694, her body was conveyed to a seat belonging "to the lord Wharton called Uborne near Great "Wycomb in Buckinghamshire, and there in the "church inter'd on the 13 of Sept. following."

Clar. 1643.

CALYBUTE DOWNING, the eldest son of Calyb. Downing of Shennington in Gloucestershire, near to Banbury in Oxfordshire, gent. (lord of the manors of Sugarswell and Tysoe in Warwickshire) became a commoner of Oriel coll. in 1625 and in that of his age 17 or thereabouts, took one degree in arts,[3] compleated it by determination, and then went, as it seems, to Cambridge, or beyond the seas, where taking another degree, he entred into orders, was made rector of Hickford, (in Bucks.) doctor of the laws, and had, (as I have been informed by one that well knew him) the rectory of West-Ildesley in Berks bestowed on him. About that time, he being a competitor for the wardenship of Alls. coll. when Dr. Gilb. Sheldon was elected, but lost it, did at length exchange W. Ildesley for the rectory[4] of Hackney near London "(where archb. Laud saith, "he settled this Dr. Downing)" and was a great suitor to be chaplain to Tho. E. of Strafford lord lieutenant of Ireland, thinking that employment the readiest way to be a bishop. And whilst he had hopes of that preferment, he writ stoutly in justification of that calling, and was ready ever and anon to maintain it in all discourses. But being a reputed weathercock that turn'd which way soever the wind of his own humour and ambition blew him, did, upon some discontent, watch an opportunity to gain preferment, let it come what way soever. At length, being esteemed by the faction to be a man fitted for any base employment, and one that (what ever he counterfeited) ever looked awry on the church, in which (being settled and in peace) he could never hope to advance further than rector of Hackney, was by them sent to feel the pulse of the great city of London. While therefore discontents did rise high in the north, the Scots having in an hostile manner entred the kingdom, the people every where, especially in London, stirred up by some agents to petition the king for that parliament, which began 3 Nov. 1640, our author Downing did then (viz. on the first of Sept. 1640) preach to the brotherhood of the Artillery Garden, and positively affirmed that for defence of religion and reformation of the church, it was lawful to take up arms against the king. He having thus kindled the fire in the city, did, for fear of being questioned, (for then it was not lawful to preach treason) retire privately to Little Lees or Leighs in Essex, the house of Robert earl of Warwick, and common rendezvouze of all schismatical preachers in those parts, while in the mean time his sermon, which did administer in every place matter of discourse, was censur'd as people stood affected, and in fine gave occasion to the ringleaders of the faction to enter upon serious examination and study of this case of conscience: and, it seems, that they consulting[5] with the Jesuits on the one side, and the rigid puritan on the other; or indeed, because [49]

[3] [B. A. Calbutus Downam, coll. Oriel, Novemb. 20, 1626. *Reg. Congreg.* O. fol. 275, b.]

[4] [Wood should have said vicarage.]

[5] See a *Letter from Merc. Civicus* to *Merc. Rusticus*. printed 1643. qu. p. 8.

without admitting this doctrine, all their former endeavours would vanish into smoak, they stood doubtful no longer, but closed with those two contrary parties, yet shaking hands in this point of rebellion, and subscribing to the doctrine of Downing, as an evangelical truth. Upon the breaking out of the rebellion soon after, he became chaplain to the regiment of John lord Roberts in the army of Robert earl of Essex, where he preached and prayed continually against the king and his cause. In 1643 he shewed himself a grand covenanter, and thereupon was made one of the assembly of divines; but leaving them soon after, he sided with the independents, and preached so seditiously that he was commonly[6] called *Young Peters*, or *Hugh Peters the Second*, and often and bitterly preached against such citizens of London that shew'd themselves zealous for an union or right understanding between the king and his parliament. But behold, while he was in the height of these diabolical and rebellious actions, he was suddenly, and as I may say most justly, cut off from the face of the earth and was no more seen. His works are these;

A Discourse of the State Ecclesiastical of this Kingdom in Relation to the Civil, considered under three Conclusions, &c. Oxon. 1633, [Bodl. 4to. M. 31. Jur.] &c.

A Digression discussing some ordinary Exceptions against Ecclesiastical Officers.—To these two discourses, tho' his name is put, yet I have been informed by a certain D. of D. then living and well known to Downing, that he the said C. Downing was not the author of them.[7]

A Discovery of the false Grounds the Bavarian Party have laid, to settle their own Faction, and shake the Peace of the Empire, "considered in the "Case of the Detainure of the Prince Elector Palatine his Dignities and Dominions," &c. Lond. 1641. qu. [Bodl. C. 13. 13. Linc.]

Discourse upon the Interest of England considered, in the Case of the Detainure of the Prince Elector Palatine his Dignities and Dominions—printed with the former book next going before.

[50] *A Discoursive Conjecture upon the Reasons that produce a desired Event of the present Troubles of Great Britain, different from those of Lower Germany*, &c. Lond. 1641. qu. &c.

"Considerations towards a peaceable Reformation in Matters Ecclesiastical. Lond. 1641. qu. "one sheet." [Bodl. C. 8. 29. Linc.]

Divers Sermons, as (1) *Serm. preached before the renowned Company of Artillery* 1 *Sept.* 1640; *on Deut.* 25. 17. Lond. 1642. qu. (2) *Fast Serm. before the H. of Commons* 31 *Aug.* 1642, *on* 2 *Thes.* 3. *ver.* 2.——(whether printed I know not,) and others which I have not yet seen. This person, who had a hot and rambling head, laid it down very unwillingly, and gave up the ghost at Hackney, about the beginning of the year sixteen hundred forty and four, to the great grief of his aged father, who died in Nov. following. This Dr. Cal. Downing was father to a son of his own temper named George,[8] a sider with all times and changes, well skill'd in the common cant, and a preacher sometimes to boot, a man of note in Oliver's days, as having been by him sent resident to the lords states general of the United Provinces, a soldier in Scotland, and at length scout-master general there, and a burgess for several corporations in that kingdom, in parliaments that began at Westm. in 1654 and 56. Upon a foresight of his majesty K. Ch. II. his restoration he wheeled about, took all opportunities to shew his loyalty, was elected burgess for Morpeth in Northumb. to serve in that parl. begun at Westm. 8 May 1661, was about that time sent envoy extraordinary into Holland,[9] where to shew his zeal and love to his majesty, he seized on three regicides at Delft named John Barkstead, Joh. Okey and Miles Corbet, whom he forthwith sent into England to receive the reward of the gallows. Afterwards being made secretary to the Treasury and one of his majesty's commissioners of the Customs, was by the name of sir George Downing of East-Hatley in Cambridgeshire knight, created a baronet on the first of July 1663.

1644.

[Calybut. Downing commenceth M. A. of Peterhouse in Cambridge, 1630. Calybut. Downing LLD. coll. Petr. an. 1637. *Reg. Acad. Cant.* BAKER.

Downing did not die vicar of Hackney; he resigned that preferment and was succeeded by Will. Spurstow, May 3, 1643.[1]]

BRIAN TWYNE son of Tho. Twyne (mentioned before, under the year 1613) was admitted scholar of Corp. Ch. coll. in a Surrey place on the 13 Dec. 1594, and in that of his age 15 or thereabouts. After he had taken the degrees in arts, he

[6] Tho. Edwards, in his third part of *Gangræna*, 1. p. 81. 82.

[7] [In the Bodleian are two edition, and both have a dedication to William earl of Salisbury, in which Downing calls himself his lordship's *servant chaplain*, a circumstance not noticed by Wood. The second edit. of the *Discourse* and *Digression*, was printed Oxford, 1634, 4to. See Bodl. 4to. R. 11. Jur.]

[8] [Sir George Downing was of Harvard college in New England; being the second graduate in that catalogue, anno 1642. See Cotton Mather's *Hist. of New England*, lib. iv. p. 135, 6.

Quidam Geo. Downing, Suffolc. admissus in coll. Regin. (Cantab.) sizator, an. 1669. BAKER.

In the *Inauguratio Olivariana Carmen volivum, autore Fits-Pagano Fishero*, 1654, 4to. is an epithalamium "In nuptias viri vere honoratissimi Georgii Downingi, campo-exploratoris generalissimi &c. et vere nobilissimæ Franciscæ Howardi equitis aurati et sororis illustrissimi Caroli Howardi de Naworth in com. Cumbrai," &c. KENNET.]

[9] [See a letter from him dated Hague, June 22, 1665, concerning Van Tromp and the affairs of the states general, in the Lambeth library, *Catalogue*, numb. 933, fol. 89.]

[1] [Newcourt, *Repertorium*, i. 620.]

was admitted probationer fellow of the said house 3 Jan. 1605; about which time entring into holy orders, took the degree of bach. of div. five years after. In 1614 he was made Greek reader of his college, performed his duty well, and about 1623 left that and the house to avoid his being ingaged in a faction then between the president and fellows; knowing very well that if he favoured either side, expulsion would follow, because he had entred into a wrong county place. Afterwards he became vicar of Rye in Sussex,[a] (in which county, at Lewes, as 'tis supposed by some, he was born) by the favour, as it seems, of the earl of Dorset, but being seldom resident on the place, he spent the most part of his time in Oxon, in certain hired lodgings in Penverthingstreet in the parish of S. Aldate, where he continued to his dying day. The genius of this person being naturally bent to the study of history and antiquities, he published a book in vindication of the antiquity and dignity of the university of Oxon, against such matters that Londinensis, otherwise called John Cay, had said in his book *De Antiquitate Acad. Cantab.* in derogation to Oxon, the title of it is this,

Antiquitatis Academiæ Oxoniensis Apologia, in tres Libros divisa. Oxon. 1608. [Bodl. 4to. T. 22. Art. Seld.] To which books are these things added,

Miscellanea quædam de antiquis Aulis & Studentium Collegiis, quondam, & hodie, in Universitate existentibus.

Summorum Oxoniensis Academiæ Magistratuum, hoc est Cancellariorum, Commissariorum, et Vicecancellariorum necnon Procuratorum, &c. Catalogus.

In the aforesaid *Apology*, tho' sufficient judgment, yet greater reading, is shewed; which hath occasioned many understanding men, to suppose, nay rather confidently believe, that he had the helps of Tho. Allen and Miles Windsore[b] in the composition of the work, especially for this reason, that when he had fitted it for the press, he was scarce 28 years of age. Howsoever it is, I shall not pretend to judge: sure I am that notwithstanding several persons have endeavoured to pick flaws and errors thence, and have characteriz'd it to be rather a rude heap, than an exact pile, yet the body and general part of it remains as yet unanswer'd. The author intended to reprint the said work with additions, collected from many obscure places, but the grand rebellion breaking out in 1642, (in the time of which he died) his design was frustrated, and the book it self interleav'd and filled with additions, together with many rarities, were, when the great fire hapned in Oxon (which was soon after his death) either burnt[c] with the house wherein he died, (having been there left by his executor) or else then conveyed away by such who commonly seek advantage by such disasters. I have heard some masters of arts, who then bore arms for his majesty in Oxon, say, that six or seven volumes of his collections in quarto (either of Greek, mathematics, philosophy, heraldry, antiquities, &c. in all which he was well read,) were offered to them by a beggarly soldier for very inconsiderable prices; and Dr. Herb. Pelham sometimes of Magd. coll. hath aver'd it for an unquestionable truth that two or three vol. were offered to him by such indigent persons for six pence a piece, such is the sordidness of ignorance and poverty! Our author Twyne was of a melancholic temper and sedentary life, and wholly spent his time in reading, writing and contemplation. He made it his whole endeavour to maintain the university privileges and liberties against its oppugners, and spent much money and travel for that purpose, especially for the obtaining copies of the antient charters and bulls which formerly had been granted thereunto. He left no library, office, or place, wherein he thought were reposed monuments of literature and antiquity unperused, expecting in them something that might redound to the honour of his mother, making thereby an incredible pile of collections. But so it was, that most of them, except some which he bequeathed to the university relating to controversial matters between the two corporations, were, with great resentment let it be spoken, lost in the said fire. Had they, or his interleav'd book, been saved, the work of the *Hist. and Antiq. of Oxon*, which was some years since published, might probably have been spared, or at least have come sooner to light, with much gratitude to the lucubrations of this industrious antiquary; but being lost, as I have told you, tho' Dr. Langbaine of Qu. coll. and one or more did make diligent search after it, I was forced to peruse the records in all those places, which he had done before, nay each college treasury of muniments, which were, except one, omitted by him, to the end that all local antiquities in Oxford, and other matters of antiquity, not well understood by him, might be by me known, and in future time described, if ever the English copy of the said *Hist. and Antiq. of Oxon*, may hereafter be published: to which I intend to add the antiquities of the town or city of Oxon. Dr. Laud archb. of Cant. had an especial respect for our author Twyne, and employed him in drawing up the university statutes now

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[a] [Rye vicarage, Sussex, sequestred from Bryan Twine to John Beaton. Vid. *Books of the Committee for plundred Ministers.* BAKER.]

[b] [Rather by the help of Tho. Key's MS. *Examen Judicii Cantabrigiensis enjusdam, qui se Londinensem dicit, nuper de Origine Academiæ utriusque lati;* which Mr. Wood says (ATHENÆ, i. 174) was got into the hands of Allen and Windsore, of whom see an account col. 489, 574. See likewise, col. 343. mention of one H. Lyte, who wrote on the antiquities of the university of Oxford. WATTS.]

[c] [Mr. Smith questions the truth of this, and speaks as follows:—'You may trace Mr. Twine thro' all his books, and by references from one MS. to another, and the character for every volume, I cannot find certainly that any more than one is now wanting.' *Annals of Univ. Coll.* p. 175. MORANT.]

in use: which were afterwards corrected, methodized and furbisht over with excellent Latin by Dr. Pet. Turner one of the Savilian professors, as I shall tell you hereafter. In the said noble work of gathering the statutes together, our author being the chief, if not the only, drudge, (for he transcribed them all under his own hand) he was rewarded with the place of Custos Archivorum, founded and established by the chancellor and scholars of the university after the statutes were compleated, an. 1634. Which place he enjoying about ten years, took his last farewell of this world in his lodgings in S. Aldate's parish before-mentioned, on the fourth day of
1644. July in sixteen hundred forty and four. Afterwards his body was buried in the inner chappel, or choire of Corp. Ch. college, to which house he had bequeathed in his last will many choice books, whereof some were MSS. of his own writing. What I have further to observe of our author is, that tho' he was accounted by divers persons an honest plain man, one rather industrious than judicious, (notwithstanding well skilled in the mathematics) cyni-
[52] cal than facetious, morose than pleasant, clownish than courteous, close than communicative, and that he was evilly spoken of by the Oxonian vulgar, as a conjurer,[5] or one busied in the black art, a betrayer of their liberties and I know not what, yet he was a loving and a constant friend to his mother the university and to his college, a severe student and an adorer of venerable antiquity. And therefore, forasmuch as his love was so, which none that knew him could ever say to the contrary, his memory ought to be respected by all virtuous and good men.

[*An Account of the Musterings of the University of Oxford, with other Things that happened there from Aug.* 9, 1642, *to July* 15, 1648, *inclusively.* Printed, from an original MS. written, as it seems, by Mr. Brian Twyne, by Hearne, in his *Chron. sive Annal. Prioratus de Dunstaple*, 1733, page 737.

Letter from him to Camden, dat. 24 Feb. 1622; MS. Cotton, Julius C. v. which has been inserted in Smith's edit. *Camdeni Epistol.* Lond. 1691. 4to. By the way, I may here mention, that there is a very valuable copy of this excellent book in the Bodleian, containing a great number of collations and notes by Smith, who left the vol. to Hearne, whence it came into the hands of Dr. Rawlinson.]

" THOMAS ROE, son of Rob. Roe of Low-" Layton near Wansted in Essex, a younger son " of sir Tho. Roe knight, lord mayor of London, " an. 1568, by Mary his wife daugh. of sir Joh. " Gresham kt. was born at Low-Layton, and when " entring into his teens became a commoner of " Magd. coll. an. 1593, by the indulgent care of " his mother, then the wife of one Berkley of Rend-" comb in Glocestershire, of the family of the lord " Berkley. But before the time was come that he " could adorn, or be adorned with, an academical " degree, he was taken from the said coll. and after " some time spent in one of the inns of court, or in " France, or both, he was made esquire of the body " to qu. Elizabeth in the latter end of her reign. " On the 23d of March 1604 he received the honour " of knighthood from his majesty then at Green-" wich, and soon after was sent by Pr. Henry, " upon a discovery to the W. Indies. In 1614 he " was sent ambassador to the Great Mogul by K. " Jam. I. to whose honour he managed all things " there with much prudence and success. In 1620 " he was elected burgess for Cirencester in Gloces-" tershire, to serve in that parl. that began 30 of " January, and in 1621 he was sent ambassador by " the said K. James to the Grand Seignior in the " time of Osman, Mustapha and Amurat.[6] In whose " country our nation of England enjoys the happy " effects of his negotiations to this day. For before " his time the affairs of our merchants there were " in great disorder, and little regard was had to the " capitulations and privileges accorded to by the " Gr. Seignior, either to our nation, or any other, " he having to his immortal reputation? recovered " the respect due to ambassadors, which had been " utterly lost for several years before, by a succes-" sion of insolent viziers; and that he deserved most " highly, not only of the Greek church by his gene-" rous protection of it against those who endeavour-" ed (to their power) to destroy its very being, but " of Christendom in general, and particularly of Po-" land, which K. Sigismond acknowledged with " great respect and thanks in a letter written from " Warsaw in the month of Sept. 1622. In the lat-" ter end of 1629 he was sent ambassador to the K. " of Poland and Sweedland, and soon after, twice " to the king of Denmark and divers princes in Ger-" many. In 1640, Oct. 17, he was elected burgess " for the univ. of Oxon to serve in that parliament " which began at Westminster on the 3 of Nov. the " same year; wherein he shewed himself a person " of great reason and elocution. In the beginning " of July 1641 his maj. K. Ch. I. acquainted his " parliament with his purpose to send the said sir " Tho. Roe ambassador to the emperor, to be pre-" sent at the diet at Ratisbone, and there to me-" diate on the behalf of the prince elector, and his " intent to publish a manifesto in his own name " about this business: to which the parliament as-" senting the said sir Thomas soon after went to " the said emperor and all the princes of Germany " that then met at Ratisbone. At which time the " emp. having received experience of the great abi-

[5] [See Hutchinson on Witchcraft.]

[6] [See a letter from him dated Constantinople 1623, to Mr. Secretary Calvert. MS. Cotton, Titus B. vii, 474.]

[7] " See more in a book entit. *An Account of the Greek* " *Church*, &c. Lond. 1680, p. 252, 253, written by Tho. " Smith D. D. of Magd. coll. in Oxon."

" lities of sir Thomas, would several times say in " public, 'I have met with many gallant persons of " many nations, but I scarce ever met with an am- " bassador till now.' After his return, he was made " by K. Ch. I. chancellor of the Garter, and one of " his majesty's privy-counsellors. In all which em- " ployments, whether domestic or foreign, he did " manifestly shew what eminence there was treasur'd [53] " up in him, and what admirable parts he was en- " dowed with. The truth is, those that knew him " well, have said, that there was nothing wanting " in him towards the accomplishment of a scholar, " gentleman or courtier; that also, as he was learn- " ed, so was he a great encourager and promoter of " learning and learned men. His spirit was ge- " nerous and public, and his heart faithful to his " prince. He was a great statesman, as good a com- " monwealth's man, and as sound a Christian as our " nation hath had in many ages. Under his name " do go these things following,

" *A true and faithful Relation, represented to* " *his Maj. and the Prince, of what hath lately hap-* " *ned in Constantinople, concerning the Death of* " *Sultan Osman, and the setting up of Mustapha* " *his Uncle.* Lond. 1622. qu.

" *Continuation of the same Story*—printed with " the former *Relation.*

" *Letters from the Court of the Great Mogul in* " *East India.*——These letters, which were dated " 20 Jan. 1615, 30 Oct. 1616, and 30 Nov. the " same year, you may see in Sam. Purchas his *Pil-* " *grims*, part 1. book 4. chap. 16. §. 10.

" Several speeches in parliament, and elsewhere, " as (1) *Speech at the Council Table touching brass* " *Money, or against brass Money*; in *Jul.* 1640. " Lond. 1641. qu. [Bodl. C. 13. 13. Linc.] (2) " *Sp. in Parl. wherein is shew'd the Cause of the* " *Decay of Coin, and Trade in this Land, espe-* " *cially of Merchants Trade*, &c. Lond. 1641. qu.[8] " (3) *Speech or Reports from the Committee to the* " *Commons House in Parliament*, *An.* 1640, which " speech mostly relates to sir Joh. Finch, lord " keeper and his speech in parliament, &c.

" *Compendious Relation of the Proceedings and* " *Acts of the Imperial Diyet held at Ratisbon, in* " *the Year* 1640 *and* 1641, *abstracted out of the* " *Diary of the Colleges.*——This is yet in MS. in " the hands of Dr. Tho. Smith of Magd. coll. in " Oxon, and hath this beginning. Before I relate " what was enacted, &c.

" *Journal of several Proceedings of the Knights* " *of the Order of the Garter*——This, which is yet " in MS.[9] is several times cited by Elias Ashmole " esq; in his great volume, entit. *The Institution,* " *Laws, and Ceremonies of the most noble Order of* " *the Garter*, published in 1672. fol. I have been " also told that his *Journey into E. India to the* " *Gr. Mogul* is printed by it self, or at least joyn- " ed to a translation of a book out of the Italian " tongue, but such I have not yet seen.[1] He also " translated into English *A Discourse concerning* " *the King of Spain's Surprizing of the Valtoline:* " when, or where printed I cannot yet find. At " length this worthy person sir Tho. Roe, did, " after all his voyages and ramblings, take a little " breath; but soon after, seeing how untowardly " things went between the king and his parliament, " did willingly surrender it to him that first gave it, " on the sixth day of Novemb. in sixteen hundred 1644. " forty and four, and two days after that, his body " was buried privately in the church of Woodford " near to Wansted in Essex. He gave several " choice books to the Bodleian library while he was " living, and after his death his relict, named Elea- " nor, did, according to the defunct's will, put into " the hands of Dr. Gerard Langbaine 242 silver " medals, which were delivered to the head keeper " of the said library. I shall gratify the reader " with a most noble epitaph made for him by the " said Langbaine, but for what reason it was not " put over his grave I know not: and is as follows: " Hic situs est Thomas Rowe, ordinis equestris, " qui familiæ, alias luculentæ, ex qua prodiit, lucem " à se intulit. Juvenis adhuc, tyrocinium posuit in " Academia Oxoniensi, cui postea, eo nomine, am- " plissimum didactrum gratus reprendit. Scil. MSS. " cod. Græcos & Arabicos selectissimos; necnon " uberrimum antiquitatis thesaurum, numismata " antiqua quamplurima, pretiosissimum Κειμήλιον, " & duraturâ ad posteros memoriâ, quoad studiis " honos aut pretium, nec literarum immortale fas

[8] [On this subject, he wrote, it seems, a distinct treatise. See MS. Harl. 6695. *Treatise touching the Decay of Trade, the Causes and the Cures.*]

[9] [MS. Ashmole 7387.]

[1] [*The Travels of Sig. Pietro della Valle, a noble Roman, into East India and Arabia Deserta. In which, the several Countries, together with the Customs, Manners, Traffiques, and Rites both religious and civil, of those Oriental Princes and Nations, are faithfully described: In familiar Letters to his Friend Signior Mario Schipano. Whereunto is added a Relation of Sir Thomas Roe's Voyage into the East-Indies. London, Printed by J. Macock, for Henry Herringman, and are to be sold at his Shop at the Blew Anchor in the Lower-Walk of the New Exchange.* 1665. folio, cont. pp. 480. Ded. to Roger, earl of Orrery, by G. Havers. Bodl. E. 1. 16. Art.

This however is not sir Thomas Rowe's account, but was written by his chaplain, as he himself tells us at p. 344.— 'Thus after a long and troublesom, and dangerous passage, we came at last to our desired port (Swally.) And immediately after my arrival there, I was sent for by sir Thomas Row, lord embassadour, then residing at the mogol's court (which was very many miles up the country) to supply the room of Mr. John Hall his chaplain (fellow of Corpus Christi college in Oxford) whom he had not long before buried. And I lived with that most noble gentleman at that court more than two years, after which I returned home to England with him.' The writer of this account tells us also, that he was for some months chamber-fellow or tent-mate with the celebrated Thomas Coryat, who was called by those who knew him and his ways, 'Greek-travelling Thomas.' See the book for some curious particulars of this curious wanderer.]

"obliterabit tandem pudenda sæculi barbaries. "Postquam ex umbraculis academicis emersit, fa-"maeque vadum ingressus in solem & pulverem "processit; in aulâ regiâ meruit primùm regin. "Elizabethæ extrà ordinem corpore-custos; posteà, "auspiciis jussuq; sereniss. principis Henrici, In-"diam occidentalem perlustravit: si quam poste-"ris honoris, commodive materiam, majorum dili-"gentia reliquisset intactam, exploraturus. Deinde, "passis honoris velis, solisque æmulus nominis sui
[54] "splendorem utroque oceano circumferens, varias "splendidissimasque legationes obivit.

"A. D.
- MIↃCXIV. ad Magnum quem vocant, Mogul.
- CIↃIↃCXXXI. ad potentiss. Turcarum Imperat. Osmannum, Mustapham, Amurathem.
- CIↃIↃC$\frac{\text{xxix}}{\text{xxx}}$ ad Ser. R. R. Poloniæ & Sueciæ ad Ser. R. Daniæ: variosque Germaniæ Principes, bis.
- CIↃIↃCXLI. ad Aug. German. Imp. reliquosque Imperii Principes.

"His legationibus perfunctus, cum & ætas jam de-"vexa, & corporis infirmitas, gloriæque quædam sa-"tietas, receptui canendum monerent, domum re-"versus, à sereniss. R. Carolo non inane operæ pre-"tium tulit, cancellarius honoratiss. Ordinis Aur. "Periscelidis renuntiatus, & sanctior. Reg. conciliis "adhibitus. Demum, ille tot regnorum, dissitorum "internuntius, dissidentium coagulum; ille fæde-"rum interpres, & pacis publicæ sequester; ille "duorum reg. Jacobi & Caroli, ad quinque impe-"ratores, tres reges, legatus; depositâ tandem per-"sonâ, honorum et annorum satur, cessit è scenâ, "propitii numinis indulgentiâ præreptus opportunè, "ne funestam regni catastrophen, paulò post inse-"quutam, spectaret. Decessit an. Dom. CIↃIↃCXLIV, "&c. To this sir Tho. Roe was nearly related Mr. "Hen. Roe a discreet gent. sometimes fellow of "Trinity coll. in Cambridge, who going with the "lord Ashton, as his servant, when he went ambas-"sador into Spain about 1620, suffered great trou-"bles by the inquisition there, as you may see at "large in a book entit. *Further Observations of the* "*English Spanish Pilgrim concerning Spain*, &c. "Lond. 1630. qu. p. 18, 19, &c. written by James "Wadsworth, gent."

[In 1740 were printed *The Negotiations of Sir Thomas Roe, in his Embassy to the Ottoman Porte, from the Year* 1621 *to* 1628 *inclusive.* London 'at the expence of the society for the encouragement of learning' 1740, folio. It was originally proposed to print the whole of these very valuable collections, in five volumes, with a life, index, &c. but the design was dropped for want of sufficient encouragement.

In the Bodleian is a MS. entitled *My Harts Dischardge. To the right worshipfull his very louinge Brother Mayster Henry Rowe, Esquire, and Barroun of Slaptoun, and the worshipfull his well respected Sister Mistris Susanna Halliday, patricii inclitæ Ciuitatis Londini, perfect Health, with Encrease of true Happines bee wished By Thomas Rowe. Manet insontem grauis exitus. Stoad the* 31 *Marche Anno Domini* 1616. MS. in 4to. Rawl. *Misc.* 143.

Vertue engraved a head of Rowe from a painting by M. M. a Delph, 1741, in folio.]

REES PRICHARD was born, as it seems, at Llanymodyfri in Caermarthenshire, and being educated in those parts, he was sent to Jesus coll. in 1597, aged 18 years or thereabouts, ordained priest at Wittham or Wytham in Essex by John suffragan bishop of Colchester, on Sunday 25 Apr. 1602, took the degree of bach. of arts in June following, and on the sixth of Aug. the same year had the vicaridge of Llanymodyfri before-mention'd, commonly called Landovery collated on him by Anthony bishop of S. David. On the 19 of Nov. 1613 he was instituted rector of Llamedy in the dioc. of S. David, (presented thereunto by the king,) which he held with the other living by dispensation from the archb. 28 Oct. 1613, confirmed by the great seal on the 29 of the same month, and qualified by being chaplain to Robert earl of Essex. In 1614, May 17, he was made prebendary of the collegiate church of Brecknock by the aforesaid Anthony bishop of S. David; and by the title of master of arts (which degree he was persuaded to take by Dr. Laud his diocesan) he was made chancellor of S. David (to which the prebend of Llowhadden is annex'd) on the 14 of Sept. 1626, upon the resignation of Rich. Baylie bach. of div. of S. John's coll. In Wales is a book of his composition that is common among the people there, and bears this title;

Gwaith Mr. Rees Prichard, Gynt Ficcer, &c. *The Works of Mr. Rees Prichard sometimes Vicar of Landovery in Caermarthenshire, printed before in 3 Books, but now printed together in one Book, &c. with an Addition in many Things out of MSS. not seen before by the Publisher; besides a fourth part now the first time imprinted.* Lond. 1672. in a thick oct.[2] It contains four parts, and the whole consists of several poems and pious carols in Welsh, which some of the author's countrymen commit to memory, and are wont to sing. He also translated divers books into Welsh, and wrote something upon the 39 articles; which, whether printed I know not: some of it I have seen in MS. He died at Llany modyfri about the month of Nov. in sixteen hundred forty and four, and was, as I presume, buried in the 1644.
church there.[3] In his life time he gave lands worth

[2] [This book, of which Mr. Stephen Hughes publish'd many editions, occasion'd many hundreds of the ignorant Welch, who delight in songs, to learn to read their own language. Calamy, *Ejected Ministers*, ii. 718.]

[3] [Nelson, in his *Life of Bishop Bull*, gives us the following account of that prelate's wish to be buried near Prichard:—'When he was asked, where he would be buried, whether at Caermarthen or Brecknock, he returned this answer,

20*l.* per ann. for the settling a free school at Llanymodyfri, together with an house to keep it in. Afterwards the house was possessed by four school-masters successively, and the money paid to them. At length Tho. Manwaring (son of Roger sometimes bishop of St. David) who married Elizab. the only daugh. of Samuel, son of the said Rees Prichard, did retain, (as I have been informed by letters thence) and seise upon, the said lands under pretence of paying the school-master in money, which accordingly was done for an year or two. But not long after (as my informer tells me) the river Towry breaking into the house, carried it away, and the lands belonging thereunto are occupied at this time (1682) by Rog. Manwaring son and heir of Thomas before-mentioned; so that the school is in a manner quite forgotten.

[55]

WILLIAM LAUD,[4] the son of a father of both his names,[5] by Lucia his wife, the widow of John Robinson of Reading in Berks, and daughter of John Webbe of the same place, (which John Webbe chester. In 1609 he became rector of West-Tilbury in Essex, for which he exchanged his advowson of North-Kilworth in Leicestershire. The next year his patron the bishop of Rochester gave him the rectory of Kuckstone in Kent, but that place proving unhealthful to him, he left it, and was inducted into Norton by proxy. The same year viz. 1610 he resign'd his fellowship, and the year following he was elected president of his college. In 1614 his patron, then bishop of Lincoln, gave him a prebendship in that church, and after that the arch-deaconry of Huntingdon, an. 1615, on the death of Matthew Gifford master of arts. In the year 1616 the king gave him the deanery of Glocester after the death of Dr. Rich. Field, and in the year following he became rector of Ibstock in Leicestershire. In 1620 Jan. 22. he was installed canon or prebendary of the eighth stall in the church of Westminster, (in the place of Edw. Buckley D.D. who had succeeded Will. Latymer in that dignity 1582.) and the next year after, his majesty (who upon his own confession had given to him nothing but the deanery of Glocester, which he well knew was a shell without a kernel) gave him the grant of the bishoprick of S. David, and withal, leave to hold his presidentship of S. Jo. coll. in commendam with it, as also the rectory of Ibstock before mention'd, and Creek in Northamptonshire. In Sept. 1626 he was translated to B. and Wells, and about that time made dean of the royal chappel. In 1627 Apr. 29. he was sworn privy counsellor with Dr. Neile then B. of Durham, and on the 15 of Jul. 1628, he was translated to London. Much about which time, his antient acquaintance sir Jam. Whitlock a judge used to say of our author Dr. Laud that[1] he was too full of fire, though a just and a good man, and that his want of experience in state matters, and his too much zeal for the church, and heat, if he proceeded in the way he was then in, would set this nation on fire. In 1630 he was elected chancellour of the univ. of Oxon, and in 1633 Sept. 19. he was translated to Canterbury, which high preferment drew upon him such envy, that by the puritan party, he was afterwards in the beginning of the long parliament, impeached of high treason. He was a person of an heroick spirit, pious life, and exemplary conversation. He was an encourager of learning, a stiff maintainer of the rights of the church and clergy, and one that lived to do honour to his mother the university and his country. Such a liberal benefactor also he was towards the advancement of learning, that he left himself little or nothing for his own use; and by what his intentions were, we may guess that if the severe stroke of rebels had not untimely sequestred, and cut him off, S. Pauls cathedral had silenced the fame of antient wonders, our English clergy had been the glory of the world, the Bodleian libr. in Oxon. had daily outstript the Vatican, and his publick structures had o'ertopt the Escurial. Whosoever also will read over the breviat of his life and actions, pen'd by himself for private use, but purposely publish'd by his inveterate enemy W. Prynne with his rascally notes and diabolical reflections thereon, purposely to render him more odious to the common people (followed therein by another villain) will find that he was a man of such eminent vertues, such an exemplary piety towards God, such an unwearied fidelity to his gracious sovereign, of such a public soul towards the church and state, of so fix'd a constancy in what he undertook, and one so little biassed in his private interests, that[2] Plutarch, if he were alive, would be much troubled to

Where the tree falleth there let it lie; meaning, that they should bury him in the parish church of Llandoverey; and what still further inclined him to this determination, was the extraordinary value and respect, which the bishop expressed in the memory of Mr. Rees Prichard, formerly vicar of that place, interred there, upon the account of his great and celebrated piety, and the usefulness of his excellent poems in the Welsh tongue; which are in very great repute among the inhabitants of that country, as well for the plainness of the language, and the easiness and smoothness of the measures, as for the importance of the subjects upon which he wrote. The whole book being in a manner an entire body of practical divinity, in which several of the natives, even those that are illiterate, are so well versed, that they will very pertinently quote authorities out of this book for their faith and practise. Page 474.]

[4] This life of Laud differs so materially from the account published by Wood in his first edition, that, as it was utterly impossible to point out the variations in the margin, I have given the whole, as it originally appeared, in a note.

WILLIAM LAUD son of Will. Laud by Lucia his wife, widow of Joh. Robinson of Reading in Berks, and daugh. of Joh. Webbe of the same place, was born in S. Laurence parish in the said borough of Reading, on the 7. of Octob. 1573, educated in the free-school there, elected scholar of S. Johns coll. in 1590, where going thro with great diligence the usual forms of logic and philosophy under the tuition of Dr. John Buckeridge, was made fellow in 1594, and four years after mast. of arts, at which time he was esteemed by all those that knew him a very forward and zealous person. About that time entring into the sacred function, he read the divinity lecture newly set up in the coll. and maintained by one Mrs. ... May. In 1603 he was elected one of the proctors of the university, and became chaplain to the earl of Devonshire, which proved his happiness, and gave him hopes of greater preferment. In 1604 he was admitted to the reading of the sentences, and in 1607 he became vicar of Stanford in Northamptonshire. In the year following he proceeded D. of div. and was made chaplain to Dr. Neile bishop of Ro-

[5] [This libel upon him in the *Scots Scouts Discoveries*, Lond. 1649.—His father was a clothier, his mother a spinster; he was from his cradle ordained to be a punisher of poor people, for he was born between the stocks and the cage, which a courtier one day chanuced to speak of, whereupon his grace remov'd them thence, and pull'd down his father's thatch'd house and built a fair one in the place.—KENNET.]

[1] Bulstr. Whitlock in his *Memorials of the English Affairs*, &c. p. 32.

[2] Lewis du Moulin in his *Patron. bonæ fidei*, &c. Lond. 1672. in cap. vel. lib. *De Specim. contra Durellum*, p. 62, 63, &c.

[3] *Relation of the Death and Sufferings of the Archb. of Canterb.* Oxon. 1644. p. 2.

was father to sir Will. Webbe lord-mayor of London, an. 1591.) was born in the parish of S. Lau-

find a sufficient parallel wherewith to match him in all the lineaments of perfect vertue. Next as for his great reading and learning, may be, by curious persons, seen in his works (and thereby easily perceived that he was versed in books as well as in business) the titles of which follow.

Several sermons, as (1) *Sermon preached before his maj. at Wansted, 19 June 1621, on Psal.* 122. 6, 7. Lond. 1621. qu. (2) *Serm. at Whitehall 24 Mar.* 1621, *being the Day of the beginning of his Maj. most gracious Raigne, on Psal.* 21. 6, 7. Lond. 1622. qu. (3) *Serm. before his Maj. at Whitehall, on Psal.* 75. 2, 3, Lond. 1623. qu. (4) *Serm. at Westm. 6 Feb. at the opening of the Parl. on Psal.* 122. 3, 4, 5. Lond. 1625. qu. (5) *Serm. at Westm.* 17 *Mar.* (1627) *at the opening of the Parl. on Ephes.* 4. 3. Lond. 1628. qu. (6) *Serm. at Whitehall at a solemn Fast before the K.* 5 *Jul.* 1626. *on Psal.* 74. 22. Lond. 1626. (7) *Serm. at Paules Cross on the King's Inauguration, on Psal.* 22. 1.—printed at Lond. Which seven sermons were reprinted at the same place in oct. an. 1651.

Speech delivered in the Star-chamber, 14 June 1637, *at the Censure of Joh. Bastwick, Hen. Burton and Will. Prynne.* Lond. 1637. qu. &c.

Conference between him and Jo. Fisher. Lond. 1623. fol. published under his chaplains name R. B. i. e. Rich. Baylie of S. Johns coll. Reprinted 1639 and 1673. fol.

Answer to the Exceptions of A. C.—printed with the former.

Which *Conference* was look'd upon as a piece so solidly compacted, that one of our[a] historians (who shews himself to be none of Laud's greatest friends) gives it the commendation of being the exactest master-piece of polemique divinity of any extant at that time, and farther affirms, that he declared him-self therein, so little theirs (meaning the papists) as he had for ever disabled them from being so much their own, as before they were. Sir Edw. Deering also his pressa'd adversary, in the preface to the book[b] of speeches, could not but confess, that in the said book of Laud, especially in the last half of it, he had muzzled the Jesuit, and should strike the Papists under the fifth ribb, when he was dead and gone; and being dead, that wherewever his grave should be, Pauls should be his perpetual monument, and his own book his epitaph. It was answered by a Jesuit named Tho. Carwell alias Thorold a Lincolnshire man born, in a book intit. *Labirinthus Cantuariensis.* Par. 1658. fol. Replied upon by Dr. Merie Causton (as I shall tell you elsewhere) and by Mr. Edw. Stillingfleet.

Various letters, as (1) *Letters of State*, dispersed in the *Cabala's* and divers books. (2) *Letter with divers MSS. to the University of Oxon.* Lond. 1640, with the *Answer of the University* in one sh. in qu. which I have mention'd elsewhere. They were both written in Lat. but foolishly translated into Engl. by a precise person, purposely to bring an odium on Dr. Laud. See *Hist. & Antiq. Univ. Oxon.* lib. 1. p. 348. b. (3) *Letter to the Univ. of Oxon. when he resigned his Office of Chancellour.* Oxon. 1641. in one sh. published by occasion of a base libel or forgery that ran under the said title. *The University's Answer* in Lat. is joyned to it, &c.

Notes in MS. on a book entit. *Rome's Master-Piece*, &c. Lond. 1643. qu. Which book was published by Will. Prynne, and by his endeavours was conveyed to him when he was prisoner in the Tower of London, where he wrot the said notes. This book, with notes, coming after his death into the hands of Dr. Rich. Baylie, who married Dr. Laud's neice, came after his, into mine.

rence in the said borough of Reading on the 7th of Oct. 1573, educated in the free-school there, elected

Breviate or Diary of his Life. Lond. 1644. in 10 sh. in fol. This was a pocket book, which he had wrot in the Lat. tongue for his own private use; but restless Prynne having had a hint of such a thing, obtain'd an order from the committee of lords and commons appointed for the safety of the kingdom, dat. 30 May 1643, to seize upon his papers, letters, &c. By venue of which order, he, with others, repaired to the Tower of London the next day early in the morning, and rushing suddenly into his chamber before he was stirring from his bed, went directly to his breeches lying by the bed-side, and thrusting his hand into his pockets with very great impudence, took the said *Breviate* thence. Whereupon, thinking to plague the archbishop as much as he could in his life time, and make him more odious to the mobile, published it to the world, and caused, under hand, that a printed copy might be sent to him. But so it fell out, that the publisher Prynne was extreamly mistaken; for all judicious and impartial men did take it for the greatest piece of justice from Prynne's hands, that ever he before had done. For what the generality could not think before of the archbishop, were then confirm'd of his character, which I have before told you, that he was a man of eminent vertues, exemplary piety, &c.

Speech and Prayer spoken at his Death on the Scaffold on Tower-Hill, 10 *Jan.* 1644. Lond. 1644-45. qu. This is call'd his *Funeral Sermon, preached on Heb.* 12. 1, 2. and is kept in MS. under his own hand in S. Johns coll. library. It was answer'd by his implacable enemy Hen. Burton minister of S. Mathews ch. in Friday street, Lond. in a pamphlet bearing this title, *The grand Imposture unmasked: or, a Detection of the notorious Hypocrisie, and desperate Impiety of the late Archb. (so stiled) of Canterbury, which he read on the Scaffold at his Execution,* 10 *Jan.* 1645. printed in two sh. and half in qu. Other *Answers* were published by Anonymi, which for brevity I shall here omit.

Officium quotidianum: or, a Manual of private Devotions. Lond. 1660 and 63. in oct.

A Summary of Devotions. Lond. 1667. in tw. published according to the copy written with his own hand in the archives of S. Johns coll. library.

Varia Epistolæ ad clariss. Ger. Jo. Vossium. The number of them is 18, and are printed in a book intit. *Gerard. Jo. Vossii & clarorum Virorum ad eum Epistolæ.* Lond. 1690. fol. published by Paul Colomesius. I have seen and perused a MS. transcribed under the hand of Joh. Birkenhead, containing all the passages which concern the university of Oxon. since Dr. Laud's first nomination and election to the chancellourship of the said university. It commences 12 Apr. 1630, and ends 14 Dec. 1640, bound up in a vellam cover in fol. and endorsed thus,

Gesta sub Cancellariatu meo Oxon. This MS. was communicated to me, when I was composing the *Hist. and Antiq. of the Univ. of Oxon.* by Dr. Peter Mews president of S. Johns coll. wherein finding many useful things for my purpose (which another may do for his, and therefore it escap'd Prynne's hands) I thought it therefore not unworthy of a place here, as I could do of many other things under his hand, which I have seen reserved in private custody as choice monuments: but time calls me away, and I must hasten. Yet I cannot but let the reader know, that there is a fol. MS. going from hand to hand, entit. *Wholome Queries resolved by Dr. Laud, manifesting that Monarchy is no safe Principle for Protestants,* &c.—*sed caveat lector.* At length in the beginning of the civil distempers, this worthy archbishop was upon suspicion of introducing popery into the nation, arbitrary government, and I know not what (aggravated in an high degree) committed prisoner first to the Black-rod, and afterwards to the Tower, where remaining about four years, was at length by the votes of a slender

[a] Ham. L'Estrange in his *Reign of K. Charles.* printed 1656. p. 187. an. 1639.

[b] *Collection of Parliam. Speeches,* p. 5.

scholar of S. John's coll. in June, an. 1590; where going thro' with great diligence the usual forms of logic and philosophy, under the tuition of Dr. John Buckeridge, was made fellow in June 1593, and five years after master of arts; at which time (being then grammar reader of the university) he was esteemed by all those that knew him (being little in person) a very forward, confident and zealous person. In 1600 he was made a deacon, and in the beginning of 1601 being made priest, he did read the next year the divinity lecture in his college, which was maintained by one Mrs. ..... May. On the 4th of May 1604 he was installed one of the proctors of the university, without any canvas or seeking for it. His brother proctor was Mr. Christopher Dale of Merton coll. who being very rigid and severe in his office, and intolerably choleric towards the juniors, he was so much hist and hooted at in his return to his college, after he had laid down the badges of his office, that it was then usually said, he was proctor and bore his office *cum parva-o Laude*. In Sept. the same year, Mr. Laud became chaplain to Charles Blount earl of Devonshire, and on the 26th of Decemb. 1605 he joined in wedlock the said Charles to Penelope the daughter of Walt. D'evreux earl of Essex; but Mr. Laud not knowing that she was then the wife of the lord Rob. Rich, (afterwards earl of Warwick) as he pretended, he looked upon that action as one of the prime misfortunes of his life, and therefore did set down the day into the catalogue of days of special observance to him, both in his diary and in the manuscript book of his private devotions. In Novemb. 1607, being then bach. of div. he became vicar of Stanford in Northamptonshire,[6] and in April 1608 he had the advowson of North Kilworth in Leicestershire given unto him. In August following he was made chaplain to Dr. Rich. Neile bishop of Rochester, (he being then doctor of divinity) by whose endeavours he preached his first sermon before K. James I. at Theobalds the 17th of Sept. 1609. In Oct. following he changed his advowson of N. Kilworth for West Tilbury in Essex,[7] to the end that he might be near his patron the bishop of Rochester, who in the month of May 1610 gave him the rectory of Kuckstone in Kent. In the beginning of October following he resigned his fellowship of S. John's coll. and Kuckstone proving unhealthful to him, he left it, and was inducted into Norton by proxy in Nov. the same year. In May 1611 he was elected president of the said coll. at which time there was[8] a bitter faction both raised and countenanced against him, but how and by whom is needless now to relate. Certain it is, as he[9] saith, he made no party then, for four being in nomination for that headship, he lay then so sick at London, that he was neither able to go to Oxon, nor so much as write to his friends about it. Yet after much trouble, a major part of votes made choice of him. Thus he was chosen president on the tenth day of May 1611. After this, his election was quarrell'd at, and great means was made against him, insomuch that K. James I. sate to hear the cause himself for the space of three hours at Tichbourn in Hampshire, as he returned [56]
out of the Western progress, on the 28th of Aug. following. Upon this hearing, his majesty approved his election, and commanded his settlement; which was done accordingly at Michaelmas following. But the faction in the coll. finding such props above, as they had, continued very eager and bitter against him. The audit of the coll. for the year's accompts, and choice of new officers followed in Nov. at which time he with patience and moderation in the choice of officers, made all quiet in the college. In the said month of Nov. he was sworn the king's chaplain, and gave very great content in that office. In April 1614, his patron Dr. Neile, then bishop of Lincoln, gave him the prebendship of Bugden in that church; and in the very beginning of Dec. 1615 he gave him the archdeaconry of Huntingdon on the death of Mr. Matth. Gifford. In Nov. 1616 the king gave him the deanery of Glocester, void by the death of Dr. Rich. Field, and then resigning the parsonage of West Tilbury, he became rector of Ibstock in Leicestershire, in the beginning of Aug. 1617. On the 22d of Jan. 1620 he was installed canon of the eighth stall in the church of Westminster, (in the place of Edw. Buckley D.D. who had succeeded Will. Latimer in that dignity 1582) and in the next year after, his majesty (who upon his own confession had given to him nothing but the deanery of Glocester, which he well knew was *a shell without a kernel*) gave him the grant of the bishoprick of S. David, and withal leave to hold his presidentship of S. John's coll. in commendam with it, as also the rectory of Ibstock before-mention'd. This promotion of him to the see of S. David was

house, beheaded on Tower-hill on the tenth day of January in sixteen hundred forty and four. Whereupon his body being buried in the chancel of the church of Allhallowes Barkin which he before had consecrated, remained there entire till July 1663, at which time being removed to Oxon, was on the 24 day of the same month, deposited with ceremony in a little vault built of brick, near to the high altar of S. Johns coll. chappell. Thus died and buried was this most reverend, renowned, and religious arch-prelate, when he had lived 71 years, 13 weeks and four days; if at least he may be properly said to dye; the great example of whose vertue shall continue always, not only in the minds of men, but in the annals of succeeding ages, with renown and fame. 1644-5.

[6] [6 Nov. 1607. Will. Laud cler. institutus S. T. B. ad vic. perpet. eccl. parroch. de Stanford, ad pres. Tho. Cave, mil. per resign. Robt. Waller, ult. incumb.; resign. ante 2 Dec. 1609. *Reg. Dove, ep. Petrib.* KENNET.]

[7] [1609, 26 Oct. Will. Laud. cler. admiss. ad eccl'iam de West Tilbury, per resign. Joh. Boake S. T. B. ad pres. regis. *Reg. Bancroft Ep. Lond.*

1616, 21 Dec. Nich. Cliffe S. T. B. admiss. ad eccl'iam de Westilbery, per resign. Will. Lawde S. T. P. ad pres. regis. *Reg. King.* KENNET.]

[8] *Answer of Archbishop Laud to the Speech of Will. L. Say and Seal, touching the Liturgy*, printed 1693. p. 474.

[9] Ibid.

done by the endeavours of Dr. Jo. Williams, fearing if he had not the said see, he would have been dean of Westminster, which the said Dr. Williams kept in commendam with the see of Lincoln; whereby he shewed himself more a politician than a friend. In Nov. 1621 Dr. Laud resigned his presidentship of S. John's coll. notwithstanding the king had given him leave to keep it in commendam with his bishoprick: and this was done by reason of the strictness of the statute of the said coll. which he would not violate, nor his oath which he had taken to observe it. This resignation was made on the 17th of Nov. 1621, being the day before he was consecrated to the see of S. David. Soon after he became intimately acquainted with the great favourite of K. James I. called George Villiers then marquis of Buckingham, occasion'd by setling him and his mother the countess in their religion, which the king commanded him so to do; they being then wavering and inclining to the ch. of Rome: and by a conference between himself and one Fisher a Jesuit, which was in the presence of the said marquis and his mother, they were firmly settled in the Protestant religion. About this time the king having received notice that he had resigned his presidentship of S. John's, he gave him leave to keep the parsonage of Creek in Northamptonshire[1] in commendam with his bishoprick, being inducted thereunto 31 Jan. 1622. In Sept. 1623 he fell into the displeasure of Dr. Williams bishop of Linc. the lord-keeper, partly occasion'd by his being a favourite of the said marquis, and, as the bishop of Lincoln thought, that the said Dr. Laud was ungrateful to him; but the chief cause was, the marquis's favour to him. On the 17th of Apr. 1625 he became deputy clerk of the closet to his majesty, for Dr. Neile then bishop of Durham indispos'd, and executed that office till the first of May following. On Candlemas day following that, he officiated at the coronation of K. Charles I. as dean of Westminster, being then canon of that church in commendam; and this was done by the appointment of his majesty, and by the said Dr. Williams the dean, when he saw himself put aside, because he was then out of favour with his said majesty. On the 20th of June 1626, his majesty nominating him (Dr. Laud) bishop of Bath and Wells, void by the death of Dr. Arth. Lake, he was elected thereunto on the 16th of August; and on the 19th of Sept. (being the next day after his election was [57] confirmed) he received the temporalities thereof from the king. In the beginning of October the same year, (1626) he was made dean of the royal chappel, in the room of Dr. Lancelot Andrews bishop of Winchester deceased, and on the 29 Apr. 1627 he was made privy counsellor to the king, with Dr. Neile bishop of Durham. On the 17th of June 1627 the bishoprick of London was granted to him at Southwick, as he himself saith in his Diary, and in Oct. following, he, as bishop of Bath and Wells, the bishops of London, Durham, Rochester, and Oxford, were commissionated to execute archiepiscopal jurisdiction during the sequestration of Dr. G. Abbot archbishop of Canterbury, for casual homicide of his keeper in shooting at a buck. On the 15th of July 1628 he was translated to London, on the translation thence to Durham of Dr. George Mountaigne, and in the latter end of Decemb. following, the statutes which he had drawn, for the reducing of the factious and tumultuous elections of the proctors in Oxon, to several colleges by course, and so to continue, were passed in a convocation of doctors and masters there, no voice dissenting. Much about this time his antient acquaintance sir James Whitlock a judge, used to say of our author Dr. Laud, that[2] 'he was too full of fire, though a just and good man, and that his want of experience in state matters, and his too much zeal for the church, and heat, if he proceeded in the way he was then in, would set this nation on fire.' On the 12th of April 1630 he was elected chancellor of the university of Oxon, void by the sudden death of Will. earl of Pembroke; and how that election was carried, and the event of it proved happy to the university, you may see at large in *Hist. & Antiq. Univ. Oxon*, lib. 1. sub an. 1630. In June 1633 he was sworn counsellor of Scotland, the king being then about to be crown'd at Edinburgh; and on the 4th of August the same year, news coming in the morning to the court, then at Greenwich, of the death of the archb. of Canterbury, the king resolved presently to give that see to Dr. Laud. On the very same morning there came a certain person to him, seriously, and of avowed ability to perform it, and offered him to be a cardinal: he went presently to the king, and acquainted him with the thing and the person. On the 17th of the same month, he had a serious offer made him again to be a cardinal: he was then from court, but so soon as he came thither (Aug. 21.) he acquainted his majesty with it. But his answer again was, that 'somewhat dwelt within him, which would not suffer that, till Rome was other than it is.' This I set down, (being in his own Diary) because that when the said Dr. Laud was upon his tryal for his life, an. 1644, the former part of the said memoir (viz. of the offer) was laid in his dish by his inveterate enemies, but the latter part

[1] [29 Januar. 1622, Ep'us Petrib. instituit dom. Gulielmum ep'um Monaven. in rect. eccl. de Creeke, ad pres. Jacobi regis. *Reg. Dove, Ep'i Petrib.*

14 Nov. 1626. Ep'us instituit Nich'am Cliffe cler. S. T. B. coll. S. Joh'is Bapt. Oxon. sociam ad rect. de Creeke, ad pres. regis, per translat. Will. Laude, super ep. Menev. ad c'patum Bathn-Wellen. *Reg. Dove, Ep. Petrib.* Kennet.]

[2] See in the preface to a book entit. *The History of the Troubles and Tryal of William Laud Archbishop of Canterbury.* Lond. 1695. fol. which preface was written by Mr. Hen. Wharton.

[3] Bulst. Whitlock, in his *Memorials of English Affairs*, &c. p. 32.

(his denial) they took no notice of, because it made for him: O baseness and partiality! On the 19th of Sept. he was translated to Canterbury, to the great rejoycing of all the orthodox sons of the church, but that high preferment, it seems, drew upon him such envy from the puritans, that he was afterwards in the beginning of the Long parliament impeached of high treason, as I shall tell you anon. On the 14th of the same month, which was some days before his translation, he was elected chancellor of the university of Dublin; and on the 13th of May 1634 he received the seals of his election: from which time till the time of his death were libels, either written, or printed, that came out continually against him, by the puritans, Brownists, separatists, &c. On the 14th of March following he was named one of the commissioners of the exchequer, upon the death of Richard lord Weston, lord high treasurer of England; about which time taking order that all the records of the Tower which concern the clergy, should be collected together and written in vellum at his own charge, it was brought to him finished, curiously written and richly bound, on the 10 June, an. 1637. This book commeneeth 20 Ed. 1. and reaches to the 14 Ed. 4. and is at this time reserved as a choice rarity in the library at Lambeth. In [58] June 1639, he sent the remainder of his manuscripts to the public library at Oxon, being in number 576, and to be added to 700 which he had formerly sent to it; and in 1640 he sent more; all consisting of several languages and faculties. This Dr. Laud was a person of an heroic spirit, pious life and exemplary conversation. He was an encourager of learning, a stiff maintainer of the rights of the church and clergy, and one that lived to do honour to his mother the university, and his country. Such a liberal benefactor also he was towards the advancement of learning, that he left himself little or nothing for his own use; and by what his intentions were, we may guess, that if the severe stroke of the rebels had not untimely sequestred and cut him off, 'S. Paul's cathedral had silenced the fame of antient wonders, our English clergy had been the glory of the world, the Bodleian library at Oxon had daily outstript the Vatican, and his public structures had o'ertopt the Escurial,' &c. Whosoever also shall read over the *Diary of his Life*, pen'd by himself for private use, but purposely published by his inveterate enemy Will. Prynne, with his rascally notes and diabolical reflections thereon, purposely to render him more odious to the common people (followed therein by another [4] villain) will find that he was a man of such eminent virtues, such an exemplary piety towards God, such an unwearied fidelity to his gracious sovereign, of such a public soul towards the church and state, of so fixed a constancy in what he undertook, and one so little biassed in his private interests, that [5] Plutarch, if he were alive, would be much troubled to find a sufficient parallel wherewith to match him in all the lineaments of perfect virtue. Next as for his great reading and learning, it may be, by curious persons, seen in his works, (and thereby easily perceived that he was vers'd in books as well as in business) the titles of which shall anon follow; and in the mean time I must tell you, that in the beginning of the long parliament he was, by the Scotch commissioners then present, named in the lords house an incendiary, on the 17th of Dec. 1640, and a complaint promised to be drawn up the next day; on the 18th, according to promise, he was accused by the house of commons of high-treason, without any particular charge laid against him, which they said should be prepared in convenient time, as it was. Mr. Denzil Holles, second son of John earl of Clare, a great boutefeu and one of the chief promoters of the discontents, and the rebellion that followed, in the nation, was the man that brought up the message to the lords, and soon after the charge was brought into the upper house by the Scottish commissioners tending to prove him an incendiary: Whereupon he the said archbishop was presently committed to the custody of Mr. James Maxwell the officer or usher to the upper house, with whom continuing full ten weeks to his great expence, a charge was brought up from the house of commons to the lords, by sir Hen. Vane the younger, a most notorious sectarist, an indefatigable boutefeu and promoter of the discontents and the rebellion that followed, as Holles beforementioned was. This was done on the 26 Feb. 1640, and the charge consisted then of 14 articles, which in time they would prove in particular. So that by consequence being to be committed to the Tower, he had favour by the lords not to go thither till Monday the first of March following. At which time going with Mr. Maxwell in his coach, there was no noise 'till he entred into Cheapside, and then an apprentice hollowing out, more followed the coach, and the number still increasing as the coach went, there was exceeding shouting when it came to the Exchange. Nothing but clamour and revilings, even beyond barbarity itself, continued till he entred into the Tower gate: All which being enough to confound an ordinary capacity, yet this renowned archbishop's patience was not moved, for he looked upon a higher cause, than the tongues of Shimei and his children. Nothing now was omitted by some cunning agents to encrease the rage and hatred of people against him. The chief instruments herein [59] were the Brownists, and those that adhered to them, who had been highly offended with him, because he hindered and punished by law their conventicles, and separation from the church of England. Among and above the rest, there were three men, viz. Hen.

[4] Lewis du Moulin, in his *Patronus bonæ Fidei*, &c. Lond. 1672. in cap. vel. lib. *De Spectm. contra Durellum*, p. 62, 63. &c.

[5] *Relation of the Death and Sufferings of the Archb. of Cant.* Oxon. 1644. p. 2.

Burton a minister in Friday-street in London, Dr. Joh. Bastwick a physician,[6] and Will. Prynne a common lawyer, who had been censured in the star-chamber for notorious libels, printed and published by them against the hierarchy of the church. The faction of the Brownists, and these three saints, with their adherents, fill'd the press almost daily with ballads and libels full of all manner of scurrility, and more untruth, both against the archbishop's person and his calling. These were cried about London streets, and brought (many of them) to Westminster, and given into divers lords hands, and into the hands of the gentlemen of the house of commons, and yet no order taken by either house to suppress the printing of such known and shameless lies, as most of them contained; a thing which many sober men found fault withal, and which, as 'twas then believed, had hardly been seen in any civil commonwealth, Christian or other. Besides these libels and ballads which were sung up and down the streets, they made base pictures of the archbishop, putting him into a cage, and fastning him to a post by a chain at his shoulder, and the like. Divers of these libels made sport in taverns and ale-houses, where too many were as drunk with malice, as with the liquor they sucked in. Against which his only comfort was, that he was fallen but in the same case with the prophet David, *Psal.* 69. For they that sate in the gate spake against me, and I was the song of the drunkards. From that time till his death and after, these libels and ballads continued without controul: but this was not all, for some of these rascally people came to him in the Tower, taunted at and gave him very foul and ill language, and some there were that took opportunity to preach in the chappel of S. Peter ad Vincula within the said Tower purposely to abash and confound him (if present, as sometimes he was) particularly one Jocelin who preached there on the fifteenth of May 1642, with vehemency becoming Bedlam, with treason sufficient to hang him in any other state, and with such particular abuse to the archbishop, that women and boys stood up in the church to see how he could bear it: his text was Judges 5. 23. Curse ye Meroz, &c. On the 25th of June he, by his letters dated at the Tower and sent to the university of Oxon, quitted all right he had in the chancellorship thereof; and in the said letters remembers his love to that whole body, that love than which never any chancellor bare greater, or with more ferventness and zeal to the publick good and happiness of that place. It was his real desire that every one of the university would believe him, that his great affliction did not trouble him for any one thing more, than that he could be no further useful or beneficial to that place, which he so much loved and honoured, &c. On the first of July following, Philip earl of Pembroke and Montgomery was elected in his place, but being not at all fit for it, was cashiered soon after, as I have told[7] you elsewhere. After this, the archbishop's jurisdiction was taken away, he was fined, plundered, utterly ruin'd: his palace at Lambeth spoiled, his chappel defaced, organs plucked down, the steps leading to the altar torn up, &c. and at length the said palace was made a prison. It was now that his enemies had in vain laboured for two years and an half to prove their charge against him before-mention'd, but the more they sought, the more they were confounded, and greater evidence appeared to the contrary. They appointed committee upon committee to find something to accuse him of, but after all their search and scrutiny, the committee still flung up their papers, as men that had travelled in vain; for the more they ript him up the more sound they found him, one of them acknowledging in a letter to his friend, that the world was mistaken in nothing so much as in the archbishop of Canterbury; (as sir Edw. Deering himself confesses in print) The archbishop was ever the same man, take him from S. John's coll. to Lambeth, he still kept his stand, never swerving from those honest principles he had proposed to himself. They had also in vain ransack'd all his papers left in his study at Lambeth, and examin'd all his intimate friends and subaltern[8] agents upon oath, but when nothing did appear, they hoped to find something against him, either in his private diary of his life, which they knew he kept by him, or in those papers which he carried with him from Lambeth at his first commitment, in order to his future defence. Upon these hopes, they with great privacy framed an order for the searching his chamber and pockets in the Tower, in the latter end of May 1643, and committed the execution of it to his most bitter and malicious enemy W. Prynne before-mention'd; who thereupon took from him 21 bundles of paper which he had prepared for his defence, his diary, his book of private devotions, the Scotch service book, and directions accompanying it, &c. After this, when they thought they had got sufficient proof, and had secured him from making his defence, they were resolved to come to a tryal of him for his life, but because Prynne could not provide witnesses and matter enough, it was deferred from time to time, and all men and all things waited upon him till he could ripen the matter. In the mean time the council assigned for the archbishop was Mr. Joh. Hearne, Mr. Matth. Hales of Lincoln-Inn, and Mr. Chaloner Chute of the Middle-Temple, to whom was afterwards added Mr. Rich. Gerhard of Greys-Inn, and certain servants of the archbishop to attend him in the tryal, viz. Mr. W. Dell his secretary, Mr. Rich. Cobbe, and Mr. George Smith. The managers of

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[6] [An. 1654, Oct. 6, Dr. Bastwick, physitian, buried. *Mr. R. Smith's Obituary.* BAKER.]

[7] In *Hist. & Antiq. Univ. Oxon.* lib. 1. p. 361.

[8] See more in the preface to *The Hist. of the Troub. and Tryal of Archb. Laud*, &c.

the evidence against him of the house of commons were, (1.) Mr. Joh. Maynard, who very actively before had baited to the purpose the most noble Tho. earl of Strafford; his pleadings tho' they were strong, yet they were fair. (2.) Joh. Wylde, serjeant at law, and knight for Worcestershire in the parliament then sitting, a great enemy to the hierarchy, and particularly to Laud. This person, who made a solemn speech for an introduction to the tryal, had language good enough sometimes, but little or no sense: And the character given of him before to the archbishop, proved exactly true by that speech and his after-proceeding against him. (3.) Sam. Brown of Lincolns-Inn, another parliament man, who was also very bitter sometimes in his pleadings, and very insulting, whether according to his nature, or to gain the populacy, I cannot tell. This is the person who carried up to the lords the ordinance for the attainder of the archbishop, carried on his bitterness to the last, was one of the commissioners of the great seal, made one of the justices of the King's-bench in Oct. 1648, and a judge of that court in Novemb. following. (4.) Rob. Nicholas of the — Temple, and burgess for the Devizes in Wiltshire, had in his pleadings some sense, but was extream virulent, and had foul language at command. When the archbishop was charged of his disliking the giving of the title of antichrist to the pope, the said Nicholas bestowed on the said archbishop many and gross titles: He call'd him over and over again, The pander to the whore of Babylon. 'Not remembring (as the archb. says) all this while (what yet I was loth to mind him of) that one of his zealous witnesses against the whore of Babylon and all her superstitions, got all his means (which are great) by being a pander to other lewd women; and loved the business it self so well, as that he was (not long since men say) taken in bed with one of his wife's maids.' And when that passage in Dr. Pocklington's book called *Altare Christianum*, p. 49, 50. was urged in open court, viz. that it is a happiness that the bishops of England can derive their succession from S. Peter, then did the said Nicholas insultingly call it the archbishop's pedigree, meaning the pedigree of archbishop Laud. He would have nothing forgotten that might help to multiply clamour against him. He did not omit any thing which he thought might disgrace and discontent him, tho' it could no way be drawn to be any accusation. He brought in the archbishop's dreams which he wrote in his diary, and omens there mention'd that predicted his ruin, to make him a scorn to the lords and the people. His bitterness against him was unchristian, his malice unsatiable, and his virulence and insultation over him, then in great affliction, intolerable. This person R. Nicholas, who was of the same family with the two most loyal gentlemen sir Edw. Nicholas, sometimes one of the secretaries of state, and Dr. Mat. Nicholas sometimes dean of S. Paul's, both born at Winterbourn-Earles in Wiltshire, was afterwards, for the love he bore to the blessed cause, made serjeant at law by the long parliament in the latter end of Octob. 1648, and in Jan. following he, with serjeant Joh. Bradshaw of Greys-Inn, and Mr. Will. Street, were added to the committee appointed by parliament to order matters relating to the tryal of king Charles I. of blessed memory. On the 19th of the said month of Jan. it was then commonly given out that he the said Nicholas, Bradshaw, and serjeant Franc. Thorpe of Greys-Inne should be commissioners of the great seal, but that report came to nothing. In the beginning of June 1649 the parliament voted, that the said Nicholas should be one of the judges of the upper bench, and in the beginning of 1650 he, with justice Rolles, went as judges the western circuit, and in their charges given at several places, they vindicated the proceeding of the parliament, and of their's and the people's power, and the original of it, and endeavour'd to settle their minds as to the then present government without king or lords. When Oliver came to the protectorate, this serjeant Nicholas, who had before taken the covenant and the engagement, was made one of the barons of the Exchequer, and what became of him afterwards in truth I cannot yet tell, nor doth it matter much. The fifth and last person that was appointed to bait the said archb. was Roger Hill of the Temple, a burgess for Brideport in Dorsetshire. He was Consul-Bibulus, and said but little. Afterwards he was made one of the barons of the Exchequer by prince Oliver. Mr. Prynne was trusted with the providing of all the evidence, and was relater and prompter and all, never weary of any thing, so that he might do the archb. mischief. And as the archb. conceived, it would not be in future times the greatest honour to the said proceedings, that he (Prynne) a man twice censur'd in the high court of Star-Chamber, and set in the pillory twice (once for libelling the church, the government of it, and the bishops the governors) should now be thought the only fit and indifferent man to be trusted with the witnesses and evidences against the archb. who sat at his censure. He raked and scraped up for witnesses suspected sectaries and separatists from the church, which the archbishop by his place was to punish, and that exasperated them against him, whereas by law no schismatic[8] ought to be received against his bishop. He also raked up pillory men and bawds, divers pursevants and common messengers, some of whom had shifted religions with their cloaths, particularly James Wadsworth then of S. Dunstan's in the West in London, I mean the same Wadsworth who before had been author of *The English Spanish Pilgrim*, &c. and other books[1] against the papists, whose religion he had embraced and adored. He the said Prynne also kept[2] a kind

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[8] See *Hist. of the Troubles and Tryal of Archb. Laud*, cap. 43. p. 414.

[1] See in the *Oxford and Bodleian Catalogue*.

[2] Ibid. in *Hist. of the Troubles*, &c. cap. 21. p. 219.

of a school of instruction for such of the witnesses which he durst trust, that they might be sure to speak home to the purpose as he would have them: nay, his tampering with witnesses was so palpable and so foul, that some that took notice of it could not but pity the archbishop and cry shame of Prynne, who to make the evidence out as much as the devil himself could do, did take away from the archbishop all the bundles of papers that he had prepared for his own defence, his diary and devotions, as 'tis before told you: in which last were the great secrets between God and his soul, so that they were [62] sure then to have him at the very bottom. This was first to cut out his tongue, and then bid him speak for himself. All the books of the council-table, star-chamber, high-commission, signet-office, the archbishop's own registers, and the registers of Oxford and Cambridge, were most exquisitely searched for matter against him, and kept from him and his use, and consequently affording him no help to his defence. Nay if he had any thing to urge out of the said books, or diary, or devotions, he was to petition for it, and pay for the transcribing any thing from thence. The first day of the archbishop's tryal was on the twelfth of March 1643, and carried on for twenty days of hearing till the 29th of July 1644, and on the 21st of Sept. following he made his recapitulation. In all which time, tho' he was wearied and tired out with attendance, and by intolerable affronts and abuses from the managers of the evidence against him, from the persons that were present at the hearing, and from the rabble in his going from the Tower to the parliament house, and in his return, especially if it was by land; yet by his great patience, stout spirit, and guiltless cause, he made as full, as gallant, and as pithy a defence, and spoke as much for himself, as was possible for the wit of man to invent, and that with great art, vivacity, confidence, &c. as his most implacable enemy, the stigmatized and crop-ear'd presbyterian Prynne doth acknowledge, in his book called *Canterbury's Doom*, &c. p. 462. The charge against the archb. consisted of many particulars, too many to be here repeated; among which were his windows in the chappel at Lambeth, his pictures in the gallery there, his reverence done in his chappel, his consecration of churches, his chaplain's expunging things out of books which made against the papists, his preferment of unworthy men, (that is orthodox men and stiff prelatical men for the church of England) his overthrow of the feoffment, some passages in his book against Fisher the Jesuit, his Bible in his study at Lambeth, with five wounds of Christ wrought upon the cover in needle-work, the crucifix hung up in the chappel at Whitehall on Good-Friday, the copes and bowings used in cathedral churches since he became archbishop, the ceremonies used at the coronation of K. Ch. I. the abuses in the university, especially in Oxon, the ceremonies in some parish churches, and some punished for neglect of them, the cross in baptism, &c. with other things relating to religion; all which were practised without controul after the restoration of K. Ch. II. While the tryal was in its height, and no hopes left of making any of the articles high-treason, a parliament man was[3] pleased to say, that the archbishop was now an old man, and it would be happy both for him and the parliament if God would be pleased to take him away. And when a friend of the archbishop did bemoan his case to another parliament man, (of whom the archb. had deserved very well) saying he knew he was a good man, the parliament man replyed, he he never so good, we must now make him ill for our own sakes. During also the tryal, some citizens of London were heard to say, that tho' the archb. answered many things very well, yet he must suffer somewhat for the honour of the house. So all the archbishop's hopes now, under God, lay wholly on the honour and justice of the lords, and no other talk there was then but of a quick dispatch. When hatred doth accuse, and malice prosecute, and prepossession sit upon the bench, God help the innocent! They called him often to the bar both before and after, caused a strict inquisition into all his actions, winnowed him like wheat, and sifted him to the very bran: (which was, you know, the devil's office) they had against him all advantages of power and malice, and witnesses at hand on all occasions: but still they found his answers and resolutions of so good a temper, his innocence and integrity of so bright a die, that as they knew not how to dismiss him with credit, so neither could they find a way to condemn him with justice. And tho' their consciences could tell them that he had done nothing [63] which deserved either death or bonds; yet either to reward or oblige the Scots, who would not think themselves secure while his head was on, they were resolved to bring him to a speedy end: only they did desire, if possible, to lay the odium of the murther on the common people. And therefore serj. Wylde in a speech against him, having aggravated his supposed offences to the highest pitch, concluded[4] thus, that 'he was guilty of so many and notorious treasons, so evidently destructive of the common-wealth, that he marvelled the people did not tear him in pieces as he passed between his barge and the parliament house,' &c. Which barbarous and bloody project when it would not take, and that tho' many of the rabble did desire his death, yet none would be his executioner; they then employed some of their most malicious and active instruments, to go with a petition, penn'd by themselves, from door to door, and from man to man, especially to the Brownists and notorious separatists, to get hands against him, and so to return the petition to them, to hasten his condemnation, which must forsooth be

[3] *Hist. of the Troubles and Tryal*, &c. as before, cap. 21. p. 217.

[4] *Brief Relation of the Death and Sufferings of Archb. Laud.* Oxon. 1644. p. 8.

forced to their own desires. The fanatical preachers also exhorted the people to be zealous in it, telling them it was for the glory of God, and the good of the church. In this petition none were named but the archb. and dr. Wren bishop of Ely; so their drift was known to none but their own party, the magistrates standing still, and suffering them to proceed without any check, of which the archb. gave them a memento in his dying speech. Whose design of petition this originally was, the archb. had cause[5] to suspect, that it was his restless enemy Mr. Prynne, and so it was generally believed by prudent men. This being obtain'd, and delivered to the house of commons on Monday the 28th of Oct. 1644, the business was pursued with such heat and violence, that by the beginning of Nov. it was made ready for a sentence, which some conceived would have been given in the king's bench, and that their proofs (such as they were) being fully ripened, he should have been put over to a Middlesex jury; but they were only some poor ignorants which conceived so of it. The leading members of the plot thought of no such matter; and, to say truth, it did concern them highly not to go that way. For tho' there was no question to be made at all, but that they could have packed a jury to have found the bill, yet by a clause in the attainder of Tho. earl of Strafford, they had bound the judges not to declare those facts for treason in the time to come, for which they had condemned and executed that most heroic count. And therefore it was done with great care and caution to proceed by ordinance, and vote him guilty first in the house of commons; in which being parties, witnesses, and judges too, they were assured to pass it as they would themselves, which was done accordingly on Saturday Nov. 16. following. But yet the business was not done, for the ordinance was to be transmitted to the h. of lords, where it stuck, and the debate concerning it was put off to Friday Nov. 22. Then Philip earl of Pembroke began more fully to shew his canker'd humour against the archbishop, then in all probability to lose his life, but how provok'd, the archbishop protested[6] he knew not, unless by his serving him far beyond his desert. There, among other course language, he bestowed the rascal and the villain upon him: and told the lords very wisely, they would put off giving their consent to the ordinance, till the citizens would come down and call for justice, as they did in the earl of Strafford's case. But some of them having not extinguished all the sparks of honour, did by the light thereof discover the injustice of so foul a practice as the ordinance was, together with the danger that might befall themselves, if once disfavoured by the grandees of that potent faction, and therefore the debate concerning the passing thereof among them was put off from time to time. At length, on Thursday Nov. 28. Mr. Will. Strode (he that made all the bloody motions) went up with a message from the commons to quicken the lords in this business; and at the end of his message he let fall,[7] that they should do well to agree to the ordinance, or else the multitude would come down and force them to it. At this some lords very honourably took exception, and Mr. Strode durst not hide it, that this was any part of the message delivered to him by the house of commons. But the matter was passed over, and Mr. Strode not so much as checked. It is said[8] that about this time many of the house of commons had recourse to their old arts, and drew down sir David Watkins with his general muster of subscriptions, and put a petition into his hands, to be tendered by him to the houses, that is themselves; wherein it was required, among other things, that they would vigorously proceed unto the punishment of all delinquents; and that for the more quick dispatch of the public business of the state, the lords would be pleased to vote and sit together with the commons; but how true this is I cannot tell, because the archbishop takes no notice of it in his *Hist. of Troubles*, &c. sure it is, that the passing of the ordinance by the lords being deferred from time to time, it passed at length in a slender house on the 4th of Jan. following, at which time were only present Henry earl of Kent, Philip earl of Pembroke, William earl of Salisbury, Oliver earl of Bolenbroke, Dudley lord North, and Will. lord Grey of Werke; all of the presbyterian die. As for Thomas lord Bruce, an English baron (earl of Elgin in Scotland) who is reported[9] to be one of those lords that passed the ordinance, it is false, for he hath frequently[1] disclaimed that action, and solemnly professed his detestation of the whole proceedings, as most abhorrent from his nature, and contrary to his known affections, as well unto his majesty's service, as the peace and preservation of the church of England. The ordinance of attainder being thus passed, (which was on the very same day that they established their directory instead of the common-prayer) whereby it was ordained that the archb. should suffer death as in cases of high-treason, it was ordered by both houses that he should suffer accordingly on Friday the 10th of Jan. 1644. The news of which being brought to the archb. by the lieutenant of the Tower, Isaac Pennington, he neither entertained[5] it with a stoical apathy, nor waited his fate with weak and womanish lamentations, but heard it with so even and so smooth a temper, as showed he neither was afraid to live, nor asham'd to die. The time between the sentence and the execu-

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[5] In the *Hist. of Troubles*, &c. as before, cap. 44. p. 432.

[6] Ibid. cap. 46. p. 441.

[7] Ibid.

[8] *Brief Relation*, &c. ut supr. p. 10.

[9] In *Merc. Aulicus*, from Jan. 5. to Jan. 12. 1644. p. 1333. as also in the *Brief Relation* before-mention'd, p. 10.

[1] See in *Cypr. Angl. or, the Life of Archb. Laud*, &c. written by Dr. Pet. Heylin. p. 527, &c.

[5] *Brief Relat.* p. 14.

tion he spent in prayers and applications to the Lord his God; having obtained, tho' not without some difficulty, a chaplain of his own, Dr. Rich. Sterne, to attend upon him, and to assist him in the work of preparation; tho' little preparation needed to receive that blow, which could not but be welcome, because long expected. For so well was he studied in the art of dying (especially in the last and strictest part of his imprisonment) that by continual fastings, watchings, prayers, and such like acts of Christian humiliation his flesh was rarified into spirit, and the whole man so fitted for eternal glories, that he was more than half in heaven, before death brought his bloody (but triumphant) chariot to convey him thither. I shall now, according to promise, give you the titles of his works, and then proceed to his death and burial. The titles are these, viz.

Several sermons, as (1.) *Sermon preached before his Majesty at Wansted*, 19 *June* 1621; *on Psal.* 122. 6, 7. Lond. 1621. qu. [Bodl. 4to. C. 79. Th.] (2.) *Serm. at Whitehall* 24 *Mar.* 1621, *being the Day of the Beginning of his Majesty's most gracious Reign; on Psal.* 21. 6, 7. Lond. 1622. qu. [Bodl. 4to. C. 79. Th.] (3.) *Serm. before his Majesty at Whitehall; on Psal.* 75. 2, 3. Lond. 1625. qu. [Bodl. 4to. C. 79. Th.] (4.) *Serm. at Westm.* 6 *Feb.* 1625, *at the Opening of the Parliament; on Psal.* 122. 3, 4, 5. Lond. 1625. qu. [Bodl. 4to. C. 79. Th.] (5.) *Serm. at Westm.* 17 *Mar.* 1627, *at the Opening of the Parl. on Ephes.* 4. 3. Lond. 1628. qu. [Bodl. 4to. C. 79. Th.] (6.) *Serm. at* [65] *Whitehall at a solemn Fast before the King*, 5 *Jul.* 1626; *on Psal.* 74. 22. Lond. 1626. qu. [Bodl. A. 10. 24. Linc.] (7.) *Serm. at Paul's Cross on the King's Inauguration; on Psal.* 22. 1. printed at Lond. Which seven sermons were re-printed at the same place in oct.[5] an. 1651. [Bodl. Crynes 252.]

Several speeches, as (1.) *Speech delivered in the Star-chamber*, 14 *Jun.* 1637, *at the Censure of Joh. Bastwick, Hen. Burton, and Will. Prynne*, Lond. 1637, &c. qu.[6] (2.) *Speech in Answer to that of Serjeant Jo. Wylde.* Which last was by the said Wylde spoken by way of introduction to the tryal of archb. Laud, 12 Mar. 1643. This speech is in *Canterbury's Doom*, published by Will. Prynne, p. 53, &c. and in *The Hist. of the Troubles and Tryal of Will. Laud Archb. of Cant.* cap. 22. p. 222, &c. In both which books you'll find several other speeches and discourses of him the said archbishop, who hath made other speeches in the names of other persons.

Conference between him and Joh. Fisher, Lond. 1624. fol. This was published under his chaplain's name R. B. i. e. Rich. Baylie of S. John's coll. in Oxon, and reprinted in 1639 [Bodl. G. 7. 13. Th.] and 1673. fol. The conference was held before George marquiss of Buckingham, and Mary the countess his mother, on the 24th of May 1622; and Dr. Laud hearing that Fisher had spread several copies of the conference into divers recusants hands, he in the Christmas following communicated it to his majesty, was three times with him, and read it over all to him; which he commanded should be printed: and thereupon the author desired that it might pass in a third person under the name of R. B. which was granted. After that, he shewed his majesty the epistle to be set before it, which he was pleased to approve; and having spent some time with Dr. W. in making it ready for the press, 'twas published 16 Apr. 1624. When it was licensed and put into the press, the blessed author of it saith[7] thus—'I am no controvertist: May God so love and bless my soul, as I desire and endeavour that all the never to be enough deplored distractions of the church, may be composed happily, and to the glory of his name.' This *Conference* was look'd upon as a piece so solidly compacted, that one of our[8] historians (who shews himself to be none of Laud's greatest friends) gives it the commendation of being the exactest master-piece of polemique divinity of any extant at that time; and farther affirms, that he declared himself therein so little theirs, (meaning the papists) as he had for ever disabled them from being so much their own, as before they were. Sir Edw. Deering also, his professed adversary, in the preface to the book[9] of speeches, could not but confess that in the said book of bish. Laud, especially in the last half of it, he had muzzled the Jesuit, and should strike the papists under the fifth rib, when he was dead and gone: and being dead, that whereso-ever his grave should be, Paul's should be his perpetual monument, and his own book his epitaph.

[5] [*Seven Sermons preached upon several Occasions; by the right rev. and learned Father in God, William Laud, late Archbishop of Canterbury &c. London. Printed for R. Lownder at the White Lion in S. Paul's Church Yard MDCLI.* I have them, containing 339 pages. COLE.]

[6] [If the *Harleian Catalogue* is to be considered as sufficient authority, there were only *twenty-five* copies of this speech printed, (*Harl. Cat.* ii. 669, numb. 11120.) but I consider this assertion as unfounded. In the Bodleian are three copies of the original edition, two of which were left by Dr. Rich. Rawlinson (Rawl. 4to. 154, and 149.) It may not be generally known, that it was to this antiquary the world was indebted for a reprint of the archbishop's speech, from a copy in the possession of his brother Thomas Rawlinson, esq. containing MS. Reflections by archbishop Williams (then bishop of Lincoln) which are carefully given in the margins of the reprint. Of this book, copies printed on vellum, are in the Bodleian library and at St. John's college.

On the last leaf of Dr. Rawlinson's copy of this speech is written in his own hand—'Stricturas hasce mordaciores in orationem hanc præstantissimam istius celeberrimi martyris Gul. Laudi archiep. Cantuariensis ex Roberti Petii eq. MS. penes fratrem meum charissimum Medii Templi socium, transcribere non inutile æstimavi, venia prius concessa.' R. Rawlinson coll. Div. Jo. Bapt. Oxon. 1708-9.]

[7] In the *Diary of his Life*, in Feb. 1623.

[8] Ham. L'Estrange in his *Reign of K. Ch. I.* printed 1656, p. 187. an. 1639.

[9] *Collection of Parliam. Speeches*, p. 5.

It was answer'd[8] by a Jesuit named Tho. Carwell alias Thorold a Lincolnshire man born, in a book entit. *Labyrinthus Cantuariensis; or, Dr. Laud's Labyrinth: being an Answer to the late Archbishop of Canterbury's Relation of a Conference betwixt himself and Mr. Fisher*, &c. Par. alias Lond. 1658. fol. Which answer was replyed upon by Dr. Meric Casaubon (as I shall tell you elsewhere) and by Mr. Edw. Stillingfleet.

Answer to the Exceptions of A. C.——This is printed with the *Conference*.

Memorables of K. Jam. I. of famous Memory.—They are in number 29, and were printed with hish. Laud's *Diary of his Life*, by Will. Prynne. They are called by the author, *Short Annotations upon the Life and Death of the most august K. James*, which George duke of Buckingham had commanded him to draw up.

Answer to the Remonstrance made by the House of Commons in June 1628. In this *Remonstrance* Dr. Neile B. of Winch. and Dr. Laud B. of B. and Wells, being charged that they favoured and protected the Arminian faction, Laud was the more ready to make an answer, especially when the king commanded him so to do.

[66] Various letters, as (1.) *Letters of State*, dispersed in the *Cabalas* and divers books. (2.) *Letter with divers Manuscripts sent to the University of Oxon.* Lond. 1640, with the answer of the university, both in one sheet in qu. [Bodl. 4to. L. 71. Th.] which I have mention'd elsewhere: They were both written in Latin, but foolishly translated into English by a schismatical person, purposely to bring an odium on Dr. Laud. See *Hist. & Antiq. Univ. Oxon.* lib. I. p. 348 b. (3) *Letter to the Univ. of Oxon when he resigned his Office of Chancellor.* Oxon. 1641. in one sh. in qu. [Bodl. C. 8. 29. Linc.] published by occasion of a base libel or forgery that ran under the said title. The university's *Answer* in Lat. is joined to it, &c. It must be now known, that as soon as Prynne was possess'd of archb. Laud's papers (which I have mention'd before) he set[9] himself with eager malice to make use of them to his defamation, and to prove the charge of popery, and abetting arbitrary government, by the publication of many of them. His first specimen in this kind, was a pamphlet which came out in Aug. 1643, entit. *Rome's Master-piece*, containing the papers and letters relating to the plot, contrived by papists against the church and state then established in England, and discovered by Andr. ab Habernfield. But never did malice appear (as one[1] saith) so gross and ridiculous together, as in this case. For from this plot, if there were any truth in it, it appeared that the life of the archbishop was chiefly aimed at by the plotters, as the grand obstacle of this design, and one who could by no arts be wrought to any connivance of them, much less concurrence with them. This pamphlet being, after the publication of it, carried to the archbishop in the Tower, he wrote in it

Marginal Notes, in Answer to W. Prynne's Falsifications and malicious Calumnies mixed therein. This very book with the marginal notes coming after the archbishop's death into the hands of Dr. Rich. Baylie before-mention'd, came after his death into my hands, and so it is mention'd in the second vol. of *Ath. Oxon.* printed 1692. p. 31. Which passage being read by that worthy gent. Mr. Henry Wharton, he desired by his letter dated that I would be pleased to communicate to him the said book with notes: which desire of his being granted, and the book sent to him at London, he reprinted it, and printed with it the archbishop's marginal notes at the end of the *Hist. of the Troubles and Tryal of the most Rev. Fath. in God and blessed Martyr Will. Laud Archb. of Canterb.* Lond. 1695. fol.[2]

The said archbishop hath also written,

Diary of his Life—This, which is partly written in Latin, but mostly in English, was published by Prynne in 9 sh. in fol. in Aug. 1644, as an introduction or prologue to *The History of the Archbishop of Canterbury's Tryal*, but neither entire, nor[3] faithfully, as far as he did publish it; but altered, mangled, corrupted and glossed in a most shameful manner; accompanied with desperate untruths, as the archb. complains in his *History of his Troubles and Tryal*, and adds this, 'For this Breviat (or Diary) of his, if God send me life and strength to end this (history) first, I shall discover to the world the base and malicious slanders with which it is fraught.' It must be now observed, that it being known to some parliament men that the archbishop kept a private diary of his life, and had gathered divers papers for his own defence, a close committe

[8] [*A Replie to a Relation of the Conference between William Laude and Mr. Fisher the Jesuite. By a Witnesse of Jesus Christ. Imprinted Anno* 1640, 4to. penes me. It contains 406 pages in a small print, besides the ded. to the king, and preface, &c. and is wrote by some fanatic of those blessed times. COLE.]

[9] See in the preface to *The Hist. of the Troubles and Tryal of Archb. Laud.*

[1] The author of the preface before-mentioned.

[8] [In 1700 the second volume of this work appeared under the title of *Laud's Remains, vol.* 2. published by Edmund Wharton, rector of Sedingham in *Norfolk*, father of the learned Henry Wharton, who left the papers ready prepared for the press, with a request that they might be sent forth to the world. This vol. contains

1. *An Answer to the Speech of the right honourable William Lord Viscount Say & Seal, spoken in Parliament upon the Bill about Bishop's Power in Civil Affairs, and Courts of Judicature Anno* 1641.

2. *Speech in the Star Chamber against Bastwick*, &c. (as noticed before.)

3. *An Historical Account of all Material Transactions relating to the University of Oxford, from Archbishop Laud's being elected Chancellor, to his Resignation of that Office.* This latter is a tract of the greatest interest and value to those curious in the history of our famous university.]

[3] The author of the preface before-mentioned.

of lords and commons directed a warrant dat. 30 May 1643 to Prynne and others, to make a search and seize upon all letters and papers that are in the custody of certain prisoners in the Tower of London; by virtue of which warrant he, with certain soldiers, repaired very early to the Tower on the next day, and Prynne rushing suddenly into the archbishop's chamber before he was stiring from his bed, went directly to his breeches lying by his bedside, and thrusting his hands into his pockets with very great impudence, took thence the said *Diary* and book of private devotions, besides several bundles of papers, as I have before told you, purposely [67] to clear up the charge against him. After that the *Diary* was several times brought in open court, that several passages therein might rise up against him, as some in his book of private devotions did. At length after they had made use of the diary as much as they could, his most implacable enemy Prynne caused it to be printed in the latter end of Aug. 1644, as before 'tis told you. And when the archbishop came (after 20 days hearing) to his recapitulation, which was on the 2 of Sept. following, he tells[4] you thus—' But so soon as I came to the barr, (in the lords house) I saw every lord present with a new thin book in folio, in a blue coat (or cover.) I heard that morning that Mr. Prynne had printed my diary, and published it to the world to disgrace me. Some notes of his own are made upon it. The first and the last are two desperate untruths, besides some others. This was the book then in the lords hands, and I assure my self, that time was picked for it, that the sight of it might damp me, and disenable me to speak: I confess I was a little troubled at it. But after I had gathered up my self, and looked up to God, I went on to the business of the day,' &c. The first passage of the diary before-mention'd of Prynne's putting in, is, that the archbishop was born of poor and obscure parents, in a cottage (in Reading) just over against the cage: which cage since his coming to the archbishoprick of Canterbury, upon complaint of Mr. Elverton (that it was a dishonour the cage should stand so near the house, where so great a royal favourite and prelate had his birth) was remov'd to some other place, and the cottage pulled down and new built by the bishop.—The last passage in the said book p. 35. of Prynne's putting in also, runs thus,—' When he (the archbishop) was a young scholar in Oxford, he dreamed one night, that he came to far greater preferment in the church, and power in the state, than ever any man of his birth and calling did before him: in which greatness and worldly happiness he continued many years; but after all this happiness, before he awaked, he dreamed he was hanged,' &c. And tho' these two passages were desperate untruths, as the archb. before told you, and other notes and reflections, with additions by Prynne, were most vile and uncharitable, yet when the *Diary*, with the archbishop's projects at the end, came into the hands of judicious and impartial men, they took the publication thereof to be the greatest piece of justice that ever came from Prynne's hands. For what the generality could not think before of the archbishop, were then confirmed of his character, which I have told you, viz. that he was a man of eminent virtues, exemplary piety, &c. The archb. hath also written,

Speech or Funeral Sermon on the Scaffold on Tower Hill at the Time of his Execution; on Heb. 12. 1, 2. Lond. 1644, 45, together with his prayer, both printed in two sheets in qu. The original of these are kept in MS. under his own hand in S. John's coll. library. It was answered by his implacable enemy Hen. Burton minister of St. Matthew's church in Friday-street in Lond. in a pamphlet bearing this title, *The grand Impostor unmasked; or, a Detection of the notorious Hypocrisy, and desperate Impiety of the late Archb. (so stiled) of Canterbury which he read on the Scaffold at his Execution*, 10 *Jan.* 1644, printed in two sh. and an half in qu. There were other scandalous answers that were written and published by anonymi, among which one bears this title, *A full and satisfactory Answer to the Archb. of Canterbury's Speech, or Funeral Sermon preached*, &c. *wherein in a full and plenary Discourse to satisfy all those who have been startled with his suttle and Jesuitical Fancies, and Evasion in the said Speech*, &c. Lond. 1645. in 3 sh. in qu. It is a silly thing, and more fit for a posterior use, than to be read by any scholar or man of understanding. The archb. hath also written,

Officium Quotidianum: or, a Manual of private [68] *Devotions.* Lond. 1650 and 63 in oct.

A Summary of Devotions. Lond. 1667. in tw. published according to the copy, written with his own hand, in the archieves of S. John's coll. library.

Variæ Epistolæ ad clariss. Ger. Jo. Vossium. The number of them is 18, and they are printed in a book entit. *Gerardi Johan. Vossii & clarorum Virorum ad eum Epistolæ.* Lond. 1690. fol. published by Paul. Colomesius.

History of his Troubles and Tryal, written during his Imprisonment in the Tower. Lond. 1695. fol. This book, which was published in Dec. 1694, hath several marginal notes in it made by Dr. Will. Sancroft sometimes the worthy archb. of Canterbury, and Mr. Hen. Wharton. Before this *History of the Troubles*, &c. is put by way of introduction to it, *The Diary of the Archbishop's Life, from his Birth to the Middle of the Year* 1643: faithfully and entirely published from the original copy wrote with his own hand, and hath the Latin part rendred into English and adjoyned; all done by the great care of the said Mr. Wharton, who hath also added to the said *Hist. of the Troubles*, &c. These things

[4] In his *Hist. of his Troubles and Tryal*, cap. 42. p. 411, 412.

following written by the archb. viz. (1) *His Speech at his Death on the Scaffold*, &c. (2) *His last Will and Testament, made in the Tower* 15 *of Jan.* 1643. (3) *Several Passages of his Conference with Fisher the Jesuit*, from the edition of 1639, and referred to in the preceding history; besides other passages from other books, which are also referr'd to in the said history. (4) *His Answer to the Speech of Will. Lord Say and Seal, touching the Liturgy.* The said lord having been very free with the archb. concerning his mean birth, he answered him that his father was of the same trade with the father of his immediate predecessor in the see of Canterb. called Dr. George Abbot, that is a sherman or clothier: which trade, as that of the staple, did then and before give original to many of our antient families, as merchants that deal in foreign wares do now. The said *Answer to the Speech* &c. was finished by the archb. in the Tower, 3 Dec. 1641. (5) *His annual Accounts of his Province presented to the King in the Beginning of every Year.* These annual accounts are from 1633 to the end of 1639, and have apostills, or marginal notes added to them with the king's own hand. (6) *His Notes on Rome's Master-piece: or, the grand Conspiracy of the Pope*, &c. Which book is there reprinted. (7) *Several Letters:* Of which a large letter to sir Ken. Digby about the change of his religion for that of Rome, dated 27 of Mar. 1636, is one. I have seen and perused a MS. written by the hand of John Birkenhead, amanuensis to archb. Laud, containing all the passages which concern the university of Oxon, since the said archbishop's first nomination and election to the chancellorship of the said university. It commenceth 12 Apr. 1630. and ends on the 14 of Dec. 1640, and is bound up in a vellom cover in fol. and endorsed by the archb. thus,

Gesta sub Cancellariatu meo Oxon. This manuscript was communicated to me, when I was composing *Hist. & Antiq. Univ. Oxon.* by Dr. Pet. Mews, president of S. John's coll. wherein finding many useful things for my purpose (which another may do for his, and therefore, I presume, it escaped Prynn's hands) I thought it therefore not unworthy of a place here, as I could do of many other things written by the said archb. which I have seen reserved in private custody as choice monuments, but time calls me away, and I must hasten. Yet I cannot but let the reader know, that there is a folio manuscript going from hand to hand, entit. *Wholesome Queries resolved by Dr. Laud, manifesting that Monarchy is no safe Principle for Protestants*, &c. Sed caveat lector. *Answer to the Speech of Nath. Fiennes, touching the Subjects Liberty against the late Canons and the new Oath.* This contains above 50 pages in fol. of the archbishop's writing, but 'tis not yet extant. At length, that I may bring this renowned prelate to his last end, I must tell you that the fatal morning being come, which was Friday the 10 of Jan. 1644, he first applied himself to his private prayers, and so continued till Isaac Pennington lieut. of the Tower, and other officers came to conduct him to the scaffold; which he ascended with so brave a courage, such a chearful countenance, as if he had mounted rather to behold a triumph, than be made a sacrifice, and came not there to die, but be translated. And to say truth it was no scaffold, but a throne; a throne whereon he shortly was to receive a crown, even the most glorious crown of martyrdom. And tho' some rude and uncivil people revil'd him as he pass'd along, with opprobrious language, as loth to let him go to his grave in peace, yet it never discompos'd his thoughts, or disturb'd his patience. And as he did not fear the frowns, so neither did he covet the applause, of the vulgar herd, and therefore rather chose to read what he had to speak unto the people, than to affect the ostentation either of memory or wit in that dreadful agony; whether with greater magnanimity or prudence I can hardly say. As for the matter of his speech or sermon, besides what did concern himself and his own purgation, his great care was to clear his majesty, and the church of England from any inclination to popery;[6] with a persuasion of the which, the authors of the then miseries had abused the people, and made them take up arms against their sovereign. After the speech and prayers were ended, he gave the paper which he read to his then chaplain Dr. Sterne, desiring him to shew it to his other chaplains, that they might know how he departed out of this world, and so prayed God to shew his mercies and blessings upon them. And noting how John Hinde had employed himself in taking a copy of his speech, in short hand, as it came from his mouth, he desired him not to do him wrong in publishing a false or imperfect copy. Certainly never did man put off mortality with a braver courage, nor look upon his bloody and malicious enemies with more Christian charity, than this most rev. prelate did. And thus far he was gone in his way towards paradise with such a primitive magnanimity, as equall'd if not exceeded the example of antient martyrs, when he was somewhat interrupted in his passage by one sir Joh. Clotworthy a firebrand[7] brought from Ireland by Rob. earl of Warwick to increase the combustions of this kingdom, (I mean the same sir John who was a burgess in the long parliament for Maldon in Essex, and one of the eleven members of the said parl. impeached by the army 16 June 1647) who finding that the mockings and revilings of malicious people had no

1644.

[69]

[5] *Brief Relation of the Death and Sufferings of the Archb. of Canterb.* p. 15. written by Pet. Heylin, D. D.

[6] [Though accused by his enemies of being a favourer of popery, yet it was chiefly by his remonstrance, and the conviction impressed on Chillingworth's mind by his arguments, that reconciled that eminent divine to the protestant faith.]

[7] *Brief Relation*, &c. p. 24.

power to move him, or sharpen him into any discontent or shew of passion, would needs put in, and try what he could do with his sponge and vinegar, and stepping to him near the block, asked him (with such a purpose as the scribes and pharisees used to propose questions to our Lord and Saviour not to learn by, but to tempt, him, or to expose him to some disadvantage with the standers by) what was the comfortablest saying which a dying man could have in his mouth? 'To which he meekly made this answer. *Cupio dissolvi & esse cum Christo.* Being asked again what was the fittest speech a man could use, to express his confidence and assurance? He answered with the same spirit of meekness, that *such assurance was to be found within, and that no words were able to express it rightly.* Which when it would not satisfy the troublesome and impertinent man (who aimed at something else than such satisfaction,) unless he gave some word, or place of scripture, whereupon such assurances be truly founded; he used some words to this effect, that *it was the Word of God concerning Christ, and his dying for us.* And so without expecting any further questions (for he perceived by the manner of sir John's proceedings, that there would be no end of his interruptions, if he hearkned any longer to him) he turned towards the executioner, the gentler and discreeter man of the two, and gave him money, saying without the least distemper, or change of countenance, 'Here, honest friend, God forgive thee and I do, and do thy office upon me with mercy.' And having given a sign when the blow should come, he kneeled down and prayed. Afterwards [70] laying his head upon the block, and praying silently to himself, he said aloud, Lord receive my Soul! which was the signal given to the executioner, who very dexterously did his office, and took it off at a blow, his soul ascending on the wings of angels into Abraham's bosom, and leaving his body on the scaffold to the care of men. Afterwards it was accompanied to the earth with great multitudes of people, whom love or curiosity, or remorse of conscience had drawn together, purposely to perform that office, and was decently interr'd in the chancel of the church of Allhallowes Barkin, (a church of his own patronage and jurisdiction) according to the rites and ceremonies of the church of England; which church he before had consecrated. Wherein continuing entire till July 1663, it was removed to Oxon, and on the 24 day of the same month it was deposited with ceremonies in a little vault built with brick near to the high altar of S. John's college chappel.[8] Thus died and was buried, this most rev. and renowned arch-prelate, when he had lived 71 years, 13 weeks and 4 days; if at least he may be properly said to die, the great example of whose virtue shall continue always, not only in the minds of men, but in the annals of succeeding ages, with renown and fame. Thus died and was buried the king's and church's martyr, a man of such integrity, learning, devotion and courage, as had he lived in the primitive times, would have given him another name: whom tho' the cheated multitude were taught to misconceive (for those honoured him most who best knew him) yet impartial posterity will know how to value him, when they hear the rebels sentenced him on the same day they voted down the liturgy of the church of England.[9]

"JOHN WHITE, commonly called *Century* "*White*, second son of Hen. White of Heylan in "Pembrokeshire esq; was born there 29 of June "1590; whence, after he had been instructed in "the faculty of grammar, was with his elder bro- "ther Griffith White sent to Jesus coll. about the "beginning of Mich. term 1607; but before he "had continued there four years, he was translated "to the Middle Temple, studied the common law, "became barrester, a counsellor of some note, sum "mer reader 17 Car. I. and at length one of the "masters of the bench, of the society of the said "Temple. While he was a counsellor, he was by "the puritanical party made one of the feoffees for "the buying in of impropriations, to be bestowed "on those of the Godly Party, but for this, having "an information put in against him, and others "employed in that work, in the Exchequer Cham-

[8] [From a MS. in Anthony a Wood's hand-writing in the Ashmole Museum. D. xix. 104. fol. 16.

'Jan. 10, 1644, Will. Laud archb. of Canterbury was beheaded, and his body afterwards being layed in a leaden coffin was buried at Allhallows Barking, by the Tower of London.

'After the restauration of K. Charles 2, the president and fellows of S. John's coll. Oxon. consulting to have his body removed to the coll. because he had bin soe great a benefactor, resolved on the business, after the sepulture there of archb. Juxon, and that with convenience and privacy. The day then, or rather night, being appointed wherein he should come to Oxon. most of the fellows, about 16 or 20 in number, went to meet him towards Wheatley, and after they had met him about 7 of the clock, on Friday July 24, 1663, they came into Oxon. at 10 at night, with the said number before him, and his corps laying in a hors litter on 4 wheels, drawn by 4 horses following, and a coach after that.

'In the same manner they went up to St. Maries church, then up Cat's street, then to the back dore of St. John's Grove, where, taking his coffin out, conveyed [it] to the chappell; when Mr. Gisbey, fellow of that house and vice-president, had spoke a speech, they laid him, inclosed in a wooden coffin, in a little vault at the upper end of the chancell, between the founder's and archbishop Juxon's. The next day following, they hung up 7 streamers.']

[9] [Mar. 3, 1626, Geo. dux Buck. vderat Cantabrigiæ; Gul. ep'us Bath et Wells tunc incorporatur apud nos. *Reg. Acad.*

An anonymous *Treatise of the Fertility of the Church*, &c. said amongst bishop Hacket's books to be wrote by bp. Laud. BAKER.

There are various engraved portraits of Laud, but it will be sufficient to notice, in this place,

1. By Hollar, 4to. 1640.
2. By Loggan, half-sheet.
3. By Marshall, 1641, with verses beginning

'Lend me but one poore teare, when thou dos't see
This wretched pourtraict of just miserie.'

4. By Picart in Lodge's *Illustrious Heads.*]

"ber, were prevented in their designs, and censured "in the Star-Chamber. Whereupon White being "enraged against the bishops and orthodox clergy, "because Dr. Laud and others of his party had "hindred that project, he studied all the ways "imaginable to be revenged. At length he being "elected a burgess for Southwark to serve in the "long parliament, an. 1640, he made it his business "to rail against the bishops and the canons, and "when he was elected one of the committee for re-"ligion (of which he was mostly chairman) no man "was more violent against the orthodox clergy than "he, no man more ready to license books against "them than he, and as ready as any (except Prynne) "to be a witness against Laud at his tryal, he being "then one of the house of commons appointed to "sit among the assembly of divines. Those of "his party do highly extoll him, among whom was "one Pet. Smith bach. of div. who stiles[1] him a re-"ligious gentleman and a worthy patriot. Another[2] "tells us that he was a puritan from his youth to "his death, an honest, learned and faithful servant "to the publick, &c. and his epitaph, a useful mem-"ber of the house of commons, &c. But those of "the loyal[3] party say, that tho' he had two wives, "yet he frequented those of his neighbours in the "White Fryers, making his then wife jealous of "him. Another[4] of the same party tells us, [71] "that he was the most malicious, bold, obscene "speaker of any of the chairmen, which is reason "sufficient to couple him with Hen. Marten, &c. "and that he and the said Marten were great haters "of the spiritual court. As for those things which "he hath published, they are these,

"Several Speeches, as (1) *Speech in Parl. con-"cerning the Tryal of the 12 Bishops*, 17 *Jan.* "1641. Printed in one sheet in qu. (2) *Sp. made "in the Commons House of Parl. concerning Epis-"copacy.* Lond. 1641. in two sheets in qu. This, "as others to the same effect, were against epis-"copacy.

"*The first Century of scandalous malignant "Priests, made and admitted into Benefices by the "Prelates*, &c. Lond. 1643. qu. [Bodl. C. 8. 25. "Linc.] Of which book and its author, I find[5] "these matters spoken,—'that the pamphlet was "'so scandalous, that its author was ashamed to "'pursue his thoughts of any other. It was the "'boast of Mr. White (as I have been told by "'one) that he, and his, had ejected eight thousand "'churchmen in four or five years. And if one "'hundred of eight thousand had been as really "'scandalous as that matchless pasquiller was "'pleased to make them, it had not been so "'strange, a thing, as that one of twelve should "'be a devil, one hundred in eight score hundred "'is exceedingly less than one in twelve.' &c. "His majesty being at Oxon when this book was "published and shew'd to him, would not give[6] his "consent that such a book should be written of the "vicious lives of some parliament ministers, when "such a thing was presented to him. Whereby "you see that vast difference betwixt the spirit of "majesty and the impotent spleen of this our au-"thor. Further also, those that knew Mr. White "well have said, that his own brethren did per-"suade him from putting out a second century, for "fear it should prove scandalous, and bring an im-"putation on the whole body of the clergy, wha-"ther orthodox, presbyterian or independant. Mr. "White hath also written,

"*The Looking-Glass*—This pamphlet, which I "have not yet seen, was made public either in 1643 "or 44. Wherein, as one[7] saith, the author tells "us that all malignant cavaliers and luke-warm "protestants, who assist the king in this war, are "guilty of that fearful sin against the Holy Ghost. "The same author tells us that Mr. White did "openly say in a committee, that he hoped to live "to see ne'er a bishop nor cathedral priest in Eng-"land. What other matters he hath written or "published, I know not, nor any thing else of him, "only that after much struggling he had endea-"voured to bring all things into confusion, he very "unwillingly submitted to the stroke of death, on "the 29 of January in sixteen hundred forty and 1644.
"four, and was buried in the church belonging to "the Temples, at the high altar on the Middle "Temple side, close to the end where the altar "stood. At which time he was accompanied to "his grave by most of the parliament men, and "soon after had a marble stone put over his body, "on which I find these two verses,

"Here lyeth a *John*, a burning shining light,
"His name, life, actions were all *White*.

"When he lay upon his death-bed, he raved, as "'tis said, cried out and condemned himself at his "dying hour for his undoing so many guiltless "ministers, their wives and children, and at length "died distracted, and very much discompos'd for "what he had done."

RICHARD BAKER son of Joh. Bak. of Lond. gent. (by Kath. his wife daug. of Reynold Scot of Scots-hall in Kent Kt.) a younger son of sir Joh. Baker of Sissinghurst in Kent Kt.[9] chancellor of

[1] In his *Fast. Serm. before the H. of Commons*, 29 *May* 1644, p. 32. in marg.

[2] Bulst. Whitlock in his *Memorials of English Affairs*, in Jan. 1644.

[3] The author of *Persecutio undecima*, printed 1648. p. 27.

[4] *Merc. Aul.* Jan. 31. an. 1644. p. 1362.

[5] In the *New Discoverer by Way of Answer to Mr. Baxter*; written by Tho. Pierce, chap. 6. sect. 8.

[6] Tho. Fuller in his *Ch. History*, book 11. cent. 17. sect. 32.

[7] *Merc. Aul.* ut sup. Jan. 31. an. 1644.

[8] *Persec. Und.* ut sup. p. 18. 26.

[9] [In Cant. cathedral.—Here lyeth the Lady Thornehurst who was some time wife of sir Richard Baker of Sehinghersh in the county of Kent, and had issue by the said sir Richard

the Exchequer and of the council to K. Hen. 8. was born in Kent, particularly, (as I have been informed by his[1] daughter) at Sissinghurst before-mentioned, entred a commoner of Hart-hall in 1584, and was matriculated, in Mich. term that year, as a
[72] Kentish man born, and the son of a gent. being then in the 16th year of his age: at which time several of the family of the Scots before-mentioned studied in the said hall. After he had spent about three years in logic and philosophy in that house, then flourishing with men of note in several faculties, he went to one of the inns of court, afterwards beyond the seas, and nothing was omitted by his parents to make him an accomplish'd person. In 1594, after the celebration of a most solemn Act, he was, with other persons of quality, actually created master of arts, and in 1603, May 17, he received the honour of knighthood from K. Jam. I. at Theobalds; at which time this our author (who lived at Highgate near London) was esteem'd a most compleat and learned person; the benefit of which he reaped in his old age, when his considerable estate, was, thro' suretiship, very much impaired. In 1620 he was high sheriff of Oxfordshire, being then lord of Middle Aston, and of other lands therein, and, if I mistake not, a justice of the peace. He was a person tall and comely, of a good disposition and admirable discourse, religious, and well read in various faculties, especially in div. and hist. as it may appear by these books following, which he mostly composed when he was forced to fly for shelter to his studies and devotions.

Cato variegatus; or, Cato's moral Distichs varied. Lond. 1636. 'Tis a poem.

Meditations and Disquisitions on the Lord's Prayer. Lond. 1637. qu. [third edition, Lond. 1638. Bodl. B. 17. 2. Linc.] there again 1640 fourth edit. qu. A copy of this book in MS. being sent to his quondam chamber-fellow[2] sir Hen. Wotton[3] before it went to the press, he returned this testimony of it; 'I much admire the very character of your stile, which seemeth unto me to have not a little of the African idea of S. Austin's age, full of sweet raptures, and of researching conceits; nothing borrowed, nothing vulgar, and yet all flowing from you (I know not how) with a certain equal facility.'

Med. and Disq. on the three last Psalms of David. Lond. 1639.

Med. and Disq. on the 50 Psal. Lond. 1639.

Med. and Disq. on the seven penitent. Psalms. Lond. 1639. qu. [In Magdalen college library.]

Med. and Disq. on the first Psal. Lond. 1640. qu.

Med. and Disq. on the seven consolatory Psalms of David, namely the 23. 27. 30. 34. 84. 103. *and* 116. Lond. 1640. qu.

Med. and Prayers upon the seven Days of the Week. Lond. 1640. in 16°. which is the same, I suppose, with his *Motives of Prayer on the seven Days of the Week.*

Apology for Laymens writing in Divinity. Lond. 1641. in tw.

Short Meditation on the Fall of Lucifer—printed with the *Apology.*

A Soliloquy of the Soul, or, a Pillar of Thoughts, &c. Lond. 1641. in tw.

Chronicle of the Kings of England from the Time of the Roman Government, unto the Death of K. Jam. &c. Lond. 1641. &c. fol. Which chronicle, as the author saith, was collected with so great care and diligence, that if all other of our chronicles were lost, this only would be sufficient to inform posterity of all passages memorable or worthy to be known, &c. However the reader must know, that it being reduced to method, and not according to time, purposely to please gentlemen and novices, many chief things to be observed therein, as name, time, &c. are egregiously false, and consequently breed a great deal of confusion in the peruser, especially if he be curious or critical. There was another edition of it that came out in 1653 and 58, in which last was added *The History of the Reign of K. Ch. I. with a Continuation from his Death to* 1658. Lond. 1660. fol. made by Edw. Philips, sometimes a student of Magd. hall. Afterwards in 1671, if I mistake not,[4] came out another edit. in which was contained an edition of *The first thirteen Years of K. Ch. II.* that is, from the death of K. Ch. I. to the coronation of K. Ch. II. as also the *Occurrences of his Restoration by George late Duke of Albemarle, extracted from his Excellency's Papers,* &c. which, as I have been informed, were for the most part done by sir Tho. Clarges, (whose sister the said duke had married) [73]
and put into the hands of the said Philips, but therein Mr. Philips attributing more to the duke's glory than was true, he got the ill will of him.

two daughters, the lady Grisocone Lenard, and the lady Cicely Blunt. She departed this present world in the year of our Lord God 1609. She then being of the age of LX years. KENNET.]

[1] The wife of —— Bury a seedsman, living at the Frying-pan in Newgate-Market in Lond.

[2] [Some time compupil at Oxford. BAKER.]

[3] [Henricus Wottton A. M. coll. Merton, Oxon. rector de Parendon in Essexia, installatur in canonicatu Windsor 28 Maii, 1609; quem resignavit 1 Maii 1671, et successit ei Dr. Hascard. Frith, *Catal.* KENNET. This note, as is often the case with Kennet's, has nothing to do with the Wotton mentioned in the text.]

[4] [First edition 1641.
Second 1653.
Third 1660.
Fourth 1665.
Fifth 1670.
Sixth 1674.
Seventh 1679.
Eighth 1684.
Ninth 1696.
It was again printed in 1730 and 1733; the last, which is the best edition, continued to the end of the reign of George I.]

Therein are also added to the reign of K. Jam. I. and K. Ch. I. the names of the nobiemen that they created, and other matters. But so it was, that the author Baker, and his continuator Philips having committed very many errors, Thom. Blount of the Inner Temple esq; published *Animadversions on that edit. of* 1671, and were printed in oct. at Oxon. 1672. Which book containing only a specimen of the errors, it may easily be discerned what the whole *Chronicle* containeth. But notwithstanding these *Animadversions* the *Chronicle*, when afterwards it was several times reprinted, had none of the said errors therein corrected, but came out full of faults as before, and was greedily bought up by illiterate and inconsiderable persons. By the way it must be known, that the said Tho. Blount son of Myles Blount of Orleton in Herefordshire, the fifth son of Rog. Blount of Monkland in the same county, was born at Bordesley in Worcestershire, being of a younger house of an antient[5] and noble family of his name, but never advantaged in learning by the help of an university, only his own geny and industry, together with the helps of his scholastical acquaintance during his continuance in the Temple, before and after he was barrester. His writings are many, and some perhaps not fit here to be put down; among which are (1) *The Academy of Eloquence, containing a compleat English Rhetoric.* Printed at Lond. in the time of the rebellion and several times after. (2) *Glossographia; or, a Dictionary interpreting such hard Words, whether Hebr. Gr. Lat. Ital. &c. that are now used in our refined Engl. Tongue*, &c. Lond. 1656. oct. [Bodl. 8vo. R. 6. Art. BS.] Published several times after with additions and amendments. (3) *The Lamps of the Law, and Lights of the Gospel; or, the Titles of some late spiritual, polemical, and metaphysical new Books.* Lond. 1658. in oct. Written in imitation of J. Birkenhead's *Paul's Churchyard*, and published under the name of 'Grass and Hay Withers.' (4) *Boscobel: or, the History of his Majesty's Escape after the Battel of Worcester*, 3 *Sept.* 1651. Lond. 1660. in oct. there again 1680. in oct. third edit. Translated into French and Portuguese; the last of which was done by Pet. Gifford of White Ladies in Staffordshire, a R. Catholic. (5) *The Catholic Almanack, for* 1661, 62, 63,[6] &c. which selling not so well as Joh. Booker's almanack did, he therefore wrote (6) *Booker rebuked: or Animadversions on Booker's* "*Telescopium Alm.* which" *Uranicum or Ephemeris* 1665, *which made*, &c. "*is very erroneous*, &c. Lond. 1665. qu. first edit. "in one sheet," which made much sport among people, having had the assistance therein of Jo. Sargeant and Jo. Austen. (7) *A Law Dictionary, interpreting such difficult and obscure Words and Terms, as are found[7] either in our common or statute, ancient or modern, Laws*, Lond. 1671. fol. There again in 1691, with some corrections, and the addition of above 600 words. (8) *Animadversions upon Sir Rich. Baker's Chron. and its Continuation*, &c. Oxon. 1672. oct. [Bodl. 8vo. S. 61. Th.] (9) *A World of Errors discovered in The new World of Words*, &c. Lond. 1673. fol. [Bodl. Z. 1. 9. Jur.] Written against Edw. Philips his book entit. *A new World of Engl. Words*, &c. (10) *Fragmenta Antiquitatis, Antient Tenures of Land, and jocular Customs of some Mannours.* Lond. 1679.[8] oct. [Bodl. 8vo. L. 14. Jur.] (11) *Boscobel*, &c. *the second part.* Lond. 1681. oct. To which is added, *Claustrum regale reseratum, Or the King's Concealment at Trent in Somersetshire*, published by Mrs. Anne Windham of Trent. Our author Blount also wrote *Animadversions upon Britannia*, written by R. Blome, but whether printed I cannot tell; and translated from French into English, *The Art of making Devises.* Lond. 1646. and 50. in qu. Written originally by Hen. Estienne lord of Possez: To which Blount added, *A Catalogue of Coronet-Devises, both on the King's and Parliaments Side, in the late Wars.* At length upon the breaking out of the popish plot, being much affrighted by the violent current of that time (he himself being a zealous Rom. Cath.) he contracted the palsy, as by his last letter sent to me, dated 28 Apr. 1679, I was informed, adding therein, that he had then quitted all books except those of devotion. On the 26 of Dec. following, being S. Stephen's day, he died at Orleton in Herefordshire, (where he had a fair and plentiful estate) in the year of his age 61, and was buried in the church there, and soon after had a comely monument put over his grave by Anne his relict, daugh. of Edm. Church of Maldon in Essex, esq. He then left behind him an imperfect *Chronicle of England*, which he and J. B. (that's all I know of him, for Mr. Blount would never tell me his name) had for several years been compiling, but what became of it afterwards, I cannot tell. As for our author sir Rich. Baker, he hath written besides what I have already mention'd, [74]

Theatrum redivivum: or, the Theatre vindicated, in Answer to Mr. Prynn's Histrio-Mastix, &c. Lond. 1662. octavo.

Theatrum triumphans: or, a Discourse of Plays. Lond. 1670. oct. [Bodl. 8vo. L. 13. Jur.] He also translated from Ital. into Engl. *Discourses*

[5] See more of his family in the third impression of Hen. Peacham's *Compleat Gentleman*, &c. Lond. 1661. p. 230, 231. Which discourse there of Blount's family was drawn up by this Tho. Blount, and put into the hands of the publisher of the said third impression of Peacham.

[6] [That in 1663 was call'd *A new Almanack after the old Fashion.* WATTS.]

[7] [In 1685 oct. at London, came out *Les Termes de la Ley*, by T. B. of the Inner Temple, whom I take to be Blount. LOWNDAY.]

[8] [Printed, with alterations, large additions, and two indexes by Josiah Beckwith, F. A. S. York 1784, 8vo. and again Lond. 1815.]

upon Corn. Tacitus. Lond. 1642. fol. They are in number 53, and were written by marquess Virgilio Malvezzi; and from French into English, *Letters of Monsieur Balzac, in 4 Parts.* Lond. 1638. oct. and 34, &c. with additions, in qu. He also wrote his own life, which he left in MS. behind him, burnt or made waste paper by one Smith of Pater-noster-row, who married one of his daughters. At length after he had undergone many cares and troubles in this world, departed this mortal life in the prison call'd the Fleet in Lond. on the 18 day
1641. of Febr. in sixteen hundred forty and four, and was, the day following, buried about the middle of the south isle joyning to S. Bridget's, commonly called S. Bride's, church near Fleet-street in London. By his wife Margaret, dau. of sir Geor. Manwaring of Ightfield in Shropshire, kt. (for whose family this our author was engaged for the payment of debts) he had issue Thomas, Arthur, Cecilia, Anne, Margaret, &c. But whereas he saith in his [9]*Chronicle*, that K. Hen. I. had by his concubine Anne Corbet a natural daughter married to Fitzherbert his lord chamberlain, from whom, as he adds, is his family lineally descended through females, viz. thro' Cummin, Chenduit, Brimpton, Stokes, Foxcote and Dyneley, is a great mistake; for all, or most chronicles, nay the pedigree it self of Corbet which I have several times seen, say that the concubine (named in the said pedigree Sybill) and not the daughter, was married to the said Fitzherbert whom some call Henry the son of Herbert.[1]

WILLIAM STRODE the only son of Philip Strode sometimes living near Plimpton, and he a younger son of sir Rich. Strode of Newnham or Newinham in Devonshire, was born in that county, elected student of Ch. Ch. from the coll. school at Westm. about the latter end of 1617, and in that of his age 16 or thereabouts, took the degree in arts, holy orders, and became a most florid preacher in the university. In 1629 he was chosen the public orator of the university, being then one of the proctors of it, and two years after was admitted to the reading of the sentences. In 1638, Jul. 1, he was installed canon of Ch. Ch. and in the same month proceeded doct. of div. before which time K. Ch. I. had settled a canonry of the said church upon him that should be lawfully elected public orator, but that pious act hath been since annull'd by pretended authority, and now such a thing seems totally to be forgotten among us. As for Strode, he was a person of great parts, but not equal to those of Cartwright, a pithy and sententious preacher, exquisite orator and an eminent poet. He hath written,

Passions calmed. Or, the Settling of the floating Island. Lond. 1655. qu. 'Tis a comedy, and was publicly acted before the king and queen in [75]
Ch. Ch. hall 29 Aug. 1636.

Speech made to Qu. Mary at Oxon at her Return out of Holland. Oxon. 1643. qu.

Various sermons, as (1) *Serm. concerning Swearing; on Matth. 5. 37.* Oxon. 1644. qu. [Bodl. 4to. D. 60. Th.] (2) *Serm. concerning Death and the Resurrection; preached at S. Mary's in Oxon. on Low Sunday 28 Apr.* 1644; *on Colos. 3. ver. 3.* Oxon. 1644. qu. [Bodl. 4to. D. 60. Th.] (3) *Serm. at a Visitation held at Linn in Norfolk, 24 Jun.* 1633; *on Psal. 76. 11.* Lond. 1660. qu. It was preached at the desire of Dr. Rich. Corbet bish. of Norwich, to whom our author, I think, was then chaplain.

Orations, Speeches, Epistles, Sermons, &c.—— They were left behind him fairly written in several volumes; which coming into the hands of Dr. Rich. Gardiner canon of Ch. Ch. came after, or before his death, into those of Rich. Davies of Oxon bookseller. Our author Dr. Strode yielded to the stroke of death, to the great reluctancy of learned men, on the tenth day of March in sixteen hundred forty 1643.
and four, and was buried in the divinity chappel, that is the isle most northward from the choir, belonging to the cathedral of Ch. Ch. in Oxon. I have seen several of his poems that have had musical compositions of two and three parts set to be sung, by the incomparable Mr. Hen. Lawes; as also certain anthems, particularly one to be sung on Good Friday, which had a composition also set thereunto by Rich. Gibbs organist of Ch. Ch. in Norwich. I shall make mention of another Will. Strode elsewhere.

[In one of Dr. Rawlinson's MSS. in the Bodleian[2] I find these poems ascribed to Strode.

1. *The Devonshire Travailer.*
2. *Melancholy opposed.*[3]
3. *For Prideux yongue Daughter.*
4. *Ejusdem Epitaphium:* and the following
5. *Thanks for a Wellcome.*

For your good lookes, and for your clarett,
For often bidding—'doe not spare it'—
For healthful mirth, and lustie storie
(Such as made old Cato merie)—
These are your thanks—that you may haue
In bloud the clarett that you gaue;
And in your service shall be spent
The spirits which your sack hath lent.

The next piece is retrieved from Lawes's *Ayres for three Voices*, p. 19. where another may be found.

To a Lady putting off her Veil.

Keep on your veile and hide your eye,
For with beholding you I dye;

[9] In his discourse of the natural issue of K. Hen. I.

[1] [There is a small head of Baker, in one of the compartments of the engraved title-page to his *Chronicle*; but I should judge it of very doubtful authority.]

[2] [MS. Rawl. *Poet.* 142.]

[3] [Printed in *Wit Restored*, 12mo. 1658, and in Ellis's *Specimens of Early English Poetry*, where another of Strode's pieces is given collated with Sancroft's MS.]

Your fatall beauty, Gorgon like,
Dead with astonishment will strike;
Your piercing eyes, if them I see,
Are worse then basilisks to me.

Hide from my sight those hils of snow,
Their melting vally do not show;
Those azure paths lead to despair,
O vex me not; forbear, forbear!
For while I thus in torments dwell
The sight of heav'n is worse then hell.

Your dainty voice and warbling breath
Sounds like a sentence past for death;
Your dangling tresses are become
Like instruments of finall doome:
O! if an angel torture so,
When life is done, where shall I go?]

WILLIAM BURTON the eldest son of Ralph Burton esq; was born[4] in Leicestershire, at Lyndley, I suppose, near to Bosworth in that county, 24 Aug. 1575, educated in the grammar school at Sutton-colfield in Warwickshire, became either a commoner or gent. com. of Brasen coll. in Mich. term, an. 1591, where by the benefit of a careful tutor, he became tolerably well read in logic and philosophy. On the 20 of May 1593 he was admitted into the society of the Inner Temple, and in the month of June in the year following, he, as a member of Brasen-nose coll. was admitted bach. of arts. Afterwards setling in the Temple, without compleating that degree by determination, was made a barrester: but his natural geny leading him to the studies of heraldry, genealogies, and antiquities, he became excellent in those obscure and intricate matters, and, look upon him as a gentleman, was accounted by all that knew him to be the best of his time for those studies, as it may appear by a book that he published, entit.

The Description of Leicestershire, &c. Lond. 1622.[5] fol. [Bodl. M. 1. 17. Art. and with MS. notes by R. Gascoyne, Bodl. Gough, Leicestershire 1.] Soon after the author did very much enlarge, and enrich, it with Roman, Saxon, and other antiquities, as by his letter[6] dated 9 June 1627, written to sir Rob. Cotton that singular lover of venerable antiquity, it appears. 'Tis now, as I have been informed, in the hands of Walt. Chetwind of Ingestrey near to Stafford esq; who intends to publish it. I have seen[7] a common-place book of English antiquities made by our Will. Burton, which is a manuscript in folio, composed mostly from Leland's several volumes of his *Itinerary*, being the first of that nature that I have yet seen; but it being a copy, and not written with his own hand, but by an illiterate scribe, are innumerable faults therein. This ingenious person, who is stiled by a learned[8] author of both his names the great ornament of his country, died in his house at Fald in Staffordshire (after he had suffered much in the war time) on the sixth day of Apr. in sixteen hundred forty and five, and was buried in the parish church belonging thereunto called Hanbury church, leaving 1645.
then behind him several collections of arms and monuments, of genealogies and other matters of antiquity, which he had gathered from divers churches and gentlemens houses, and a son[9] named Cassibilian Burton the heir of his virtues as well as of other fortunes, who was born on the 19th of Nov. 1609, but whether educated in this university I know not. [76]
His parts being different from those of his father, he exercised them mostly in poetry, and translated Martial into English, but whether extant I cannot tell you. In 1658 it then remained in MS. which made a boon companion[1] of his complain thus:

When will you do yourself so great a right,
To let your English Martial view the light?

This Cass. Burton who had consumed the most, or better part of the estate which his father had left him,[2] died 28 Feb. 1681, having some years before, given most of, if not all, the aforesaid collections of his father before-mention'd to the said W. Chetwind esq; to be used by him in writing *The Antiquities of Staffordshire.*

[The following extract is from a MS. volume, in the possession of Samuel Lysons, esq. keeper of the records in the Tower of London, entitled *Antiquitates de Lindley*, and composed by Burton himself.[3] It clears up every doubt as to the place of his birth, and adds one other instance of Wood's fidelity, and of the credulity of those who fancied they had detected him in error.[4]

Willielmus Burton filius et heres Radulphi Burton de Lindley, com. Leic. natus fuit apud Lindley predict. 24 Aug. 1575, ann. 17 Eliz. circa horam decimam noctis. Sponsores habuit in sacro

[4] *Reg. Mat. Univ. Oxon. P.* pag. 321.

[5] [Reprinted at Lynn, in folio, 1777. Augmented, improved and continued to the present time by John Nichols, esq. F. S. A. in four large folio volumes (bound in eight) Lond. 1795—1815: a work of the highest value and importance, and one which may be considered as a model for all future county histories.]

[6] In bib. Cotton sub effig. Julii, C. 3.

[7] In bib. Rad. Sheldon de Beoly armi. nunc in Heteria Fecialium, Londini.

[8] Will. Burton in his *Commentary on Antoninus his Itinerary*, &c. Lond. 1658. fol. p. 214.

[9] [By Jane, daughter of Humfrey Adderley of Weddington, Warwickshire, whom he married in 1607, she then being about 18 years of age. See *Hist. of Leicestershire*, p. 179.]

[1] Sir Aston Cockaine bart. in his *Choice Poems of several Sorts*, &c. Lond. 1658, oct. lib. 2. nu. 102.

[2] [See a memorandum of payments by Cass. Burton, in 1640, in Nichols's *Hist. of Leicestershire*, iv. 932, one item of which is—'Payed sir Charles Egerton for a mare 20 lib.—to the man 2s.;' and another—'payed for 61 Welshe sheepe 17 l. and 18d. to pocket.']

[3] [Nichols's *Hist. of Leicestershire*, iv. 651.]

[4] [Dr. Rob. Plot, in his *Natural History of Staffordshire*, p. 276, supposes Burton to have been a native of Falde; the inscription on his portrait by Delaram seems to have misled Plot, but this refers only to the place of his property and residence.]

fonte Anthonium Faunt de Foston, com. Leic. avunculum. Nicholaum Purefoy de Drayton, et Joccam uxorem nuper Michaelis Purefoy de Caldecot, filiam et cohæredem Johannis Hardwike, quondam dominum manerii de Lindley predict.

Cumque puerilium egressus esset, primaque rudimenta Latinæ linguæ in paterna domo sub avunculo suo Roberto Burton uteunque didicisset, missus fuit an. 1584, an. quintumque æt. 9, a patre suo Nuneatonum, in com. Warw. ut grammaticæ studium absolveret, et principia dialecticæ addisceret; deditque his literis operam sub Willielmo Yates, didascalo suo, per unum annum; deinde sub Johanne Hett, viro literato et integerrimo, annis (quantum memini) sex. Hinc ablegatus est 29 Sept. 1591, an. ætat. 16 ad celeberrimam academiam Oxoniensem, in collegium Ænei nasi, sub magistro Willielmo Singleton, tunc sacræ theologiæ baccalaureo, nunc doctore, et ejusdem collegii principali; artibusque humanioribus tantisper animam occupavit, donec gradum artium baccalaurei acquisivit, quem 22 Junii, 1594, an. æt. 18, adeptus est. Cæterum cum hoc studii genus impar sibi in posterum videretur, tum ad assequendum nomen, tum ad acquirendas majores facultates, anno superiori, nempe 20 Maii, 1593, admisit se in Templum interius, hoc est, societatem sive conventum jurisperitorum in suburbiis Londinensibus. Deserto igitur studio philosophico, animam ad acquirendam scientiam legum publicarum solum adjecit. Cæterum has artes non sic deseruit, ut penitus ab eo possent exulari, sed horis succesivis amplexus est, sui recreandi gratia; nam naturali quodam genio ad has amandas ducebatur, præcipue ad studium poëseos, in quo si continuo esset versatus, procul dubio eximium se præstitisset; nam in ipsa puerilia an. 1589 epistolam heroicam composuit (scil. *Philomelæ Pregni.*)

Post, 1596, scripsit *Comœdiam facetam de Amoribus Perinthi et Tyantes.*

Anno sequenti transtulit in linguam vernaculam *Historiam Achillis Statii de Amoribus Clitophontis et Leucippes*, impressam Londini, 1597, per Thomam Creede.

Eodemque anno emblema finxit Τέλος πάντων.

Ultimo, 1602, tabulas chorographicas edidit comitatuum Leicestrensis et Warwicensis, impressas Antwerpiæ. Multum etiam animum adiecit studio heraldico; hoc est, in rimandis et cognoscendis insignibus gentilitiis et genealogiis. Quam doctus in hac scientia brevi evasit, sua ipsius scripta genealogica et armorum verum possunt dare testimonium; ut etiam laboris et diligentiæ, qui pennâ et penicillo myriades in proprium usum depinxit.—Delectavit eum valde lingua Italica et Hispanica, in quibus discendis sic profecit, ut præter cognitionem alicujus authoris in utraque lingua scripti, posset etiam perfecte et familiariter in utroque idiomate colloqui. Arrisit ei præsertim studium symbolorum, sive *degli impresse*, quorum Italici soli inventores et perfectores, ut constat per varios authores hujus scientiæ quos in usum et delectationem congessit; nimirum, Girolamo Ruscelli, Camillo Camilli, Paolo Jovio, Ludovico Dolce, Julio Cæsarē Cappacio, Gabrielē Symeonē, Achillē Bocchio, Lucā Contile, Scipionē Bargagli, Ægidium Sadler, et emblematum scriptores fere omnes. Et si continuo catarrho et distillationibus rheumaticis de capite decidentibus, quæ eum in præsentem morbum adegerunt, non esset devexatus, multa alia lectu tum scitu digna addidisset. Interim tamen quibus potuit viribus diligenter studiis legum incubuit, in quibus cognoscendis maximam temporis partem impertiit; et post decem annos elapsos, nimirum, 20 Maii, 1603, creatus est, apud Templum Interius, apprenticius ad legem, sive juris-consultus, vulgariter *an utter-barrister, or counsellor at law:* sed dum ultra vires huic studio se applicavit, incidit in morbum dictum Phthisim, sive Tabem, qua nunc laborat ut veretur——

From several of his Latin compositions too long for insertion, the following fragment has been selected:

. . . . . .

Quid juvat humanis tantum confidere rebus?
Quid juvat incerta vita spem ponere certam?
Multa voluptati quæ spondet nulla resolvit,
Gaudia promittens, solvens luctusque dolores.
Vallis et errorum, sic fons et origo malorum est,
Et velut in medio floresccns insula fluctu,
Cujus in instanti ac infelix exitus est mors,
Quæ nunquam vere nisi solo fine beata est.
Cui fortuna comes, mala sors quæ semper in ipso
Temporis articulo præsto est adferre dolores:
Quæ bona perpetuo est nunquam, sed lubrica currit,
Et manet in nullo certa tenaxque loco.
Mole ruit gravida quisquis sublimia scandit;
Qui cadit in terram non habet unde cadat:
In me consumpsit vires fortuna nocendo,
Nil superest quo jam possit obesse magis.
O me felicem quod cœlo dante priusquam
Naturæ cedam, cuncta hæc cognoscere possim.
Nunc mihi dulce mori, nunc me super æthera ad alta
Cœla Deus capiatque suo det vivere regno.
Res, spes, et vita, valete!
Gulielmus Burton, Phthisicus, 1608.

Nichols has given a head of Burton, in his excellent *History of Leicestershire*, but the best is the old engraved portrait by Fran. Delaram, prefixed to the original book.]

DANIEL FAIRCLOUGH, commonly called FEATLEY,[6] son of John Featley (sometimes cook to

[5] [Not known to Ames or Herbert. The latter however mentions it as licensed, in 1596, to Creede, and entered in the books of the stationers' company under this title:—*Hippolyto and Lucippe, translated from the Greeke, by W. B.* See *Typ. Antiq.* page 1284.]

[6] [The first subject I shall insist upon is the *quid nominis*, the name of Featley: which indeed belonged not to the doctor, but was the issue of the ignorance and corruption of the times. His right name was Fairclough, and by that

Dr. Laur. Humphrey president of Magdalen coll. afterwards cook of that of Corp. Chr.) by Marian Thrift his wife, was born at Charlton upon Otmore near to, and in the county of, Oxford, on the 5th of March or thereabouts in 1582, educated in the grammar school joining to Magd. college, being then (1590, &c.) chorister of that house, admitted scholar of Corp. Chr. coll. 13 Dec. an. 1594, probationer-fellow 20 Sept. 1602, being then bach. of arts, and afterwards proceeding in that faculty, (at which time he was junior of the act[7]) he became a severe student in that of divinity. Soon after, having laid a solid foundation in the positive part, he betook himself to the fathers, councils, schoolmen, &c. and in short time became eminent in them. His admirable disputations, his excellent sermons, his grave, yet affable demeanour, and his other rare accomplishments, made him so renown'd, that sir Thomas Edmunds being dispatched by king James, to lie leiger-ambassador in France, he made choice[8] of our author to travel with him as his chaplain. The choice he accepted and willingly obeyed, and spent three years in France in the house of the said ambassador. During that time he became the honor of the Protestant religion and the English nation; insomuch as his many conflicts with, and conquests of, the learned Sorbonists in defence of the protestants, and opposition to the papists, caused even those his adversaries to give him this encomium that he was 'Featheus acutiss. & acerrimus.' Upon his return into England, he repaired to his college, took the degree of bach. of div. 1613, and soon after became rector of Northill in Cornwall by the favour of Ezek. Arscot, esq; one of his pupils and a Cornish man born. But before he was scarce warm there, he was sent for from thence to be domestic chaplain to Dr. Abbot archb. of Canterbury, and by him was prefer'd soon after to the rectory of Lambeth in Surrey. In 1617 he proceeded in divinity, and puzled Frideaux the king's professor so much with his learned arguments, that a quarrel thereupon being raised, the archbishop was in a manner forced to compose it for his chaplain's sake. The archb. of Spalato being also present at the disputation, was so much taken with our author's arguments that he forthwith gave him a brother's place in the Savoy Hospital near London, he being then master thereof. About that time he had the rectory of Allhallows-church in Breadstreet within the city of London conferd upon him by Canterbury; which, soon after, he changed for the rectory of Acton in Middlesex,[9] and at length became the third and last provost[1] of Chelsea coll. In 1625 he left Canterbury's service (being then married[2]) and retiring to Kennington near Lambeth, where his wife had a house,[3] laid aside polemical divinity,

name he was ordained both deacon and minister, as his letters of orders witnessed. All the ancient deeds, evidences, and conveyances of his elder brother, his father, his grandfather, and the rest of his ancestors, ran in the name of Faireclough; yea, and his elder brother (my dear father) did constantly write his name John Faireclough, as I can justly witness. But even in the days of my good father, the name (by the mistakes of people) varied and altered from Faireclough to Fairecley, then to Fateley, and at length to Featley, which name he first owned in print of all our family.—The name at first arose from that *fair cliff* where his ancestors long since were seated; for in the dialect of that county (Lancashire) as well as some others, a cliff was anciently written clough; and so from their seat the family took denomination of Faireclough, retaining the ancient way of spelling. *Life of Featley*, by his nephew John Featley, Lond. 1660, p. 4. Bodl. 8vo. F. 53. Th.]

[7] [He preach'd the rehearsal sermon, 1610. TANNER.]

[8] [He left order with Dr. King, then vice-chancellor, to provide him a chaplain. TANNER.]

[9] [1627, 30 Jan. Dan. Featley, S. T. P. institutus in rectoria de Acton. *Reg. London.* KENNET.]

[1] [He was the third provost, and Dr. Samuel Wilkinson the fourth. See Fuller's *Church History*, x, 51, 55. LOVEDAY.]

[2] [From Wood's account, it would seem that Featley left archbishop Abbot's service by reason of his marriage. The real cause is thus given by his nephew. 'About the year 1625 (a misprint for 1622) and about the forty and fourth year of his age, the doctor married an ancient, grave gentlewoman called mistress Joyce Halloway, the relict of Mr. Halloway, and formerly the relict of Mr. Thompson (both merchants of London) and daughter of one Mr. Kerwin, who lived in a handsom house of her own in Kennington, in Lambeth parish, and being a great florist, nourished a garden which administred a sweet and delicate delight: but this marriage he for a time concealed, and continued in the domestick service of his lord. In the year 1625 (that great year of the raging pestilence in London) the archbishop removed with his whole family from London to Croydon, for fear of the infection; where it fell out on a day that Dr. Featley found himself somewhat indisposed in point of health, but endeavoured to shake it off. However the bishop was soon acquainted with it, (for great men want not their whispering intelligencers) and presently he commanded the doctor's speedy removal out of his house. Honor, and wealth, and age, and the ministerial function, were too weak orators to perswade the bishop to withstand the fear of sickness and death. The weather was rainy, the ways foul, the doctor not well, yet all these signified nothing, nor prevailed so much with his lord, as to allow him to stay either in the house or town, or to lend him a coach for his easier and safer journey. The doctor took horse, and by the providence of a better lord, rode safely (though in much anguish and grief) to his own house at Kennington, where by the care and nursery of his skilful and loving wife, and a divine blessing upon the means, he soon recovered; for his distemper was but a cold. Upon his recovery, he removed his books and other goods from Lambeth palace to his own house, and so deserted the service of his lord.' So far Dr. Featley's nephew, John Featley, but surely the insinuations of unkindness and inhumanity in Abbot's conduct, might have been well spared, since all he did can only be attributed to a meritorious precaution at a time of general danger.]

[3] [In the south isle of the church of St. Helens in London is a very fair window with this inscription:—This window was glazed at the charges of Joyce Featley, daughter to William Kerwyn esq. and wife to Daniel Featley D.D. Anno Domini 1632. This window is beautified with three rich coats, her father's, her first, and her second husband's. Stowe's *Survey of London*, by Strype, ed. 1720, page 102.

1636, April 20, Joyce Featly by her will, or writing indented tripartite, did appoint, that after the death of Dr. Dan. Featly, her husband, and herself, yearly to be paid by her heirs, out of the rents and profits of a messuage in the

wholly devoted himself to the study and practice of piety and charity, and composed his *Lucilla Pietatis*, which the next year was published. From that time to the beginning of the civil war, may be many things here spoken of him, worthy of memory, as of his often disputes with persons of contrary religion, his writing of books against the [77] church of Rome, &c. which shall now for brevity's sake be omitted. In Nov. 1642, after the king had encounter'd the parliament soldiers at Brentford, some of the rebels took up their quarters at Acton: who, after they had missed our author Featley, whom they took to be a papist, or at least that he had a pope in his belly, they drank and eat up his provision, burnt down a barn of his full of corn and two stables, the loss amounting to 211*l.* and at the same time did not only greatly profane the church there by their beastly actions, but also burnt the rails, pull'd down the font, broke the windows and I know not what. In Febr. following the said rebels sought after him in the church at Lambeth on a Lord's-day to murder him, but he having timely notice of their coming, withdrew and saved himself. In 1643, when the bishops were altogether disenabled from performing their office, and thereupon the assembly of divines was constituted, by the '*blessed parliament*,' then by some so call'd, our author was appointed a member thereof, shewing himself among them to have more of Calvin in him than before, being (as 'tis[4] said) a Calvinist always in his heart, tho' he shewed it not so openly till that time, "and was witness against archbishop "Laud at his tryal." But so it was, that our author being a main stickler against the covenant there, which he was to take, did in a letter to the learned Dr. Usher primate of Ireland, then at Oxon, in the middle of Sept. the same year, shew to him the reasons why he excepted against it.[5] A copy of which letter, or else another, which he about the same time wrote, being treacherously gotten[6] from him, was first carried to the *close committee*, and at length to the house of commons. Whereupon our author being judged to be a spy and a betrayer of the parliament's cause, was seised on, committed prisoner to the lord Petre's house in Aldersgatestreet on the 30th of the said month, and his rectories taken away, that of Acton being bestowed on the infamous independent Philip Nye, and that of Lambeth on Joh. White of Dorchester, the old instrument of sedition, who afterwards got an order to obtain, and keep his library of books, till such time that he could get his own back, which had a little before been seised on at Dorchester by the command of prince Rupert. In the said prison-house he continued till the beginning of March 1644, and then after much supplication made to the parliament in his behalf (he being then drawn very low and weak by the dropsy) he was remov'd for health's sake to Chelsea college, of which he was then provost, where spinning out a short time in piety and holy exercise, surrendred up his last breath to him that first gave it. He was esteemed by the generality to be one of the most resolute and victorious champions of the reformed protestant religion in his time, a most smart scourge of the church of Rome, a compendium of the learned tongues, and of all the liberal arts and sciences: Also, that though he was of small stature, yet he had a great soul and had all learning compacted in him. He was most seriously and soundly pious and devout, and tam studio quàm exercitio theologus insignis, &c. as 'tis express'd in his epitaph. What the reader may further judge of him, may be by his works, the catalogue of which follows,

The Life and Death of Jo. Jewell sometime bish. of Salisbury.——'Tis an abridgment of the said bishop's life written by Laur. Humphrey D. D. drawn up by our author whilst he was a student in C. C. coll. an. 1609, at the command of Dr. Bancroft archbishop of Canterbury. Which being by him concluded and sent to Lambeth, was suddenly printed and prefix'd to the said Jewell's works, before he had time to revise it, and to note the errata therein. Most, if not all, of the said life is printed in English in a book entit. *Abel redivivus*, collected and written by Tho. Fuller——Lond. 1651. qu.

History of the Life and Manner of Death of Dr. Joh. Rainolds President of Corp. Ch. coll. in Oxon.——It was delivered in a Lat. oration from a [78] pew set in that coll. quadrangle, when the said Rainolds was to be interr'd in the chappel there. Most, or all of the said life is remitted into the before-mention'd *Abel redivivus*.

Life and Death of Rob. Abbot D. D. sometimes Bishop of Salisbury.——Written in Latin also, as it seems, and remitted into *Ab. rediv.* in English.

The Romish Fisher caught and held in his own Net. Or, a true Relation of his Conference with Joh. Fisher and Joh. Sweet. Lond. 1624. qu. [Bodl. 4to. F. 4. Th. BS.]

Appendix to the Fisher's Net, with a Description

parish of Lambeth in Surry, (being copyhold of the manor of Kennington) for ever, 4*l.* per ann. to be paid to the vicar and churchwardens of this parish (St. Helens) by quarterly payments upon trust to distribute 12*d.* thereof weekly every Sunday in bread. And 20*s.* thereof yearly to the preacher, to preach on the day of her burial (and that happened on the 3 Oct. 1637): And in default of such sermon, that said 20*s.* to go to the poor of the parish. And 6*s.* yearly to be bestowed in upholding her father's tomb; and the other 2*s.* yearly to the sexton, for keeping clean the said tomb. *Ibid.* page 104. It seems that upon the death of Dr. Featley, the executors of his wife's will refused payment of the above bequest; but in 1648 a decree for such payment was obtained by an inquisition upon the statute for charitable uses. This decree however, by reason of the civil disturbances that followed, was not acted upon till 1703, when the court of chancery confirmed it, and ordered payment of the annuities (with a remittance of all arrears) from Michaelmas in that year.]

[4] By Dr. Pet. Heylin.

[5] [See the best account of this matter in my lord Clarendon's *Hist. of the Rebellion*, vol. ii, page 286. BAKER.]

[6] See in a book call'd *Sacra Nemesis*. § 3, 4, 5, &c.

of the Romish Wheel and Circle.——Printed with the former book.

A Defence of his Proceedings in the Conference, together with a Refutation of Mr. Fisher's Answer (under the Name of A. C.) to a Treatise entit. The Fisher caught in his own Net. Lond. 1624. qu.

The Sum and Substance of that which passed in a Disputation between Dr. Featly and Mr. G. Musket, touching Transubstantiation, 21st of April 1621. Lond. 1624. qu.

True Relation of that which passed in a Conference at the End of Pater-noster-row, called Amen, touching Transubstantiation, 18 *Apr.* 1623.

Conference by writing between Dr. Featley and Mr. Jo. Sweet a Jesuit touching the Ground, and last Resolution of Faith.

Which five last things were printed with the *Rom. Fisher caught.*

Ancilla Pietatis. Or, the Handmaid to private Devotion, &c. Lond. 1626, oct. [Bodl. 8vo. F. 83. Th.][7] After which, were eight editions of it printed before the year 1676.

The Practice of Extraordinary Devotion——printed with *Ancilla Pietatis.* In one of these two he makes the story of S. George the tutelar saint of England a mere figment, for which he was forced to cry *peccavi*, and fall upon his knees before Dr. Will. Laud, A. B. of Cant. as Will. Cartwright of Ch. Ch. hath noted it in the margin of a copy of the said book, which did belong to him.

Sum of Saving Knowledge delivered in a Catechism consisting of 52 Sections, answerable to the Sabbaths throughout the Year. Lond. 1626. oct.

Pelagius redivivus. Or, Pelagius rak'd out of the Ashes by Arminius and his Scholars. Lond. 1626. qu. This book consists of two parallels, one between the Pelagians and Arminians, the other between the church of Rome, the appealer, (viz. Rich. Mountague afterwards B. of Chichester) and the church of England in three columes; together with a writ of error sued against the appealer, &c. Seven men, in distinct books, soon after Mountague's *Appeal* came forth, appeared against it, viz. G. Carleton B. of Chich. &c. See more in the said Carleton under the year 1628. vol. ii. col. 424.

The grand Sacrilege of the Church of Rome in taking away the Sacred Cup from the Laity at the Lord's Table, &c. Lond. 1630. qu. [Bodl. 4to. C. 41. Th.]

Two Conferences: the former at Paris now stifled by the Romanists Bishop of Chalcedon;[8] *another at London with Mr. Everard a Romish Priest, disguised in the Habit of a Lay-Gentleman, unexpectedly met at a Dinner in Noble-street* 25 *Jan.* 1626, ——Printed with the *Grand Sacrilege,* &c.

Clavis Mystica: A Key opening divers difficult and mysterious Texts of Holy Scripture, in 70 *Sermons.* Lond. 1636. fol. [Bodl. F. 1. 11. Th.] Which sermons having several matters in them against the papists and the church of Rome, were, as Prynne[9] saith, obliterated before they went into the press by the licenser, chaplain to Laud archbishop of Canterbury.

"*Hexateuchus: or, Six Cordials to strengthen* "*the Heart of every faithful Christian against the* "*Terrors of Death.* Lond. 1637, thin fol. This "book contains six sermons, the first of which is on "Eccles. 12. 5."

Defence of Sir Humph. Lynd's Via tuta. Lond. 1638. qu. See in sir H. Lynd under the year 1636, vol. ii. col. 602.

Answer to a Piece entit. A Case for a Pair of Spectacles.[1] Lond. 1638. qu. [Bodl. A. 3. 16. Linc.] This, with a supplement thereunto added, tho' published by Dr. Featley, yet 'twas originally written [79]
by the said sir Humphrey. See more in sir Humph. in vol. ii. col. 602.

Transubstantiation exploded [or an Encounter with Richard the titularie Bishop of Chalcedon concerning Christ's Presence at his holy Table. Whereunto is annexed a true Relation of a Dispute between O. Featly and Dr. Bugshaw at Paris, 1612.][2] *against the Bishop of Chalcedon.* Lond. 1638, oct. [Bodl. 8vo. A. 92. Linc.]

Several funeral sermons, "one preached at the funeral of sir Humph. Lynd." Lond. 1640. fol. publish'd again with other fun. sermons, under the title of *The House of Mourning,* &c. Lond. 1671.

Vertumnus Romanus. Or, a Discourse penned by a Romish Priest, wherein he endeavours to prove that it is lawful for a Papist in England to go to a Protestant Church, to receive the Communion, and to take the Oaths of Allegiance and Supremacy. To which are adjoined Animadversions in the Margin, by Way of Antidote, against those Places where the rankest Poison is couched. Lond. 1642. qu. [Bodl. 4to. T. 24. Jur.]

Animadversions upon a Book entit. A Safeguard from Shipwrack to a prudent Catholic, wherein is proved that a Catholic may go to a Protestant Church and take the Oaths of Allegiance and Supremacy. Lond. 1642. qu.

[7] [This is the second edition, and contains, in addition to what was given in the first,

1. *A Defence of Christian Feasts, and the Religious Observation thereof.*

2. *A Discourse of the Lent Fast, the Original and perpetuall Practise thereof.*

3 *Directions for a private Fast, together with Admonitions, Hymnes, and Prayers fitted thereunto.*]

[8] [Which being censur'd by G. E. was in 1634 vindicated by Myrth Waterer. See these ATHENÆ under the year 1680. WATTS.]

[9] See in Canterburies Doome, p. 108, 254, 258, 269, alias 279, 284, 293, 327, &c.

[1] [This is the same with the foregoing work. *A Case for the* Spectacles, or a *Defence of* Via tuta, The safe Way, *by sir Humphrey Lynde Knight, in answer to a Book written by I. R. call'd,* A Paire of Spectacles; *together with a Treatise intitulad* Strictures *in Lyndomaiygeus, by way of Supplement to the Knight's Answer, where he left off, prevented by Death. And a Sermon preached at his Funerall, at Cobham, June* 14, 1636. Lond. 1636. 4to.]

[2] [TANNER.]

The gentle Lash; or, the Vindication of Dr. Featley, a known Champion of the Protestant Religion.

His Answer to the seven Articles exhibited against him to the Committee of plundred Ministers by three mechanic Brownists, in July 1643.[3]

His Manifesto or Challenge. "These three were printed at Oxford 1644, qu. in 4 sheets." [Bodl. C. 14. 6. Linc.] This [last] was written upon report that he was turned papist.

The Dippers dipt. Or, the Anabaptists duck'd and plung'd over Head and Ears, at a Disputation in Southwark 17 *Oct.* 1642. Lond. 1643, 44, 45, [1651. Bodl. A. 16. 14. Linc.] &c. Answered by Sam. Richardson, an. 1645.

Tractate against the Anabaptists contained in six Articles.

Remarkable Histories of the Anabaptists, with Observations thereupon —— These two last are printed with *The Dippers dipt.*

Answer to a Popish Challenge touching the Antiquity and Visibility of the true Church and other Questions depending thereon. Lond. 1644. qu. Some titles of this book call it *Roma ruens.*

Sacra Nemesis: The Levites Scourge, or Merc. Britannicus and Civicus disciplin'd. Oxon. 1644. qu.

Divers remarkable Disputes and Resolves in the Assembly of Divines related, Episcopacy asserted, Truth ri hted,——In this, which is printed with *Sacra Nemesis*, is Dr. Featley's learned speech against the covenant, spoken in the said assembly.

Pedum Pastorale, Concio hab. ad Cler. Oxon. ad Joh. 21. 15. Ultratraject. 1657. in tw.

Dr. Dan. Featley revived, proving that the Protestant Church (and not the Romish) is the only Catholic and true Church. Lond. 1660. tw. [Bodl. 8vo. F. 53. Th.] Preserved from the hands of the plunderers in the beginning of the civil war, carefully kept for many years, and at length published by his nephew Joh. Featley.[4]

The Lea ue illegal: or, an Examination of the solemn League and Covenant. Lond. 1669. qu. See in Jo. Gauden under the year 1662, and in Joh. Featley 1666.

Doctrine of the Church of England maintained, in a Justification of the 39 *Articles of the Church of England, against Papists and Schismatics,* &c. Lond. 1660. quarto.

Antiquity and Universality of the Protestant Faith——Printed with the former. He also published *K. James his Cygnea cantio.* Lond. 1629. qu. wherein you may read a scholastic duel between that king and our author; who dying in Chelsea coll. near Lond. on the 17 of April in sixteen hun-
1645. dred forty and five, was, according to his will, buried in the chancel of Lambeth church. At which time a very great multitude of persons of honour and quality attended the funeral rites, and Dr. Loe, by some called Leo, preached a learned and pious sermon. Which being afterwards printed[5] I shall now refer the reader to it, if it may be had: wherein, as also in his life, written by his nephew Jo. Featley before-mention'd, (from whence I have taken some materials) you may receive farther satisfaction concerning those rare accomplishments of the party deceased. Over his grave was soon after a comely monument erected, with an epitaph engraven thereon; a copy of which you may see in *Hist. &* [80]
Antiq. Univ. Oxon. lib. 2. p. 242. b.

[Dan. Featley coll. Magd. Oxon. admittend. ad sacr. presbyter ord. subscripsit artic. 5 Sept. 1664.

Daniel Featley A. M. admittend. ad vic. de Byker com. Linc. subscripsit artic. 9 Aug. 1665. *Ex Autogr. MS.* KENNET.

Before S. Newman's *Concordance*, Dan. Featley has wrote (containing four pages) *An Advertisement to the Christian Reader, concerning the Occasion of composing and publishing this Concordance, together with the manifold Use thereof.* In this are some criticisms on the Vulgate translation.

Before Phineas Fletcher's *Purple Island* he has also wrote one page 'to the reader.' LOVEDAY.

I have had the good fortune to discover, among Dr. Rawlinson's MSS. a volume which would be invaluable to any future biographer of Featley. It contains

1. *The Trial of Fayth by the Tutchstone of Truth.* (Σὺν Θεῷ For the countesse of Buckingham.)

2. *Literæ a Patriarcha Alexandrino ad Archiep. Cant. transmissæ, ex Ægypto, Jussu Archiep. traductæ.*

3. *Præfatio in Rob. Abbot Salisbur. Episcopi Cygn. Cantionem.*

4. *In Effigiem G. Abbot Archiep. Cant.* (Latin verse.)

5. *Triplici Nocte triplex Cursus, seu Sphinx Protestantium. Quæstio j^ms Vbi vestra Ecclesia extitit ante Lutheri Excitum?*

6. *The Preface to the great English Concordance, published by M. C.* 1630.

7. *A Preface to Mr. Chibb.* (probably Chibbald) *his Apology.*

8. *A Præface to the Booke intituled the Spanish Convert.*

9. *An Epistle dedicatory for M.S. to the Lady Reye.*

10. *Oratio.*

11. *Oratio in Comit. habita Julii* 14, 1606.

12. *Oratio in hanc thesin: Hæc una Hominis Sapientia, non arbitrari te scire quod nescias.*

[3] [Wood confounded this and the preceding tract in the first edit. but his mistake is rectified in the second of 1721.]

[4] [With a succinct history of his life and death. WANLEY.]

[5] [*A Sermon preached at Lambeth Apr.* 21, 1645, *at the Funeral of that learned and polemical Divine Dan. Featley D. D. late preacher there: with a Short Relation of his Life and Death, by Wm. Leo, D.D. sometimes Preacher at Wandesworth in Surrey.* Lond. 1645, 4to. In bibl. coll. Jo. Cant. Class OO. 7. 32. BAKER.]

13. *Oratio in Comitiis 6° Julii habenda de hisce 3 Quæstionibus.* 1. *An Pacis Artes sint nobiliores quam Belli?* 2. *An præstantius sit in multis Scientiis mediocrem esse, quam in vna singularem.* 3. *An Fama faueat optimis?*

14. *Oratio in Laudem Dialecticæ Aristotelis, et Demonstrationum, in Schola Dialect. habenda.*

15. *An Terra moueatur Cœlum quiescat. Neg.* (Lat. verse.)

16. *An Inuentio Pulveris tormentarii magis faciat ad Salutem quam ad Perniciem Rerumpublicarum. Neg.* (Lat. verse.)

17. *An Ecclesia visib. sit Cœtus Fidelium.*

18. *Præfatio in Orationem Comit. doctiss. viri D. R. Jani Calendis dedicatam.*

19. *Oratio in Templo B. Mariæ Augustin.*

20. *Lectio 3ma theologica habita in Coll. C. C. C.*

21. *Oratio funebris in Obitum doctiss. et sanctiss. Viri et mihi amicissimi Jo. Rainold Præs. digniss. qui obiit Die Jouis inter Hor.* 11 *et* 12, 1607, *Maii* 21: *Sepult. et Honoris.* 25. (*Habita in Quadrang.*)

22. *Leges Pontificiorum de Delectu Ciborum in Jejunio et hujusmodi Adiaphoris sunt superstitiosæ.*

23. *Oratio; Opera nostra bona non merentur Vitam Æternam.*

24. *Lectio Theologica; 'Cum jejunasset 40 diebus et 40 noctibus, postea esuriit.'*

25. *Sacra Scriptura continet in se omnia ad Salutem necessaria.*

26. *The Life and Death of B. Jewell collected out of Dr. Humfrey's larger Treatise; appointed by the Archb. An.* 1609. (*Finiend. Spat. Mensis.*)

27. *Lectio in Aula.*

28. *Lectio theologica; 'Cum jejunasset 40 dies, tum venit ad eum Tentator.'*

29. *Comfort and Physik in Time of Plague. To the r. w. M. Wentworth.* (*Incept. Octob.* 1609.)

30. *In Missa non offertur Sacrificium proprie dictum propitiatorium pro vivis et defunctis.*

31. *Concio Latina. Coram Academiâ die purific. Mariæ.*

Besides these pieces, this curious volume contains a great number of original letters from Featley, of which I now give three or four which have never before been printed.

To his loving cosyn Mr. Fayreclough

Pardon, most louing and kinde cosyn, my looser wrighting vnto you, to whom I am so much bounde. My many and great businesses thrusting one vpon another in the streights of time, to stop ech other that none passeth as it ought. St. Austin wittily moueth a doubt how it is possible to remember obliuion seing we remember nothing but such things whose shapes and pictures are drawne in the memory 'Cùm nemini oblivionem et memoria præsto est, et oblivio memoria qua meminerim oblivio qua meminerim. Sed quid est oblivio nisi privatio memoriæ? quomodo ergo adest ut ea meminerim quando cum adest meminisse non possim?' Certainely howsoeuer it seeme strange that we should remember that which taketh away all memorye, yet I am sure I too well remember my too much forgetfulnes of you whose loue and friendship yet I more desired in my secretest thoughts then of any, and if bashfulnes rather then forgetfulnes, want of opportunity, multitude of busines, shall now pleade for my former silence, I will hereafter rather make a breach of my duty on the contrary side in too much troubling you, then where I have done hertofore in too seldome visiting you. There will be, I hope, hereafter 'Finis aliquando suspirandi et initium respirandi' when we shall come all of vs to make merry with you. I suppose you haue heard the manner of the solennizing of the funerals of the Phœnix of our age; I meane D. R. (Doctor Rainolds) whom if you had seene in all the time of sicknes, and that instant when, before our eyes, he turned into ashes, you would (have) applyed the verses of Lactantius

Mors illi Venus est, sola est in morte voluptas
Æternam vitam mortis adepta bono:

Who that he might be buried Phœnix-like with fragrant odours, after Mr. vice-chancelor had poured out a boxe of balsame, the sweetest of all oyntments, which onely is found in the holy land Jurie, I also, deputed thereto, burnt incense at the ashes of this Phœnix of such spices as I could get of the best Hethenish apothecaries to præserue and diffuse the swete sauour of his virtues. Howbeit because peraduenture you desire to know more particularly the manner of his death, and because Sir Sammon ernestly desired a copy of that speech for you, I thought it not amisse to let you haue a view of that copy which Dr. Morton deane of Gloucester requested, and was sent to London to him, but was returned because he was then at Cambridge, and is againe to be sent this next week; which abortiue bratte conceiued and brought forth in 3 dayes, truly Benony the sonne of sorrowe, if you shall view betweene this and munday (if so your leisure serue you) I shalbe very glad to heare your censure, yea though you altogither mislike it, that I may know your iudgment, and thereto conforme myself. For as Iphicrates answered a kinsman of Harmodius who oblraided vnto him his ignobility, *συγγενέστερα αὐτὰ ἐκείνῳ. τὰ γὰρ ἐμὰ ἔργα συγγενέστερα τοῖς ἐκείνου ἢ τὰ σά*, so then I should think my self vniuocally your cosyn, if my works, my studyes and all my exercises might be *συγγενῆ*, as it were, kin and allyed to yours. Thus with humblyest commendations and hartyest prayers for you, your wife, and whole familye, I ende.

A Relation of an Apparition in Hidnam House.

(To the archbishop of Canterbury.)

May it please your gr.

I would not præsume to acquaint your gr. with a straunge relation of an apparition in these parts, if ye circumstances were not as remarkable as I am perswaded the truth is vncontrollable. The last

weeke S' Th. Wise a knight of ye Bath, of an ancient descent and large reuenues, dealt very ernestly with Mr. Spain an esq. in my parish to draw me along with him to Hidnam house, situate 3 mile east of Launceston, desirous there to heare me on ye sabbath. After sermon, he propounded many curious questions touching the church, tempting Christ, the truth of apparitions, the interpretation of dreames, and notes of difference betweene good angels and bad; whervnto I gaue him the best resolutions I could for the present, and for his farther satisfaction referred him to diuers learned treatises both of diuines and philosophers. On the munday morning he called me aside to conferre with me in priuate, and there brake the matter vnto me, with protestation vpon his saluation by Christ, and as he should answere at ye dreadfull day of judgment, that he would relate nothing but that his conscience had him witnes was most true. The sume of his relation was, that about a month agoe, a little after midnight, he heard a fearfull crye and shrieking of some of his maides that lay in the next chamber to him, and supposing that some theeues had brake in vpon them, he rose vp and ranne out with two naked rapiers in his hand, but when he came into the chamber he vnderstood by them that they were frighted with a walking spirit, which they sayd came in at the windowe and stood heard by the bedside, in the likenes of a woman in her smock, holding her hands ouer the children. To this conceit of their's he gave little credit for ye present, and imputed it to sore distemper or vaine fancy of womanly feare, because, as he seriously protested, he was euer of opinion that there were no such apparitions. The night following he awaked about ye same time, and after half an houre he heard the latch of the chamber dore move, and saw the dore open suddenly, and to his thinking a woman as though in her smock enter in, which at first he imagined to be of his family, and demanded what they meant to trouble him at that time of night: but receiuing no answer at all from it, as it drew nerer and nerer towards, his mind misgaue him that it was the spirit that affrighted his seruants that night; whervpon he prayed, as he testified, with more zeale and feruency then euer in his life, and besought so to strengthen him that he might speake to it. And as it drew nerer, he demanded of it wherfore it came? The spirit returned no answere, but came close to the bed's feete whervpon he rose vp in his bed, and aft' a zealous prayer, with confession of his heinous and grieuous sins, charged it, in the name of the God of heuen to come no nerer. After which adiuration, it stood still at his bed feete for about halfe an houre; on the end grew diuier and diuier, till it quite vanished out of sight. And as it vanished the day appeared. His lady heard him speake all this while and lay all in a swet, not daring to look out of her bed. The morrowe S' Th. aduised Mr. Archd. who lay in his house, what manner of apparition this might be, who, as S' Th. affirmed, held it to be an angelicall apparition and not a diabolicall illusion, 1 because it did no hurt; 2 because he had the power to speake to it, wheras by reason of the antipathy betweene man's nature and the diuell, if it had bene a diuel he would haue bene so affrighted that his speech would haue bene taken fro him; 3 because it appeared in white and shining raiment. Notwithstanding which reasons, being required by S' Th. to deliuer my judgment, I gaue him the best counsell I could. I craued pardon to iudge rather it was an euill spirit, for these reasons especially. 1 because miraculous reuelations and angelicall apparitions are ceased; 2 because angels are neuer sent but with message and to accomplish some extraordinary seruice, wheras this spirit onely made a dumbe shew; 3 because the spirit of God which assisted S' Th in his prayer with sighes and groanes that could not be expressed, and wonderfully strengthned his faith, moued him to pray against it, and vpon this adiuration it stood still in the place; 4 because it is a thing vnheard of, that an angel should appeare in the perfect likeness of a woman in her smock at that time of night, and either walke softly, or stand idle so long; when they haue appeared it was after a more glorious manner, to men of extraordinary sanctity, at their prayer or sacrificing in the temple, and that vpon some speciall and extraordinary occasion, with some present effect. That it did him no hurt, as also that he had power to speake to it, he ought to impute to his harty prayers and God's speciall mercy. As for the appearing of it in white, like a woman, and not in some ougly shape, I put him in mind of the diuel's transforming, and related vnto him a parallell story in France of an apparition of the diuel to an aduocate, fleshly giuen, in the liknes of a beautiful woman, with whome he lay that night, and the next morning a dead corps was found in his bed, and he called in question for murder, and it had cost him his life, but that by diligent serch it was found to be the body of a woman a little before executed at the greue, and the print of the rope might be discouered about her neck. In fine, my aduise to him was, not curiously to enquire about this apparition, but to examine his owne concience, and giue God thanks for his deliuerance, but especially to sinne no more, least a worse thing befell him. Which admonition he tooke not ill, though otherwise a man very touchy, but promised he would think upon my words, and my text also, which I tooke out of the 32 Deut. 29, 'O that they were wise, then they would vnderstand this, they would consider their latter end.' I presume to trespasse no farther vpon your grace's many and great employments, but crauing pardon for my tedious prolixity, I cease your grace farther trouble, Resting

Your graces most truely deuoted

D. F.

An Answere to Sr Walter Raleigh his Letters.

I beseech you, syr, pardon me for so late answering your so kind letters. The true reason whereof was, that our quarter day being so nere, I thought it convenient together with my answere to your letter to send vp a note of your sons expences. But seeing you haue eased me of that labour as I vnderstand by Mr. Hooker, I shall haue more leisure to oversee his cariage and instruct him in learning, in both which you required my care, and gaue me very good directions in your letter, discouering vnto me two of the most dangerous euills, one vnto his mind, the other vnto his body, vnto which he is subiect—strounge company and violent exercises. I find your iudgment of him in every part to be most true and cannot therin but commende your wisedome aboue most father's, yea the also of the wiser and better sort, who although they loue not errour, yet towards their children comitte many errors of loue. Sr, I cannot choose but think myself very much indebted vnto you, that vpon other's bare report you should repose so much trust in me as willingly to leaue in my hands your onely treasure, which (euen then when your treasures were more answerable to your excellent and well known virtues) was your richest treasure, and most your owne, bearing the image not onely of your body but mind too. The lesse cause you haue had so farre to trust me, the more I account my self bound not onely to keepe safe this treasure, but also by my best endeauours to brighten it by art, and mak the image and shapes of your virtues more clearely to appear in it. Thus, with harty and most earnest prayer vnto Almighty God for your and his welfare, I humbly take my leaue remaining

Your to the vtmost of my power

DANIEL FAYRECLOUGH.

Fairclough's pupil was not the Carew Raleigh already noticed as of Wadham college, vol. ii. col. 244. but his eldest son, Walter Raleigh, who was afterwards killed at St. Thome in 1617. He was born in 1593, and entered at Corpus Christi college October 30, 1607,[6] a circumstance hitherto, I believe, unknown to the biographers of his illustrious father.

There is a small head of Featley prefixed to his nephew's *Featley revived*, but the two best engraved portraits are 1 by Marshall 4to. dated 1645, and 2 in his shroud engraved by Hollar, and dated 1659.]

WILLIAM TWISSE written, and called by some outlanders and others, TWISSIUS and TUISSUS,[7] was born at Speenhamlands in the parish of Speen near Newbury in Berkshire. His grandfather was by nativity a Teutonic, but in the prime of his years, he setled himself with his family (upon what account I know not) in England: which probably may be the reason why Franc. Annatus a Jesuit, antagonist to our author Twissius, should say that he was 'natione Teutonicus, fortuna Batavus, religione Calvinista,' &c. His father, who was a sufficient clothier of Newbury, perceiving this his son to have pregnant parts, sent him to the college at Winchester, where being elected a child, and soon made ripe for the university in the school there founded by Will. of Wykeham, was elected probationer-fellow of New coll. in the year 1596, and two years after[8] (having by that time shaken off his wild extravagancies?) was admitted verus socius; after which he diligently applied himself to the theological faculty for 16 years together. In 1604 he proceeded in arts, and about that time taking holy orders, became a frequent and diligent preacher in these parts, noted to the academians for his subtile wit, exact judgment, exemplary life and conversation, and for the endowment of such qualities that were befitting men of his function. In 1614 he proceeded doct. of divinity, and about that time went into Germany as chaplain to princess Elizabeth daughter of king James I. and consort of the prince palatine, where continuing for some time, did improve himself much by the conversation he had with German divines. After his return he exchanged the rectory of Newton Longvill in Bucks, which the society of New coll. gave him before his departure beyond the sea, for Newbury near to the place of his nativity, with Dr. Nathan. Giles canon of Windsor: where, being setled, he laid a foundation of his doctrine, and the seeds of his zealous opinion, tho' not improved by his auditors according to his wish. His plain preaching was good, his solid disputations were accounted by some better, and his pious way of living by others (especially the puritans) best of all: yet some of New coll. who knew the man well, have often said in my hearing, that he was always hot headed and restless. The most learned men, even those of his adverse party, did confess that there was nothing extant, more accurate, exact, and full, touching the Arminian controversies, than what was written by this our author Twisse. He also, if any one (as those of his persuasion say) hath so cleared and vindicated the cause from the objected absurdities and calumnies of his adversaries, as that out of his labours, not only the learned, but also those that

[6] [*Reg. Matric. Univ. Oxon.* P.]

[7] [See *Twissi Vita et Victoria*, by Geo. Kendall S. T. D. Oxon. 1657, from which book most of this account is taken. Vid. Arn. Poelenburg *Respons. ad Argumentum Gul.* Twissi,—cui solvendo ne diabolum quidem et angelos ejus pares esse confidit. BAKER.]

[8] [Gu. Twise de Speenland paroch. de Speene com. Bark. (alumn. verum socium) 1598, Mart. 11.—S. th ol. doctor: 1° rector ecclæ parochialis de Newenton Longvile in com. Buck. 2° de Newberie in com. Berks. *Catal. Sociorum Coll. Nov. Oxon.* MS. inter codd. Rawl. in bibl. Bodl. (*Misc.* 130) fol. 83.]

[9] [He used to tell every body, that having been a very wickedel boy, his conversion was occasioned thus; that when he was a school-boy at Winchester, he saw the phantom of a rakehelly boy, his school-fellow, who said to him—'I am damned.' *MS. note in Mr. Heber's copy.*]

are best vers'd in controversies, may find enough, whereby to disentangle themselves from the snares of opposites. The truth is, there's none almost that have written against Arminianism since the publishing any thing of our author, but have made very honourable mention of him, and have acknowledged him to be the mightiest man in those controversies, that his age hath produced. Besides Newbury, he was offer'd several preferments, as the rectory of Benefield in Northamptonshire, a prebendship in the church of Winchester, the wardenship of Wykeham's coll. there, and a professor's place at Franeker in Frisland. But the three last were absolutely refused, and the first he would not accept, unless he could obtain liberty of his majesty (in whose gift Newbury was and is) to have had an able man to succeed him there. Besides also, upon conference with Dr. Davenant bishop of Salisbury, ordinary of that place, the king was well satisfied concerning Twisse, that he was unwilling to let him go from Newbury. In the beginning of the civil war, began by the presbyterians, an. 1641-2 he sided with them, was chose one of the assembly of divines, and at length prolocutor of them. Among whom speaking but little, some interpreted it to his modesty, as those of his persuasion say, as always preferring penning before speaking, and others to the decay of
[81] his intellectuals. But polemical divinity was his faculty, and in that he was accounted excellent. While he was prolocutor, he was one of the three lecturers in S. Andrew's church in Holborn near London, which was given to him for his losses he sustained at Newbury, being forced thence, as his brethren said, by the royal party. He hath written,

Vindiciæ Gratiæ, Potestatis ac Providentiæ Dei. Hoc est, ad Examen Libelli Perkinsiani (Gul. Perkins) *de Prædestinationis Modo & Ordine, institutum à Jacobo Arminio, Responsio Scholastica, tribus Libris absoluta. Una cum Digressionibus ad singulas Partes accommodatis,*[1] &c. Amstel. 1632, [Bodl. T. 8. 8. Th.] 1648. fol.

A Discovery of Dr. Jackson's Vanity, "or a "Perspective-lass, whereby the Admirers of Dr. "Jackson's profound Discourses may see the Va-"nity and Weakness of them," &c.—Printed (beyond the sea) 1631. qu. [Bodl. A. 21. 16. Linc.] This was written against Dr. Tho. Jackson's *Treatise of the divine Essence and Attributes*, but the doctor made no reply.

Dissertatio de Scientiâ mediâ tribus Libris absoluta. &c. Arnhem. 1639. fol. [Bodl. S. 5. 1. Th.] Wherein Gabr. Penot's book entit. *Libertatis humanæ Propugnaculum*, and that of Franc. Suarez *De Scientia Dei*, are answer'd.

Digressiones. Printed with the *Dissertatio.*

Of the Morality of the Fourth Commandment, as still in Force to bind Christians: delivered by Way of Answer to the Translator[2] *of Dr. Prideaux his Lecture concerning the Doctrine of the Sabbath. Divided into two Parts,* (1) *An Answer to the Preface.* (2) *A Consideration of Dr. Prideaux his Lecture.* Lond. 1641. qu. [Bodl. B. 45. 5. Linc.]

Treatise of Reprobation, in Answer to Mr. Jo. Cotton.[3] Lond. 1646. qu.

Animadversiones ad Jacobi Arminii Collat. cum Franc. Junio & Joh. Arnold Corvin. Amstel. 1649, fol. [Bodl. A. 20. 3. Th.] published by Andr. Rivet.

The doubting Conscience resolved, in Answer to a (pretended) perplexing Question, &c. Wherein is evidently proved that the Holy Scriptures (not the Pope) is the Foundation whereon the Church is built, &c. Lond. 1652. oct. [Bodl. 8vo. B. 137. Linc.] published by Sam. Hartlib.

The Riches of God's Love unto the Vessels of Mercy, consistent with his absolute Hatred or Reprobation of the Vessels of Wrath: or, an Answer to a Book entit. God's Love to Mankind manifested by disproving his absolute Decree for their Damnation: in two Books. One against Mr. Sam. Hoard, and the other against Mr. Hen. Mason rector of S. Andrew's Undershaft, London. Oxon. 1653. fol. [Bodl. BS. 88.]

Two Tracts in Answer to Dr. H. (Hammond) the one concerning God's Decree definite or indefinite, the other about the Object of Predestination—Printed with the former book.

The Synod of Dort and Alex[4] *reduced to Practice, with an Answer thereunto.*[5] [Bodl. B 1. 15. Linc. with MS. notes by bishop Barlow.]

The Scriptures Sufficiency to determine all Matters of Faith, made good against the Papists. Lond. in tw.

Christian Sabbath defended against the crying Evil in these Times of the Antisabbatarians of our Age; shewing that the Morality of the Fourth Commandment is still in force to bind Christians unto the Sanctification of the Sabbath Day. 165...qu.

Fifteen Letters to Mr. Joseph Mede——See in the 4th book of the said Mr. Mede's works. Besides these, and something upon the *Commandments*, that are printed, he left behind him many manuscripts (mostly compleat) of his own composition, which were carefully kept in the hands of his son[6] Rob. Twisse a minister, but what became of

[1] [This book is said by the author, to be full of errata, in a letter to bishop Davenant, wherein he thanks the bishop for speaking kindly of him to the king. BAKER.]

[2] See in Dr. Pet. Heylin, an. 1662.

[3] [*A Treatise of Mr. Cotton's clearing certain Doubts concerning Prædestination, together with an Examination thereof: written by Will. Twisse, D.D.* Lond. 1646, 4to. Quære if this be not what Wood means? TANNER.]

[4] [It is *Artes* in the original, but *Alex* is right. TANNER.]

[5] [*The Doctrine*, &c. was collected by Vossius and translated into English by Mr. Barly (Barlow) of Oxford, but is not extant in print. This was done by Tylenus, who died shortly after. Note in the beginning of my copy. TANNER.]

[6] The said Rob. Twisse was author of *England's Breath*

them after his death, which happed in the latter end of the year 1674, I know not. Among them are (1) *Examen Historiæ Pelag.* written by Ger. Jo. Vossius: put after the author's death into the hands of Dr. G. Kendall to perfect, and afterwards to publish it, but never done. (2) *Answer to a Book entit. A Conference with a Lady about Choice of Religion.* Written by sir Ken. Digby. (3) *Answer to the respective Books concerning the Sabbath.* Written by Dr. Fr. White, Dr. Gilb. Ironside, and Mr. E. Breerwood. He hath also either answer'd, or animadverted upon certain matters of Nich. Fuller, Jos. Mede, the famous Mr. Rich. Hooker, Dr. Christ. Potter, Dr. Tho. Godwin, Dr. Tho. Jackson, and Mr. Joh. Goodwin, the titles of which I shall now pass by for brevity's sake. At length after he had lived 71 years, he departed this mortal life in Holborn, in sixteen hundred forty and five,[7] and was buried the 24th of July the same year near to the upper end of the poor folks table, next the vestry in the collegiate church of S. Peter within the city of Westminster. On the 14th of Sept. 1661 his body with those of Tho. May the poet, Will. Strong, Steph. Marshal, ministers, &c. which were buried in the said church of S. Peter, were taken up and buried in one large pit in the churchyard of S. Margaret, just before the back door of the lodgings belonging to one of the prebendaries of Westminster, having been unwarrantably buried there during the times of rebellion and usurpation.

[82]

1645.

THOMAS HAYNE, son of Rob. Hayne, was born in a town commonly, but corruptly, called Thuriston, near to, and in the county of, Leicester: At the last of which places having received his juvenile learning, was sent to the university, and matriculated as a member of Lincoln coll. in Mich. term 1599, and in that of his age 17; where being put under the tuition of a noted and careful tutor, obtained great knowledge in philosophy, and the more for this reason, that he was taken off from various recreations and rambles by a lameness in his legs from his cradle. After he had taken a degree in arts 1604, he became one of the ushers of the school in the parish of St. Laurence Pountney in London, erected by the Merchant-Taylors; and afterward being mast. of arts, [in 1612,] usher of the school belonging to the city of London in Ch. Church hospital. He was a noted critic, an excellent linguist, and a solid divine, beloved of learned men, and particularly respected by Selden. He hath written,

Grammatices Latinæ Compendium, an. 1637, &c. Lond. 1640, in oct. To which are added two appendices.

stop'd, being the counter-part of Judah's Miseries, lamented publicly in the new Church at Westmin. 30 Jan. being the Anniversary of King Charles I.; an Lament. 4. 20.—Lond. 1605. qu.

[7] [1646. See Neal and Whitlock.]

Linguarum Cognatio: seu de Linguis in Genere, & de variarum Linguarum Harmoniâ Dissertatio. Lond. 1639. oct. [Bodl. 8vo. P. 89. Art. Seld.] It was also printed, if I mistake not, in 1634[8].

Pax in Terrâ: seu Tractatus de Pace ecclesiastica, &c. Lond. 1639. oct. [Bodl. 8vo. II. 83. Art.]

The equal Ways of God in rectifying the unequal Ways of Man. Lond. 1639, &c. in oct. [Bodl. 8vo. B. 266. Th.]

General View of the holy Scriptures: or, the Times, Places, and Persons of holy Scripture, &c. Lond. 1640, fol. sec. edit.[9] [Bodl. U. 1. 4. Th. Seld.]

Life and Death of Dr. Mart. Luther,[1] Lond. 1641. qu. [Bodl. F. 2. 12. Linc.] He gave way to fate on the 27th of July in sixteen hundred forty and five, and was buried in the parish church of Ch. Ch. within Newgate in the city of London. Soon after was put a monument over his grave, about the middle of the church, on the north-side, and a large inscription thereon, which about 20 years after was consumed and defaced, with the church it self, when the great fire hapned in London. In the said inscription he is stiled 'antiquitatis acerrimus investigator, antiquitatem præmaturavit suam. Publicis privatisque studiis sese totum communi bono cœlebem devovit. Pacis Ecclesiæ tremicus pacificus jure censendus,' &c. In the library at Leicester is another inscription put up to his memory, which being perfect, you may take instead of the other. See *Hist. & Antiq. Univ. Oxon.* lib. 2. p. 166. a. b. By his will, which I have seen, he gave to the said library all his study of books, except some few

1645.

[8] [Reprinted in Crenius's *Analecta*, Amst. 1699, 8vo. LOVEDAY.]

[9] [It was indeed the second edition much enlarged; but the original work was anonymous and not by Hayne. The title of the first edit. was

'*The Times, places, and Persons of the holie Scriptures. Otherwise entitulled, The Generall View of the Holy Scriptures. At London, printed for Richard Ockould. an. Dom.* 1607. 4to.'

The printer in his dedication, 'To The right worshippful Sir John Brograne knight his maiesties attorney generall of the duchy of Lancaster,' says, (The author of the book is uncertain to me.)

Hayne in his enlarged edition says in his Epistle to the Reader, fo. 3, 'who was the author of this book's first edition I never could learn. Sure I am that in many things he agreeth with Master *Broughton*.'

NB. Hayne's edition was printed for *Henry* (as the quarto edition was for *Richard*) *Ockould*.

For this note I am indebted to the rev. Robert Watts, librarian of Sion College.]

[1] [I cannot find this book at present, but as far as I can trust my memory, 'tis only a translation from Melchior Adam. HUMPHREYS.

It was printed at London 1641, 4to; and dedicated by him to the right honourable Sir Tho. Roe, knight, chancellor of the most noble order of the garter, and one of his majestie's most hon. privy councell—And an Epistle to the Christian reader, and commendatory verses by Francis Quarles and J. Vicars. KENNETT.]

which he gave to the library at Westminster. He gave also 400*l.* to be bestowed in buying lands, or houses in, or near Leicester, of the yearly rent of 2*l.* for ever, for the maintenance of a school-master in Thurcis-ton alias Thrushington or some town near thereunto, to teach ten poor children, &c. and for the maintenance of two poor scholars in Linc. coll. to come from the free-school at Leicester, or in defect of that, from the school at Milton, &c. The school-master to have 12*l.* yearly, and the two scholars six pounds yearly, &c. In the said will are other acts of charity mentioned, which for brevity [83]
sake I now pass by.

[Add *Four Letters to Mr. Joseph Mede.* See the fourth book of his works. WHALLEY.

There is an unengraved portrait of Hayne in the town library at Leicester, and it would reflect much credit on that ancient corporation if they perpetuated their own gratitude and the memory of their benefactor by preventing his resemblance from perishing with the canvass on which it is depicted.]

EDWARD LITTLETON son and heir of sir Edw. Littleton of Henley in Shropshire, knight, was born in that county an. 1589, became a gentleman commoner of Ch. Ch. in the beginning of the year 1606, where by the care of an eminent tutor, he became a proficient in academical learning, took a degree in arts, an. 1609, and from Ch. Ch. removed to the Inner Temple, where he made such admirable progress in the municipal laws, and was of such eminence in his profession in a short time, that the city of London took early notice of, and chose him their recorder, being also about the time counsellor to the university of Oxon. In the 8th of Car. I. he was elected summer reader of his society, and in the 10th of the said king (Oct. 17.) he was made solicitor-general. After which, upon the 6th of June next ensuing, he received the honour of knighthood at Whitehall, at which time, and some years before, he was a member of the commons house of no small reputation. On the 27th of Jan. 15 Car. I. he was made chief justice of the Common Pleas, and on the 23d of Jan. the next year his majesty confer'd upon him the utmost honour belonging to his profession, by giving the great seal into his custody. In less than a month after, upon the 18th of Feb. he made[1] him a peer of England, by the name of the lord Littleton baron of Mounslow in his native country, being then in great esteem for integrity and eminence in his profession. Shortly after the troubles in this realm taking their rise, partly from the insurrection of the Scots and their entrance into this realm, which happened in Aug. next ensuing (an. 1640.) and partly from the predominancy of certain members in the Long Parliament, then called by reason of that invasion, he retired to the king at York in June 1642, having first conveyed the seal thither. From which time to his death, which happened in Oxon (where in 1642 he was actually created doctor of the civ. law) he constantly attended his majesty with great fidelity. He was author of,

Several Speeches, as (1.) *Speech at a Conference with the Lords in Parliament concerning the Liberty of the Subject, and propriety in their Goods,* 3 Apr. 1628. See in Jo. Rushworth's *Collections,* vol. 1. p. 528. an. 1628. This with other conferences were published by themselves in 1642. qu. (2.) *Speech in the House of Commons at the passing of two Bills.* Lond. 1641. qu. &c.

Several Arguments and Discourses—See in Joh. Rushworth's *Append.* p. 28. and in a book entit. *The Sovereign's Prerogative and Subjects Privileges discussed,* &c. Lond. 1657. fol.

Reports in the Common Pleas and Exchequer in the 2d, 3d, 4th, 5th, 6th, and 7th of King Charles I. Lond. 1683. fol. These things I think are all that he hath extant, except his *Humble Submission and Supplication to the House of Lords* 28 Sept. 1642, which is more than once printed under his name, yet whether genuine I cannot tell. He was untimely taken from this world, to the sorrow of his majesty, on the 27th of Aug. in sixteen hundred 1645.
forty and five, being then a colonel of a foot regiment in Oxon, and privy counsellor to his majesty, and was buried between the two lower pillars, which divide the first north isle from the second, on the north side of the choir of the cathedral of Ch. Church in Oxon. At which time Dr. Hen. Hammond the university orator, did lay open to the large auditory then present, the great loyalty, prudence, knowledge, virtue, &c. that had been in the person that then lay dead before them. Over his grave was a costly monument of black and white marble erected in the month of May, an. 1683, at the charge of his only daughter and heir Anne Littleton,[3] the widow of sir Thom. Littleton, bart.[4] with a noble inscription thereon, wherein 'tis said, that this Edward lord Littleton was descended from Tho. Littleton knight of the Bath, qui sub Edwardo IV. justiciarius, leges Anglie municipales (prius indigestas) in enchiridion feliciter reduxit: opus in omne ævum Jc^to venerandum, &c.

[Of lord Littleton see more in lord Clarendon's *Hist. of the Rebellion* and lord Orford's *Royal and Noble Authors.* There is a very good large head of him in mezz. by R. Williams from a picture by Vandyke, from which a small etching was given in Park's edition of the *Noble Authors.*]

"WILLIAM STRODE, an esquire's son [84]
"of Dorsetshire, was matriculated in this uni-
"versity as a member of S. Mary's hall in the be-
"ginning of 1597, aged 19 years, left it without a

[1] *Baronage of England,* tom. 3. p. 465. b.

[3] [Who died in 1705.]
[4] [He died in 1681.]

" degree, went to one of the inns of court, and ad-
" vanced himself much in the municipal laws. Af-
" terwards retiring to his patrimony, and improving
" by reading, conversation, and meditation what he
" had before obtained, he became a parliament man
" for Berealston in Devonshire, for two or more par-
" liaments in the later end of K. Jam. I. and in all
" those called by K. Ch. I. wherein he with Pym
" and Hamden were accounted the chief swayers
" under the notion of promoting the liberties of the
" subject; and therefore I think he was once, if
" not more, imprison'd, which caused a provocation
" in him against his majesty. He also kept cor-
" respondence with the Scots to promote their co-
" venant, was one of the chief persons that invited
" them to invade England, an. 1639: and when
" the Long Parliament began, he became an active
" and busy man, and a downright boutefeu therein
" against the king's prerogative and all that looked
" that way. So that being generally esteemed a
" most pernicious and inveterate person, he was one
" of the five members of the said parl. that was by
" his majesty charged with treason and other high
" misdemeanors in the beginning of Jan. 1641;
" which ever after, so long as he lived, made him
" one of the darlings of the people. Afterwards he
" was a grand promoter of the unnatural rebellion,
" did actually appear in arms against the king at
" Edghill battel, wherein he was deeply engaged,
" as colonel Philip lord Wharton then was, who,
" after all his men had run away, hid himself in a
" saw-pit. In 1643 he became a zealous covenanter,
" and made a motion in the house of com. that all
" those that refused the covenant (being certain ill-
" wishers to the laws and liberties of this kingdom)
" might therefore have no benefit of those laws and
" liberties. But that motion being somewhat too
" desperate, was wav'd for the present, and took no
" effect. Afterwards he became a bitter enemy to
" archb. Laud and the hierarchy, was very busy
" against him during his tryal, and when the or-
" dinance was brought up to the lords house to
" vote him guilty of high treason, this Mr. Strode,
" when he saw that it stuck with them, did as a
" most ill-natur'd person, and a maker of all bloody
" motions, tell their lordships, that the city would
" bring a petition with twenty thousand hands to
" pass that ordinance, if they did it not quickly,
" &c. He hath extant under his name,

" Several speeches, viz. (1) *Speech in Parlia-*
" *ment in Jan.* 1641, *in Reply to the Articles of*
" *High-Treason against him.* Lond. 1642. qu.
" (2) *Speech in Guildhall 27 Oct.* 1642. Lond.
" 1642. It was printed with that of the lord
" Wharton before-mention'd,[5] giving an account
" of Edghill battel. He hath several other speeches
" extant which I have not yet seen, and probably
" other things. He was justly cut off in the height
" of his unworthy proceedings by a pestilential
" fever, to say no more of it, on the ninth day of
" Sept. in sixteen hundred forty and five, and was 1645.
" buried on the 22d of the same month in the abbey
" church of S. Peter in Westminster: at which
" time Gasper Hicks, an assembly man, preached
" the funeral sermon, shewing forth his piety, pub-
" lic spirit, &c. and I know not what. But after
" his body had rested there 16 years, it was, with
" others, taken up and thrown into a large hole
" in S. Margaret's church-yard before the back-
" door of one of the prebends of Westminster,
" 12 Sept. 1661. Besides this person was another
" Will. Strode born at Shipton-Mallet in Somerset-
" shire, bred a merchant, and lived several years in
" Spain. Afterwards, upon his return, he pur-
" chased an estate in his own country, was chosen a
" recruiter for Ilchester to serve in the Long-Par-
" liament, turn'd out thence, with other presby-
" terians, by the army, and imprison'd for a time.
" Afterwards he refused the engagement, was much
" discountenanced while the independents governed,
" founded a free-school and an alms-house at Ship-
" ton-Mallet, and a free-school at Martock in the
" same county, wherein divers men of worth and
" learning have been educated. After his majesty's
" restoration he refused obedience to the orders [85]
" (especially those relating to the church) of the
" deputy lieutenants of Somersetshire, and therefore
" he was by the name of colonel Will. Strode of
" Barrington in the same county imprison'd. Where-
" upon he appealed to the lords of the council, and
" obtained an order to be bailed till he should make
" his appearance before them. In the beginning of
" Dec. 1661, he was heard at the council-board,
" where his contempts being proved, (his majesty
" himself being present) the colonel was by order of
" the council to repair back to Ilchester, and there
" to stand confin'd till he yield obedience to the
" deputy lieutenants. At length after a petition
" put up by him for a mitigation, he on Friday Jan.
" 10. an. 1661, did appear before the council again,
" and there, upon his knees (the deputy lieutenant
" being present) he submitted himself with fresh
" promises of obedience, and thereupon (and in re-
" gard of his present infirmities) he was dismiss'd.
" He died in Nov. 1666, aged 77 years, leaving be-
" hind him two families of his name, which now
" live in the same country in very good fashion,
" one at Barrington (where he was buried) and an-
" other not far from it."

GILES WIDDOWES was born at Mickleton in Gloucestershire, elected fellow of Oriel coll. 1610, being then bac. of arts of that house of two years standing, or more. Afterwards he proceeded in that faculty, entred into orders, and became a noted preacher. At length being made rector of S. Martin's church in Oxon. he resign'd his fellowship in

[5] [In 4to. with 6 other speeches spoken at the same time. WAMLEY.]

1621, and lived in the condition of a commoner for several years in Glouc. hall, of which he was for the most part of his time vice-principal. He was a harmless and honest man, a noted disputant, well read in the schoolmen, and as conformable to, and zealous in, the established discipline of the church of England, as any person of his time, yet of so odd and strange parts, that few or none could be compared with him. He was also a great enemy to the schismatical puritan in his sermons and writings, which being much offensive to his quondam pupil Will. Prynne, a controversy therefore fell out between them, an. 1630, and continued for some time very hot, till Prynne was diverted by other matters. He hath written,

The Schismatical Puritan: Serm. at Witney concerning the Lawfulness of Church Authority, for ordaining, &c; *on* 1 *Cor.* 14. *ver. ult.* Oxon. 1630. qu. [Bodl. 4to. Rawl. 67, with MS. notes by some adversary.] Which being unadvisedly written, and much displeasing to Dr. Abbot archb. of Canterbury, was as scurrilously answer'd by Prynne in his appendix to his *Anti-Arminianisme.*

The lawless, kneeless, schismatical Puritan. Or, a Confutation of the Author of an Appendix concerning bowing at the Name of Jesus, Oxon. 1631. qu. [Bodl. 4to. F. 15. Th.] and other things, as 'tis said, but such I have not yet seen. He was buried in the chancel of S. Martin's church before-mention'd on the fourth day of Febr. in sixteen hundred forty and five, having been before much valued and beloved, and his high and loyal sermons frequented, by the royal party and soldiers of the garrison of Oxford, to the poorer sort of whom he was always beneficial, as also ready at all turns to administer to them in their distressed condition.

1645.

[Giles Widdowes much respected by Laud, archbishop of Canterbury. See *Canterburie's Doome*, p. 72. Wood.[6]

Widdowes is noticed by Prynne as minister of Carfax in Oxford. Master Nixon, one of the abdermen of Oxford, among other things, deposed at Laud's trial, that 'in the parish church of Carfolks (the principal church for the city, whether the major and aldermen resorted) there was a great large crucifix with the picture of Christ upon it, set up in the window by Giles Widdowes who was parson there, and one whom the archbishop countenanced.'

Widdowes in the dedication of his *Schismatical Puritan*, to Katharine, dutchess of Buckingham, signs himself her grace's 'most humble servant and chaplaine.']

CHRISTOPHER POTTER nephew to Dr. Barn. Potter mention'd under the year 1641, received his first breath within the barony of Kendall in Westmorland, became clerk of Queen's coll. in the beginning of 1606, and in that of his age 15, afterwards tabarder, mast. of arts and chaplain in 1613;[7] and at length fellow of the said college. He was then a great admirer of Hen. Ayray provost of that house (some of whose works he published) and a zealous puritannical lecturer at Abingdon in Berks, where he was much resorted to for his edifying way of preaching. In 1626 he succeeded the said Dr. Barn. Potter in the provostship of his coll. and the next year proceeded in divinity. Soon after, when Dr. Laud became a rising favourite in the royal court, he, after a great deal of seeking, was made his creature, and therefore by the precise party he was esteemed an Arminian. In the latter end of 1635, he being then chapl. in ord. to his maj. was made dean of Worcester (upon Dr. Rog. Manwaring's promotion to the see of S. David) having before had a promise of a canonry of Windsor, but never enjoyed it; and in the year 1640 he executed the office of vice-chancellor of this university, not without some trouble from the members of the Long Parliament, occasion'd by the puritannical and factious party of the univ. and city of Oxon. Afterwards the grand rebellion breaking out, he suffer'd much for the king's cause, and therefore, upon the death of Dr. Walt. Balcanquall,[7] he was designed and nominated by his maj. to succeed him in the deanery of Durham, in the month of January 1645, but died before he was installed. He was a person esteemed by all that knew him, to be learned and religious, exemplary in his behaviour and discourse, courteous in his carriage, and of a sweet and obliging nature, and comely presence. He hath written and published,

[86]

A Sermon at the Consecration of Barnab. Potter, D. D. Bish. of Carlisle at Ely-House in Holbourn, 15 *March* 1628, *on John* 21. 17.[8] Lond. 1629.[9]

[6] [MS. note in Ashmole.]

[7] [Who died at Chirke castle, and was buried in the church of Chirke in the county of Denbigh, with the following inscription on his monument:

M. S. Hic situs est vir eximius Gualterus Balcanquallus, SS. Theol. Professor, qui ex Scotia oriundus, ob singularem eruditionem aulæ Pembrochianæ in acad. Cantabr. socius factus est, et inter theologos Britannos Synodo Dordracensi interfuit (1618), mox regiæ majestati a sacris, Xenodochii Subaudiensis Londini præpositus, et decanus primo Roffensis (12 May, 1624) dein Donelmensis (14 May 1639), omnia hæc officia sive dignitates magnis virtutibus ornavit. Tum vero in Scotiæ Rebellionis arcanis motibus observandis atque detegendis solertissime versatus est, in rebellione Anglicana regi maxime fidus; obsidione Eboraci liberatus, et in has oras se contulit, ubi perhumaniter exceptus, sed ab hostibus capidissime quæsitus et exturbatus hiemali tempestate mire sæviente tutelam castelli in proximo confugit, et morbo ex infesti itineris tædio corruptus ipso die Nativitatis Christi ad Dominum migravit, An. Æræ Christianæ 1645.

Hæc in memoriam defuncti scripsit Johannes Cestriensis, rogatu viri nobilissimi Thomæ Middleton baronetti, qui ex pio animi proposito sua cura atque sumptu hoc monumentum posuit. Willis, *Cathedrals*, (Durham) 235.]

[8] [In the title page, *Whereunto is added an advertisement touching the History of the Quarrels of Pope Paul the 5th with the Venetians. Penned in Italian by F. Paul and done into English by the former Author.* KENNET.]

[9] [See Dr. Potter's *Vindication* in *A Letter to Mr. V.*

oct. [Bodl. 8vo. U. 60. Th.] It must be now noted that a certain Jesuit, known sometimes by the name of Edw. Knott, and sometimes by that of Nich. Smith, and at other times by Matthew Wilson (which was his true name) born at Pegsworth near Morpeth in Northumberland did publish a book entit. *Charity Mistaken*, &c. whereupon our author Potter answered it in another entit.

Want of Charity justly charged on all such Romanists as dare affirm that Protestancy destroyeth Salvation, &c. Oxon. 1633. oct. Which book being peru'd by Dr. Laud archb. of Cant.[1] he[2] caused some matters therein to be omitted in the next impression, which was at Lond. 1634. oct. [Bodl. Raw. 8vo. 232. with MS. notes by Abraham Borfett.] But before it was quite printed, Knott before-mention'd put out a book entit. *Mercy and Truth: or, Charity maintained by Catholics. By Way of Reply upon an Answer fram'd by Dr. Potter, to a Treatise which had formerly proved, that Charity was mistaken by Protestants*, &c. printed beyond the sea 1634, in qu. [Bodl. Mar. 218.] Whereupon Will. Chillingworth undertook him in his book called *The Religion of Protestants*, &c. which contains an answer only to the first part of *Mercy and Truth*, &c. For tho' Chillingworth had made ready, when this came out, a full examination and confutation of the second part, yet he thought not fit to publish it together with this, for reasons given in the close of the work. Afterwards Knott did publish *Infidelity unmask'd, or, a Confutation of a Book published by Mr. Will. Chillingworth, under this Title, 'The Religion of Protestants,'* &c. Gaunt 1652, in a large qu. [Bodl. 4to. C. 12. Th. BS.] Which is the last time that I find Knott mentioned; for he dying at London on the fourth of January 1655, according to the Eng. account, (buried the next day in the S. Pancras church near that city) no body, that I yet know, vindicated Chillingworth against him. Our author Dr. Potter did also translate from Ital. into English *The History of the Quarrels of P. Paul 5. with the State of Venice*. Lond. 1626. qu. [Bodl. 4to. H. 34. Th.] Pem'd by father Paul Sarp: and had lying by him at his death several MSS. fit to be printed; among which was one entit. *A Survey of the Platform of Predestination*; which coming into the hands of Twasse of Newbury, was by him answer'd, as also *Three Letters of Dr. Potter* concerning that matter. "This Dr. Christ. Potter also writ his *Vindication*, "*by Way of a Letter to Mr. Vicars, touching the* "*Points of God's Free-Grace, and Man's Free-*"*Will*. Lond. 1651. oct. [Bodl. 8vo. C. 314. Linc.] "at the end of *Appello Evangelium, for the Doctrine of Divine Predestination*, &c. written by "Joh. Playtere, bach. of divinity. As for the occasion of the said letter, you may be pleas'd to understand, Dr. Christ. Potter having preached at "the consecration of Dr. Barnab. Potter bish. of "Carlisle 15 March 1628, did afterwards print his "sermon in 1629, which his aforesaid friend Mr. "Vicars having peru'd, he, it seems, boggled at "some passages therein, yet with a friendly, tho' "somewhat vehement affection, did expostulate in "a letter to the doctor touching his change of "opinion, as he conceiv'd. The doctor for his [87]
"friend's satisfaction, and to quit himself of inconstancy, presently return'd him the said modest, "yet very judicious and rational, answer." At length departing this mortal life in Queen's coll. on 1644.
the third day of March in sixteen hundred forty and five, was buried about the middle of the inner chappel belonging thereunto. Over his grave was a marble monument fastned to the north wall, at the charge of his widow Elizabeth, daughter of Dr. Charles Sonibanke sometimes canon of Windsor, (afterwards the wife of Dr. Ger. Langbaine who succeeded Potter in the provostship of the said college) a copy of which you may read in *Hist. & Antiq. Univ. Oxon.* lib. 2. p. 124. b. In his deanery of Worcester succeeded Dr. Rich. Holdsworth archd. of Huntingdon and master of Emanuel coll. in Cambridge, and in his deanery of Durham Dr. Will. Fuller dean of Ely, but neither of them, I presume, were installed.

[Add *Letter relating to the Privileges of the University of Oxford*. Printed by Hearne in his Rob. de Avesbury *Hist. Edw.* 3. Append. p. 328.

Potter was converted by reading remonstrant books. BAKER.]

"HUMPHREY DAVENPORT, second son "of Will. Davenport of Bromhall in Cheshire, esq; "by Margaret his wife, daughter of sir Rich. Ashton "of Middleton in Lanc. knight, was born of an ancient and genteel family at Bromhall, or at least "in the county of Chester, became a commoner of "Bal. coll. in the beginning of 1581, being then in "the fifteenth year of his age, and matriculated, or "made a member of the university as a Cheshire "man born and an esquire's son. Afterwards, before he took a degree, he was translated to Greys-"Inne in Holbourn near London, where by the "help of his academical learning, the rudiments of "the municipal laws were quickly conquer'd by "him. After he had continued some time in the "state of a counsellor, he became Lent-reader of "his house 10 Jac. 1. at which time being reputed "a well-studied lawyer, and an upright person, was "by writ called to be serjeant at law, an. 1624, and "the same year Jun. 17 he received the honour of "knighthood from his majesty then at Greenwich. "In 1625 he was made the king's serjeant, and in "1630 lord chief baron of the Exchequer in the

touching some Points in his Sermon, wrote an. 1629 and printed 1651, for Jo. Clark. This Mr. V. was bish. Carlton's son: vide p. 422. BAKER.]

[1] [See bishop Laud's *History of his Chancellorship*, page 142.]

[2] See *Canterbury's Doom*, p. 251, 252.

" room of sir Joh. Walter; in which office behaving " himself with great loyalty, he was thereupon " brought into trouble by the members of the Long- " Parliament. (1.) For being one of the judges " that advised the king in the matter of ship- " money. (2.) For ordering the seizing of the " goods of Sam. Vassal a merchant, because he re- " fused to pay the imposition due for them, &c. " (3.) For acting unjustly in the case of Pet. Smart " preb. of Durham, for preaching a factious sermon, " &c. with other matters which hastned the end of " this good man, esteemed by all that knew him an " able lawyer, a loyal subject, hospitable, charitable, " and above all, religious. He hath written,

" *Synopsis: Or, an exact Abridgment of the* " *Lord Cike's Commentaries upon Littleton: being* " *a brief Explanation of the Grounds of the Law.* " Lond. 1652. oct.[3]

" *Arguments against Will. Strode and Walt.* " *Long, who were imprisoned 5 Car. 1. for speak-* " *ing certain matters in the Parliament then lately* " *dissolved.*

" What other things he hath extant besides I " know not; and therefore I shall only say that " he[4] died in sixteen hundred forty and five, after 1645.
" he had been a benefactor to the last adorning of " the chappel of Bal. coll. and a common con- " tributer to the poor and indigent royalists. Where " his reliques were lodg'd I cannot tell, and there- " fore being not in a possibility to give you his " epitaph, I shall only tell you that while he liv'd " he was accounted one of the oracles of the law."

WILLIAM LOE took the degrees in arts as a member of S. Alban's hall, that of master being completed in 1600, at which time he was much in esteem for Lat. Gr. and human learning. Soon after he was made master of the college school in Gloucester, (in which office he was succeeded by John Langley) prebendary of the church there, chaplain in ordinary to K. Jam. I. and pastor of [88] the English church at Hamborough in Saxony, belonging to the English merchant adventurers there in 1618; in which year he accumulated the degree of doctor of div. as a member of Merton coll. His works are these,

Several Sermons, as (1.) *Come and see. The Bible the brightest Beauty, &c. being the Sum of four Sermons preached in the Cathedral of Gloucester.* Lond. 1614. qu.[5] (2.) *The Mystery of Mankind made into a Manual, being the Sum of seven Sermons preached at S. Michael's in Cornhill; on* 1 *Tim.* 3, 16. Lond. 1619. oct. [Bodl. 8vo. M. 108. Th.] (3.) *The King's Shoe, or Edom's Doom, Sermon on Psal.* 60. 8. Lond. 1623. qu. [Bodl. 4to. J. 17. Th.] and another sermon or treatise called *The Merchant Real;* which I have not yet seen.

Vox Clamantis. A still Voice to the three Estates in Parliament. Lond. 1621. qu. [Bodl. 4to. R. 9. Th.] I find[6] one Dr. Loe to administer comfort to Dr. Dan. Featly when he lay on his death-bed, and afterwards to preach his funeral sermon at Lambeth, printed at London 1645. qu. which doctor I take to be the same with our author, who, while he Clar. 1645.
was preb. of Gloue. did sometimes subscribe himself to certain chapter-acts by the name of Will. Leo. He died in the time of usurpation, when the church was destroyed for the sake of religion; but where, or when, I cannot tell. After the restoration of K. Charles II. one Hugh Nash, M. of A. succeeded him in his prebendship, which for some years had lain void.

[*Sermon on Ps. xlv. 3. preached at White Hall,* 1622: with a dedication to the king. *MS. Reg.* 17 A. xl.]

GABRIEL DU GRES, a Frenchman, studied sometimes among the Oxonians, afterwards went to Cambridge for a time, as it seems, and returning thence soon after, taught privately for several years the French tongue in this university. His works are these,

Grammaticæ Gallicæ Compendium. Cantab. 1636. oct. [Bodl. 8vo. M. 86. Art. Seld.]

Dialogi Gallico-Anglico-Latini. Oxon. 1639. [Bodl. 8vo. A. 33. Art.] 1652. [Bodl. 8vo. W. 12. Art. BS.] and 1660. oct. [Bodl. 8vo. G. 11. Art. BS.]

Regulæ pronunciandi; & ut Verborum Gallicorum Paradigmata, printed with the *Dialogues.*

Life of Jean Arman du Plessis Duke of Richlieu Clar.
and Peer of France. Lond. 1643. oct. and other 1645.
things, as 'tis probable, but such I have not yet seen, nor know any thing else of the author.

" THOMAS ASTON, son of Joh. Aston of " Aston in Cheshire, esquire, by Maud his wife, " daughter of Rob. Nedham of Shenton in Shrop- " shire, was born at Aston of a most antient and " genteel family, entred a gent. com. of Brasen-nose " coll. in 1629, but before he was settled, he was " called home by his relations, and being soon after " married, was created a baronet in July an. 1628. " In 1635 he was high-sheriff of Cheshire, being " then esteemed a person of good natural parts, and " a high-flown monarchist. So that upon the ap- " proach of the rebellion he published,

[3] [Worrall (*Bibl. Leg. Angl.* p. 11), says, that there is an edit. in 1651 which professes to be the second; in the title page to which it is said to be 'collected by an unknown author.' It was again printed in 1685.]

[4] " *Cheshire Visitation Book* in the Herald's Office made " by Will. Dugdale Norroy king of arms, c. 28. fol. 28. b."

[5] [In the title page he is stiled William Leo D. in divinity sometime preacher at Wandsworth in Surrey.
WANLEY.]

[6] In the *Life and Death of Dr. Dan. Featley,* printed 1660. p. 75. 80, 81.

"*A Remonstrance against Presbytery: exhibited* "*against divers of the Nobility, Gentry, Ministers,* "*and Inhabitants of the County Palatine of Ches-* "*ter.* Lond. 1641. qu. [Bodl. 4to. J. 16. Th.]

"*Short Survey of the Presbyterian Discipline.* "And,

"*Brief Review of the Institution, Succession,* "*Jurisdiction of the antient and venerable Order* "*of the Bishops.*—These two last were printed "with the *Remonstrance* before-mention'd. He "also made *A Collection of sundry Petitions pre-* "*sented to the King's most excellent Majesty, as* "*also to the two Houses now assembled in Parlia-* "*ment. And others already signed by most of the* "*Gentry, Ministers and Free-Holders of several* "*Counties,* &c.—printed 1642, in 10 sh. in qu. "[Bodl. C. 13. 15. Linc.] Soon after, the rebellion "breaking out, he was the chief man in his country "that took part with his majesty K. Ch. I. raised "a party of horse for his service, beaten by a party "of rebels under sir Will. Brereton of Honford "near to Nantwich in Cheshire, on the 28th Jan. "1642, but sir Thomas escaped and got away with "a light wound. Afterwards he was taken in a "skirmish in Staffordshire, and carried prisoner to "Stafford, where endeavouring to make an escape, "a soldier espied him, gave him a blow on the "head; with which, and his other wounds, a little [89] "before received, he fell into a fever, and died of it "at Stafford on the 24th of March, being the last 1642. "day of the year sixteen hundred forty and five. "Afterwards his body was carried to Aston, and "there buried in his chappel, leaving then behind "him the character of a stout and learned man, not "that it is so expressed in his epitaph, but by the "general vogue of all true and loyal hearts, then "and since living."

THOMAS LYDYAT the son of Christop. Lydyat lord of the manor of Aulkryngton commonly called Okerton near Banbury in Oxfordshire, and citizen of London, was born at Okerton in the beginning of the year 1572, and having pregnant parts while a youth, was by the endeavours of his father elected one of the number of the children of Wykeham's coll. near Winchester at about 13 years of age, where being soon ripened in grammaticals, was elected probationer fellow of New coll. 1591. At which time being under the tuition of Dr. (afterwards sir) Hen. Marten, made great proficiency in logicals, and two years after was admitted verus socius. After he had taken the degrees in arts he studied astronomy, mathematics, the tongues and divinity: in the last of which he had an eager desire to continue and improve himself, but finding a great defect in his memory and utterance, of which he often complained, (particularly to Dr. Bancroft bishop of Oxon his diocesan, in his epistle dedicatory to him of a sermon preached at a visitation while he was a rural dean) made choice rather to quit his place in the coll. (for the statutes thereof oblig'd him to divinity) and live upon that small patrimony he had, than to follow and prosecute the said study of divinity. What farther I have to observe of him is (1) That the seven years next ensuing, after he had left his fellowship of New coll. (which was 1603.) he spent in the finishing and setting forth such books that he had begun in the college, especially that *De Emendatione Temporum*, dedicated to prince Henry, to whom he was chronographer and cosmographer. Which prince being solely given up to all virtue, did graciously accept of it, and had so great a respect for the author, that had he lived he would have done great matters for him; but dying in the flower of his youth, the hopes of our author were interr'd with that prince in his grave. (2) That at the end of the seven years Dr. Usher (afterwards archbishop of Armagh) being in London found him out and had him with him into Ireland, where he continued in the coll. near Dublin about two years. At the end of which he purposing to return for England, the lord deputy and chanc. of Ireland, did, upon his motion, make him a joint promise of a competent maintenance upon his return back again thither. When he came into England the rectory of Okerton before-mention'd falling void, (which he before had refused when fellow of New coll. upon the offer of it by his father the patron) he did, after several demurrs, and not without much reluctancy of mind, accept of it in the year 1612. Where being settled, he did not only go over the harmony of the gospels in less than 12 years, making thereon above 600 sermons, but wrote also several books, and laid the foundation of others. All which in due time he would have published, had he not been unadvisedly engaged for the debts of one very nearly related to him. Which debts he being unable for the present to pay, (having before spent his small patrimony for the printing of his books) remained in the prison call'd Bocardo in Oxon, and in the King's-Bench and elsewhere, till such time as sir Will. Boswell (a great encourager of deserving men) Dr. Rob. Pink warden of New coll. and, if I am not mistaken, Dr. Usher before-mention'd, had laid down the debt and released him. Dr. Laud also archb. of Canterbury did give his assistance (upon the desire of sir Hen. Marten) for the delivery of him from prison, but Selden who was desir'd and importun'd to contribute towards it, refused, for no other reason, as 'tis thought, than that his *Marmora Arundeliana*, could not stand uncontradicted by him, and that instead of a most judicious, he gave him only the name of an industrious, author for his labour. (3) That about that time he put up a petition to king Ch. I. wherein among [90] several things that he desired was, that his majesty would give him leave to travel into foreign parts, viz. into Turkey, Æthiopia, or the Abasen emperor's country, to search and find copies, especially of civil and ecclesiastical histories to be published in print,

or whatsoever copies may tend to the propagation or increase of good learning: And farther also, whereas he had leiger-ambassadors and agents with his confederates, emperors, kings and princes of other countries, they might in his majesty's name, in behalf of Mr. Lydyat and his assigns, move their highnesses to grant the like privilege to him and his assigns, &c. What the effect of this petition was, I find not: however from thence his noble intentions and public spirit may be discover'd. (4) That tho' he was a person of small stature, yet of great parts and of a public soul, and tho' a poor and contemptible priest to look upon, (for so he was held by the vulgar) yet he not only puzled Christop. Clavius and the whole college of mathematicians, but also that Goliah of literature Joseph Scaliger; who, when he was worsted by our author's writings, (tho' he would never acknowledge it, howbeit great men, particularly the famous Usher, held it for granted) he betook himself unmanly to his tongue, by calling him in a scornful manner a beggarly, beardless, and gelt priest. (5) That as he was much esteemed by learned men at home, among whom were Usher before-mentioned, sir Adam Newton secretary, and sir Tho. Chaloner chamberlain, to prince Henry, Dr. Jo. Bainbridge, Mr. Hen. Briggs, Dr. Pet. Turner, &c. who were his great acquaintance: so was he by the virtuosi beyond the seas, who were pleased, and that worthily, to rank him with the lord Bacon of Verulam and Mr. Joseph Mede. But when they heard that our author and the said Mede were very poorly prefer'd, they answer'd that the Englishmen deserved not to have such brave scholars among, since they made no more of, them. (6) That in the civil war which began an. 1642, he suffer'd much at his rectory of Okerton before-mention'd, by the parliament party; for in a letter written by him to sir William Compton kt. governor of Banbury castle, dat. 10 Dec. 1644, I find that he had been four times pillaged by the parliament forces of Compton-house (commonly called Compton in the hole) in Warwickshire, to the value of at least 70*l.* and was forced for a quarter of a year together to borrow a shirt to shift himself; that also he had been twice carried away from his house, once to Warwick, and another time to Banbury. To the first of which places being hurried away on a poor jade, was infamously used by the soldiers there, and so sorely hurt, that he was at the writing of the said letter not throughly whole, and he doubted scarce ever should be, &c. The cause of all which ill usage, was for that he had denied them money, and had defended his books and papers, and afterwards while a prisoner in Warwick castle had spoken much for the king and bishops. His works are these;

Tractatus de variis Annorum Formis. Lond. 1605. oct. [Bodl. 8vo. L. 34. Art.]

Prælectio astronomica de Naturâ Cœli & Conditionibus Elementorum.

Disquisitio physiologica de Origine Fontium. The two last were printed, and go always, with the first.

Defensio Tractatus de variis Annorum Formis contra Josephi Scaligeri Obtrectationem. Lond. 1607. oct. [Bodl. 8vo. L. 6. Art. Seld.]

Examen Canonum Chronologiæ Isagogicorum. Printed with the *Defensio.*

Emendatio Temporum ab Initio Mundi huc usque, Compendio facta, contra Scaligerum & alios. Lond. 1609. oct. [Bodl. 8vo. L. 7. Art. Seld.]

Explicatio & Additamentum Argumentorum in Libello Emendationis Temporum Compendio factæ, de Nativitate Christi & Ministerio in Terris. Printed 1613. oct. [Bodl. 8vo. L. 35. Th.]

Solis & Lunæ Periodus, seu Annus magnus. Lond. 1620. oct. &c. [Bodl. 8vo. L. 50. Art.]

De Annis solaris Mensurâ Epistola Astronomica, ad Hen. Savilium. Lond. 1620. 21. oct.

Numerus aureus melioribus Lapillis insignatus, factusq; gemmeus; è Thesauro Anni magni, sive Solis & Lunæ Periodi octodecexcentenariæ, &c. Lond. 1621. in one large sh. on one side.

Canones Chronologici, necnon Series summorum Magistratuum & Triumphorum Romanorum. Oxon. 1675. oct. [Bodl. 8vo. P. 158. Art.] Published from a MS. in the library of Dr. Jo. Lamphire. [91]

Letters to Dr. Jam. Usher Primate of Ireland.—Printed at the end of the said Usher's life, 1686, published by Dr. Rich. Parr. These, I think, are all the things that he hath extant. As for those many MSS which he left behind him at the time of his death, are mostly these,

Annotations upon that Part of Mr. Edw. Breerwood's Treatise of the Sabbath, wherein he denies the Christian Sabbath on the Lord's Day or the first Day of the Week to be established Jure Divino, by God's Commandment.—The beginning of this MSS is, 'There was brought to me being prisoner in the king's bench, on Friday evening, 3 Dec. 1630.' &c.

Annotations upon some controverted Points of the Chronical Canons.—The beg. is, 'Notwithstanding there be divers,' &c.

A few Annotations upon some Places or Passages of the second and third Chapters of the Book entit. Altare Christianum.——The beg. is, 'There have been Christians ever since,' &c.

Treatise touching the setting up of Altars in Christian Churches and bowing in Reverence to them or Common Tables, and bowing the Knee, or uncovering the Head at the Name, or naming of Jesus, occasionally made 1633.——Written upon the desire of some London ministers, to declare his judgment therein: dedicated to archb. Laud in gratitude for his releasing him from prison. In a postscript at the end of his discourse concerning bowing at the name of Jesus, he endeavours to answer the four arguments of bishop Andrews, which are in his sermon on 2 Phil. 7. 11.

Answer to Mr. Joseph Mede's Treatise of the Name of Altar or Θυσιαστήριον, antiently given to the holy Table.—Written in Feb. 1637.

Answer to the Defence of the Coal from the Altar.

Evangelium contractum ex quatuor Evangeliis, &c.—Written in Hebrew.

Annales Ecclesiæ Christi inchoati secundum Methodum Baronii. This is written in Lat. but imperfect.

Chronicon Regum Judæorum Methodo magis perspicuâ. Written in Hebr.

Mesolabium Geometricum.

Chronicon Mundi emendatum.

Divina Sphæra humanorum Eventuum. The beginning is, 'Etiam absque eo foret,' &c. dedic. to the king, 1632.

Problema Astronomicum de Solis Eccentricitate. The beginning is, 'Ternis Diatribis,' &c.

Diatribæ; & Animadversiones Astronomicæ, ternæ.

Circuli Dimensio Lydyatéa, Archimidéa.

Marmoreum Chronicon Arundelianum, cum Annotationibus, &c. This was afterwards printed in a book entit. *Marmora Oxoniensia,* published by Humph. Prideaux. All which MSS, with others treating of divinity, mathematics and astronomy, amounting to the number of 38 at least, were bound up in 22 volumes, and reserved as rarities in the hands of Dr. Joh. Lamphire, lately principal of Hart hall. At length, after our author had lived at Okerton several years very poor and obscurely, surrended up his soul to him that gave it, on the third day of April in sixteen hundred forty and six, and was buried the next day (being the same day on which he had above 70 years before been baptized) by the bodies of his father and mother in the chancel of the church at Okerton, which he before had rebuilt. Over his grave near to the south window, and not far from the east end of the said chancel, the warden and society of New coll. did cause a stone to be laid at their charge, an. 1669. The inscription on which you may read in *Hist. & Antiq. Univ. Oxon.* lib. 2. p. 149. a, as also the inscription on his honorary monument in New coll. cloyster, pag. 155.[7]

1646.

"ROBERT D'EVREUX, the only son and "heir of Rob. earl of Essex, (who was beheaded for "high treason in 1600) was born in Essex house "without Temple-bar in the parish of S. Clement "Danes within the liberty of Westminster, an. "1592, educated in grammar learning in Eaton "school near Windsor, became a gent. com. of Mer-"ton coll. about the latter end of January 1602, "and had an apartment allow'd for his reception "and continuance in the lodgings belonging to the "warden, Mr. Hen. Savile; who, for the great re-"spect he had to his father, undertook to see that "he should be learnedly and religiously educated. "In the first of K. James I. Dom. 1603, he was "restored to the honours, which his father before "had lost, viz. to the earldom of Essex, and Ewe "vicountry of Hereford, and barony of Ferrers of "Chartley, Bouchier and Lovayne, and at that "time prince Henry was pleased to be very con-"versant and familiar with him, being near unto "him in age, but more in affection, which conti-"nued for some time, till upon a trivial matter they "fell out. At that time Essex's recreations were "riding the great horse, running at the ring and "exercise of arms. His other hours were taken up "in study and perusal of books that yielded most "profit, not most delight, by the advice of the said "Mr. Savile, then a knight and a tutor to him in "his studies. In the latter end of Aug. 1605, "when then K. Jam. I. was entertained by the "muses in Oxon. our young nobleman Essex was, "among other nobles, actually created master of "arts, and on the 5th of Jan. following he took to "wife the lady Frances one of the daughters of "Thom. earl of Suffolk, but he being then scarce "14 years of age and she 13, they were by the ad-"vice of friends separated. Whereupon she was "taken under her mother's wing in the royal court, "which made her afterwards cast her eyes upon "other people, and he conducted by his guide or "tutor[8] into France and Germany, till time should "mature and ripen a happy co-union. After his "return they lived together, but with no comfort, "she having settled her affections upon a rising fa-"vourite in the court called sir Rob. Carr, after-"wards visc. Rochester and earl of Somerset; so "that upon pretence that the earl of Essex could "not perform the part of a husband upon her, "(which was true, for he confessed *that he "never could, and believed he never should car-"nally know her*) certain commissioners appointed "to take cognizance of the matter did pronounce a "divorce between them, an. 1613; whereupon she "married the said sir Rob. Carr, on the 26 of Dec. "the same year, as several histories will tell you, "and the particulars of that affair. Essex per-"ceiving how little he was beholden to Venus, did "then resolve to address himself to the court of "Mars, and to that purpose he[9] went into the Ne-"therlands, which at that time was the school of "honour for the nobility of England in their exer-"cise of arms, where he first trayled a pike and "afterwards had the command of a regiment. "Thence, after some years spent, he returned into "England, and thence in July 1621 into the Pala-"tinate to assist the king and queen of Bohemia in "the recovery of their right; where, as before in "the Netherlands, tho' he behaved himself with

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[7] [See *Gentleman's Magazine,* 1798, p. 1027.]

[8] "Arth. Wilson in his *History of Great Britain,* &c. "printed 1653. p. 55. 56.

[9] "Rob. Codrington, in *The Life and Death of Rob. Earl "of Essex,* &c. Lond. 1646. qu. p. 8.

" gallant resolution, and became highly renowned
" for feats of arms, yet he became tainted with some
" Calvinistical principles. Thence returning with-
" out effecting his desire, he, with sir Edw. Cecil
" vise. Wimbleton, took[1] a sudden expedition to
" Cadiz in Spain; but matters there answering not
" his design, he returned to his native country, and
" having given undeniable proofs of his manhood,
" he was ambitious to give some of his virility, so
" that soliciting the affection of Mrs. Eliz. Pawlet
" daughter of sir Will. Pawlet of Edington in
" Wilts knight, one of the natural sons of William
" the third marquess of Winchester, they were
" married[2] at Netley, the earl of Hertford's house,
" on the eleventh of March 1630, by whom he had
" a son called Robert, who dying young, was[3] bu-
" ried at Drayton in Warwickshire. With this
" lady he did for a time cohabit, and it was but for
" a while, becoming soon unhappy in his second, as
[98] " in his first choice, for he could as little digest her
" over-much familiarity with Mr. Udal or Uvedale,
" as his former lady with sir Rob. Carr. And there-
" fore because she objected the same cause of com-
" plaint as his former lady had done, he was easily
" induced to a separation from her as well as from
" the former, yet she married not till after his death,
" and then she took to her second husband Tho.
" Higgons of Shropshire, esq; afterwards a knight.[4]

[1] " Rob. Codrington, in *The Life and Death of Rob. Earl of Essex*, &c. Lond. 1646. qu. p. 8.

[2] " Ham. L'estrange in *The Reign of K. Ch. I.* &c. " printed 1656. fol. second edit. p. 118.

[3] " R. Codrington, ut supra, p. 11."

[4] [Arthur Wilson, in his own life, *(Peck's Desiderata Curiosa*, lib. xii. p. 16.) gives the following account of lord Essex's second wife: "That year, 1630, we winter'd at the earl of Hertford's in Wiltshire, where a fine young gentlewoman, Mrs. Elizabeth Paulet, then was, a visitant onely, of the noble countesse, my lord's sister. And, such faire companie being acceptable at festivall times, shee was invited to stay all Christmas, where her winning behaviour wrought so farr upon my noble master, that, in Lent following he married her. I must confesse shee appeared to the eye, a beautie full of harmles sweetnies. And her conversation was affable and gentle. And I cannot be perswaded that it was forced, but naturall to her then present condition. And the height of her marriage and greatnes, as an accident, altered her very nature: for she was the true image of Pandora's box. When my lord had fixt his affections on her, I found his lordship cold in his familiar and gratious discourses to mee, which I perceiving, could not but expresse a cloudie and discontented countenance: which gave my new-married lady some cause of anger against mee.—But the lady was so irradicated in malice (supposing my cloudy brow was contracted, because she shined in so bright a sphere) never left working and undermining to displace mee. And when, by the examination of all my accounts, and all the artifice shee could use, it would not be done, shee fained a sickness; tooke her chamber, and protested, never to come out of it as long as I staid in the house: which I hearing, desired my noble master's leave to depart.—So in July 1630, we parted. And, within two yeares after, this malicious piece of vanitie, unworthie of soe noble a husband (being found in another's adulterous armes) was separated from him, to her eternal reproach and infamie." So far Wilson, who can scarcely be termed an unprejudiced witness against the countess of Essex, " 'But happy it had[5] been (in all probability) not " less for king Charles I. than this earl, had either " his ladies found fewer, or he more, friends at " court, and that his dishonour had been there re- " sented agreeable to his extraction: for tho' (as " some suppose) he laboured of an implacable and " invincible impotency as to conjugal concernments, " yet to others he had animosity enough, and when " we shall afterwards behold him in the head of a " numerous army, giving the said king battle in a " pitcht field, it may well be conjectur'd, that this " then engagement was in part upon the score of " those indignities, which he charged upon former " account, so moving is the shew of injur'd honour.' " But to return; the said Essex after he had left " his second wife did ever after abandon all uxo- " rious thoughts, and wholly applied himself to the " improvement of those rules, which conduce to " the affairs of the church and state. And if ever " unseverer hours of leisure offer'd themselves in " his retir'd studies, he would employ that time in " the perusal of some serious poem: and having " great judgment, as 'tis said, especially in English " verse, it was his custom to applaud the profession " of that art, as high as their deserts merited, and " to reward them above it, particularly Franc. " Quarles and George Wither, puritanical poets. " He was no way inclined to the sullen opinion of " those men who disclaim the muses, and esteem all " poems to be as unlawful as unprofitable. In the " latter end of Aug. 1636, at what time king Ch. I. " and his royal consort were entertain'd in Oxon, " the said Rob. earl of Essex being then there, he " was actually created master of arts again, and in " 1639 he was made lieutenant-general of the foot, " under Thomas earl of Arundel the general, when " his majesty went to fight the Scottish covenanters. " In 1641 he was by bill in parliament made gene- " ral of all the forces on the south side of Trent, " with power to raise more, if necessity compelled, " during the king's voyage into Scotland, when he " went to confirm all the extorted concessions to " those covenanters, and in July in the very same " year he was upon the removal of Philip earl of " Pembroke made lord chamberlain of his majesty's " household. But see now the mutability of the " man, and the ingratitude of a wretch; for he for-

inasmuch as he dates his separation from his much-loved master to her endeavours and ill-will. Granger, who had seen *A funeral Oration, spoken over the Grave of Elizabeth Countess of Essex, by her Husband, Mr. Thomas Higgons, at her Interment in the Cathedral Church of Winchester, Sept. 16, 1656; Imprinted at London*, 1656, imputes the loss of the countess's reputation to the spleen and malice of her lord's servants, who (as he tells us, from her husband's oration) she had highly offended by introducing order and oeconomy into his family. Considering however all the events of this lady's life, it is surely next to impossible to suppose that it was the malice of servants *alone* which inflicted so deep a wound on the countess's character and happiness.]

[5] " Ham. L'Est. in *The Reign of K. Ch. I.* p. 118."

" getting all former obligations did take upon him " on the 12 of July 1642 the captain generalship " of the headless parliament against the sovereign " the head of the commonwealth; about which time " there were no less than four thousand men that " listed themselves in one day in the Artillery gar- " den near London, who declared their resolutions " to live and die with Essex for the safety of the " peace of the kingdom, but on the 9 of Aug. fol- " lowing he with his retinue were justly proclaimed " traytors: notwithstanding which, he sought with " all diligence to advance his fellow rebel's cause " (for so they called their Mammon) and his own " and their greedy avarice, by the hurt and extream " damage of his country and the subversion of the " public peace. The particulars of which, and how " he was sometimes beaten and sometimes did beat, " and how he lost his army near Lestlhiel in Corn- " wall, where they were impounded by the royal " party, while in the mean time he himself was " forced to take a cock-boat at Foy to be convey'd " to Plymouth to prevent his being taken prisoner " or slain, the common prints and chronicles will " tell you. What was it that disposed this earl to " take up arms against the king, but discontent and " revenge for the injuries done him at court about " the business of Somerset? which stuck so deep in " his stomach that when he took employment in the " Netherlands, he was heard to say it was time to " learn the use of arms if ever he meant to requite " that indignity. And having all the time of king [94] " Charles I. been neglected at court, he looked " upon the honourable office of lord chamberlain, " which was confer'd on him at last, not as an act " of grace, but policy, he having been too far gone " in design to be drawn off with that office; which " nevertheless he accepted, and had no sooner sworn " his allegiance to his majesty's person, but he pre- " sently brake it, to become the head of a most hi- " deous and horrible rebellion. But did he escape " without his temporal punishment? No: he lived, " as I shall tell you anon, to see himself cashired, " and made a scorn by a new faction, and out-brav'd " by his rival; who being but a petty knight, robb'd " him of all his honour, and carried away the glit- " tering title of his excellency. By which means " the power being brought into the hands of persons " of mean quality, they made their design ever after " to baffle and undermine the nobility. A sad ex- " ample of the vanity and instability of all popular " interests and engagements! After the said earl of " Essex had thrust his nails deep into the wounds " of the commonwealth, had committed great spoils, " ravag'd the country, and endeavoured to execute " his malice to the utmost to please the parliament, " and displease his majesty and the royal party, " who as much reproach'd his debility as to the fe- " male sex, as others did his valour and conduct, " he was disgracefully thrust out from his high em- " ployment and sir Tho. Fairfax of Nun-Apleton " in Yorkshire knight, was clapt in over his head " to finish the work of iniquity. Whereupon the " earl seeing himself thus laid aside, and prudently " considering that a new model in the man part of " the militia must necessarily require a mutation " and change of men to manage the service answer- " able to the minds of such that commanded in " chief, it was thought convenient by some of the " great ones that they give up their commissions to " save the labour and dishonour of having them " taken away by force. Whereupon he the said " Essex, together with Edward earl of Manchester, " Basil earl of Denbigh and sir Will. Waller, three " generals of the parliament forces, did on the se- " cond day of Apr. 1645 surrender up all at once " their commissions in the house of lords before " they should be thereunto required. And thus " this earl of Essex having lost the opportunity of " blessing the kingdom with a peace when it lay in " his power, and to which he was courted by the " king and several of his nobility with him, when " he was impounded in Cornwall in Aug. 1644, " and seeing how the pulse of the times beat, and " what counsels were likely to prevail, he withdrew " himself with great discontent to Eltham house in " Kent. However in the beginning of December " following, the members of the headless parliament " did, to please and sweeten him, generally vote him " to be made a duke, but he refused that honour " with scorn, and chose rather to spend the rest of " his time in obscurity than to be a shining light in " the nation. A writer of the presbyterian per- " suasion, that had been of his retinue, doth [6] tell " us that 'Essex had ever an honest heart, and tho' " nature had not given him eloquence, he had a " strong reason that did express him better. His " countenance, to those that knew him not, appear- " ed somewhat stern and solemn, to intimates affable " and gentle, to the females obligingly courteous: " and tho' unfortunate in some, yet highly respect- " ed of most, happily to vindicate the virtue of his " sex. The king (James I.) never affected him, " whether from the bent of his natural inclination " to effeminate faces, or whether from that instinct " or secret prediction that divine fate often imprints " in apprehension, whereby he did foresee in him " (as it were) a hand raised up against his posto- " rity, may be a notation not a determination: But " the king never liked him, nor could he close with " the court,' &c.

" Under the name of this person were published, " while he was captain-general,

" *Several Letters to the Speakers of the Houses* " *of Lords and Commons.*

" *Letters to several Persons.*

" *Relations concerning Skirmishes, Battles, tak-* " *ing of Towns, Houses,* &c.

" *Declarations* and other such like things. He [95]

[6] Arth. Wilson as before, p. 162.

" died in Eltham house before-mention'd (not with-
" out the suspicion of poyson?) on Monday night
1646. " the 13 of Sept. in sixteen hundred forty and six,
" and was buried in St. Paul's chappel (northward
" of the capella regum) in the abbey church of S.
" Peter in Westminster. The magnificent solem-
" nity of his funeral, with a great deal of state in-
" termixed with some new invented ridiculous cere-
" monies, was celebrated on the 22d of Oct. follow-
" ing, at the charge of the parliament, (to which the
" independants did very readily concur) to make
" reparation for those indignities lately done unto
" him: of which they could not otherwise acquit
" themselves. At the same time Mr. Rich. Vines[8]
" one of the assembly of divines preached the fune-
" ral sermon on 2 Sam. 3. 38., and several elegies
" made on him, particularly *An Elegy upon his*
" *unhappy Loss*, by Tho. Twyss, and another en-
" tit.—*Justa honoraria: or, Funeral Rites in Ho-*
" *nour to his deceased Master, Rob. Earl of Essex,*
" &c. written by Daniel Evance M. of A. of Sydney
" coll. in Cambridge, afterwards minister of Cal-
" borne in the isle of Wight, servant-chaplain to
" the said earl, and lecturer of S. Clement Danes
" within the liberty of Westminster. It was print-
" ed at London 1646 in 3 sh. and an half in qu.
" Now altho' the title of Essex terminated in him,
" because he died without issue, yet the title of vis-
" count Hereford, &c. descended to his kinsman
" Walt. D'Evreux of Bromwich castle in Warwick-
" shire, and his lands fell in partition between the
" lady Frances the consort of Will. duke of Somerset
" his sister, and sir Rob. Shirley baronet, his ne-
" phew, by the lady Dorothy his other sister, as his
" heirs general. When the said Robert earl of
" Essex had his commission given to him by the
" parliament to be captain general of the forces to
" fight against their king, these nobility following
" received commissions also, viz. Will. Russel earl
" of Bedford to be lieutenant-general or general of
" the horse. In his old age he was created duke of
" Bedford by king Will. III. and qu. Mary. John
" Mordant earl of Peterborough to be general of
" the ordnance; and these following to be colonels,
" viz. Henry Grey earl of Stanford; Nathaniel
" Fiennes viscount Say and Seal; Joh. Carey lord
" Rochford afterwards earl of Dover; Oliver lord
" St. Johns eldest son of the earl of Bolinbrook;
" Rob. Grevill lord Brook; Henry lord Mandevill
" (son of Henry earl of Manchester); John lord
" Roberts, afterwards earl of Radnor; Basil lord
" Feilding, afterwards earl of Denbigh; Philip lord
" Wharton; William lord Willoughby of Parham;
" Tho. Grey lord Groby, eldest son of Henry earl
" of Stanford.—He was afterwards a recruiter for
" Leicester to sit in the long parliament, one of
" the judges that sate when K. Ch. I. was sentenced
" to be beheaded, but being afterwards troubled
" with the stone, his unskilful chirurgeon in the
" cutting him for the taking it out of his bladder at
" Wilthorp in Northamptonshire near Stanford, an.
" 1657, preposterously proved his best friend, by
" preventing a worse catastrophe that seemed to
" threaten him, had he lived three years longer.
" The next that was made a colonel was Ferdi-
" nando lord Hastings, who on the 16 of Nov. 1640
" had been summoned to sit in parliament among
" the barons, and after his father's death became
" earl of Huntingdon; Will. lord Grey of Wark;
" and Philip Sydney viscount Lisle, eldest son of
" Robert earl of Leicester. This last person (a
" Middlesex man born) who had been bred in Ch.
" Ch. in this university, became afterwards a par-
" liament man for Yarmouth in Hampshire to serve
" in the long parliament, and in 1643 I find him an
" active man in Ireland against the rebels. After-
" wards, because of his knowledge of that kingdom,
" he was according to the unanimous votes in par-
" liament made governor or lord deputy thereof in
" the latter end of 1645, went thither in person in
" the beginning of March 1646, did some service
" for the cause there, returned in May 1647, and
" in the year following was nominated one of the
" judges for the trial of king Charles I. but he did
" not sit when sentence pass'd upon him. About a
" fortnight after his decollation, he was nominated
" one of the council of state, as he was in the year
" following, was a parliament man for Kent to serve
" in the little, alias *Barbones*, parliament, was of the
" privy-council to Oliver, who made him one of his

[8] [He dyed, without being sensible of sickness, in a time when he might have been able to have undone much of the mischief he had formerly wrought; to which he had great inclinations; and had indignation enough for the indignities himself had received from the ungrateful parliament, and wonderful apprehension, and detestation of the ruin he saw like to befall the king, and the kingdom. And it is very probable, considering the present temper of the city at that time, and of the two houses, he might, if he had lived, have given some check to the rage and fury that then prevailed. But God would not suffer a man, who, out of the pride and vanity of his nature, rather than the wickedness of his heart, had been made an instrument of so much mischief, to have any share in so glorious a work; though his constitution, and temper, might very well incline him to the lethargick indisposition of which he dyed, yet it was loudly said by many of his friends, that he was poyson'd. Lord Clarendon, *Hist. of the Rebellion*, iii, 33, ed. folio.

As to the suspicion of Essex's having been poisoned, it can only be regarded as one of the many groundless surmises which were long entertained with regard to the decease of eminent persons, especially if their deaths were sudden. Different accounts have been given of the earl's death; some have ascribed it to apoplexy; but Ludlow, who was probably well informed, says, that it was occasioned by his having overheated himself in the chase of a stag in Windsor forest. Kippis, *Biographia Britannica*, v, 107.]

[9] [Ric. Vines coll. Magd. alumnus, aul. Pembr. praefectus. See his funeral sermon preached by Tho. Jacombe Feb. 7, 1655.

Quidam Ric. Vines admissus in col. Jo. 1586.

Ric. Vines coll. Magd. A. B. 1622; A. M. 1627.

An. 1655, Feb. 4, Mr. Vines preacher in St. Laurence Jewry, having the day before preached and given the sacrament, died this morning. *Mr. Ric. Smith's Obituary.* BAKER.]

[96] "lords, alias one of the lords of the other house, "and 'having[9] learned so much by changing with "every change, and keeping still (like his father in "law William earl of Salisbury and Peter Sterry "the minister) on that side which had proved "trump, nothing need farther be said of his fitness "(being such a man of[1] principles) to be taken out "of the parliament to have a setled negative voice "in the other house, over all the good people of the "land, he being lord of the old stamp already, and "in time likely to become a peer,' &c. Edward "lord Kimbolton afterwards earl of Manchester, "did take a commission also to be a colonel, and "afterwards general of the associated counties, as I "shall tell you elsewhere."

[*Lawes and Ordinances of Warre, established for the better Conduct of the Army by his Excellency the Earle of Essex, Lord Generall of the Forces raised by the Authority of Parliament for the Defence of the King and Kingdom.* Lond. 1642, 4to.

Two Letters to Henry Prince of Wales, in Birch's *Life* of that prince.

Address to his Army in Sept. 1642. In the *Parliamentary History* xi, 437, reprinted in the *Biographia Britannica.*

There are several curious, as well as rare, portraits of Essex, but I shall only mention

1. From Dobson, engraved by Faithorne, large.
2. By Hollar, on horseback, 1643. large.
3. By Stent, large.
4. By Glover, in 4to.]

WALTER RALEIGH second son of sir Carew Raleigh of Downton in Wilts knight, (by Dorothy his wife daugh. of Will. Wroughton of Broadhinton in the same county, relict of sir Joh. Thynne knight) elder brother to the famous sir Walter Raleigh, and both the sons of Walter Raleigh of Furdell or Fardell in Devon esq; was born at Downton before-mention'd, educated in grammar learning in Wykeham's school near Winchester, became a commoner of Magd. coll. in Mich. term 1602 (ult. Eliz.) being then 16 years of age. Afterwards proceeding in arts, he was thought worthy, being a noted disputant, to undergo the office of junior of the act celebrated in 1608. About that time taking holy orders, he became chaplain to that most noble count William earl of Pembroke, in whose family spending some time, had the rectory of Chedsey near Bridgwater in Somersetshire conferred upon him on the death of George Mountgomery, in the latter end of 1620, and afterwards a minor prebendship in the church of Wells, and the rectory of Street with the chappel of Walton in the same county. Much about the time of the lamented death of the said count, he became one of the chaplains in ord. to king Charles I. and by that title he was actually created D. of D. in 1636. On the 13 of January 1641 he was admitted dean of Wells on the death of Dr. George Warburton, and on the breaking out of the rebellion soon after, (which hindred his farther advance in the church) he was persecuted, plunder'd, and forced to abscond for his loyalty to his prince. At length being taken prisoner at Bridgwater by the rebels 21 Jul. 1645, he was sent to Banwell house as a captive, and after several removes to his own at Wells, where being committed to the custody of a shoe-maker (David Barret a constable of that city) by the committee of the county of Somerset, was treated by him far beneath his quality and function. Soon after having occasion to write a letter to his wife, the rude keeper endeavoured to take it from him and read it, supposing it might be a letter of intelligence to be sent to some noted cavalier. But the doctor preventing his sauciness, the keeper thrust his sword into his groyn, shedding his blood as the blood of a dog; of which wound he died about six weeks after to the great grief of the loyal party. His papers after his death, such as could be kept, were for more than 30 years reserved in obscurity. At length they coming into the hands of the worthy and learned Dr. Simon Patrick, then rector of S. Paul in Covent-garden, preb. of Westm. and dean of Peterborough, (now bish. of Ely) he viewed, amended, and methodized them; which being done they were made public under this title:

Reliquiæ Raleighanæ. Being Discourses and Sermons on several Subjects. Lond. 1679. qu. [Bodl. A. 5. 18. Linc.[2]] The number of sermons are 13. What other things he left worthy of publication were kept in Dr. Charles Gibbes's hands, (whose sister Mary our author had married) but whether any of them are yet made public I know not. 'Tis said that he wrote a *Tract of Millenianism*, he having for some time been much addicted to that opinion; but that, as I have been informed, [97] was long since lost. Those that remember him, have often said that he was a person not only of gentesl behaviour, but of great wit and elocution, a good orator and a master of a strong reason, which won him the familiarity and friendship of those great men, who were the envy of the last age, and wonder of this; viz. Lucius lord Falkland, Dr. Hen. Hammond and Mr. Will. Chillingworth. The last of which was wont to[3] say, that Dr. Raleigh was the best disputant that ever he met withal. He departed this mortal life on the tenth day of Octob. (being Saturday) in sixteen hundred forty and six, 1646. and was buried on the thirteenth of the same month before the dean's stall in the choire of the cath. ch. of S. Andrew in Wells. Over his grave is not yet an inscription, only a rough marble stone, which

[9] "*The second Narrative of the late Parliament (so call-* "*ed,*) &c. Lond. 1658. qu. p. 15. 16.

[1] "Ask his late wife's sister called Mary, wife of Will. "lord Sandys."

[2] [With many MS. notes by bishop Barlow.]

[3] Pref. to *Reliq. Raleigh.* by Sim. Patrick D. D.

had probably been laid there many years before the doctor's death. One Standish a clergy vicar of that cathedral was afterwards questioned by the aforesaid committee for burying him in the church; and his death being soon after call'd into question at an assize or sessions, there was a jury of rebels that brought in his murder either Ignoramus, or at least but man-slaughter; for they said that the doctor to shun the keeper's reading of a letter which he wrote to his wife, ran upon the keeper's sword, &c. Much about that time the committee turned the doctor's wife and children out of doors, and his son (as 'tis said) was forced to fly the country, for that he would have farther prosecuted the law against the murderer of his father.

MATTHIAS PRIDEAUX son of Dr. Joh. Prideaux, rector of Exeter coll. was born in S. Michael's parish in Oxon in the month of Aug. 1622, became a sojourner of the said coll. in the beginning of the year 1640, was elected fellow soon after, took the degree of bach. of arts in 1644, and in the year following, he, by the name of Captain Matthias Prideaux, was, by virtue of the chancellor's letters, actually created master of arts. Under the name of this person was published after his death,

An easy and compendious Introduction for Reading of all Sorts of Histories. Oxon. 1648. qu. [Bodl. 4to. P. 77. Th.] There again 1655. qu. [Bodl. A. 2. 16. Linc.] To which is added *A Synopsis of the Councils*, written by the father of the author Matthias, who, as 'tis said, had a considerable hand in the *Easy and Comp. Introd.* This Matthias Prideaux who was esteemed by his contemporaries an ingenious man, died at London of the small pox in sixteen hundred forty and six, or thereabouts, to which place he receded after the surrender of the garrison of Oxon to the forces under the command of the parliament. He had written one or more trite things, but were never published.

1646.

"HENRY SOMERSET son and heir of Edward earl of Worcester, lineally descended from "Charles Somerset earl of Worcester, natural son "of Henry Beaufort duke of Somerset, great grand-"son of John of Gaunt duke of Lancaster, fourth "son of K. Edw. III. became a nobleman, with his "elder brother William, of Magd. coll. in the begin-"ning of 1591, and were soon after thus matricu-"lated or made members of the university. 'Gu-"lielmus, dominus Herbert, comitis filius, natus in "comitatu Hereford, an. ætatis 15.' After whom "immediately follows Henry thus: 'Henricus So-"merset comitis fil. natus in com. Hereford, an. æt. "14.' Afterwards, in 1593, Thomas his younger "brother was matriculated and in 1605 Charles and "Edward Somerset, two younger than Thomas, "were matriculated also, all as members of Magd. "coll. After Henry Somerset, whom we are farther "to mention, had spent two or more years in the "said coll. he was called home, and thence sent to "travel into France, Italy, &c. where, I presume, "he changed his religion for that of Rome, and was "not born or bred a R. Catholic as some report: for "the truth is, if his own words may be believ'd, he "was not, as in one of his apophthegms[5] it doth ap-"pear thus: 'It was told me by some of them "before ever I was a Catholick, that,' &c. See "more in the conclusion of this discourse. After-"terwards, his elder brother before-mention'd dying "unmarried, he became lord Herbert of Ragland, "and when his father died, earl of Worcester, an. "1627; to which honour he became a great orna-"ment and glory, and was therefore beloved and "adored by all generous and virtuous men. After-"wards living mostly at Ragland in Monmouthshire, "did little or not at all frequent the royal court, "but as a plain man, especially in his apparel, lived "very hospitably there, and at other of his seats, "kept a well-regulated family altogether free from "swearing and drunkenness, was exceeding chari-"table both in word and action, a good landlord, a "loving neighbour, a great compromiser, a wise "man, and above all a person of great and sincere "religion. He was so devout and used prayer so "much that you should never see his closet door "open, but you might perceive he had been weep-"ing, which he would endeavour to conceal by "wiping his eyes, but he could never wipe away "either the swelling or the redness of them. This "person, who was of a most noble and generous "disposition, ample fortune, and of perfect loyalty, "did manifest his dutiful affections to king Charles "I. (of blessed memory) by very large supplies "when the predominant party in the Long parlia-"ment had reduced him to extream necessities. In "consideration whereof, and of his personal merits, "he was by letters patents bearing date at Oxon 2 "Nov. 1642, advanced to the title of marquiss of "Worcester. Afterwards he retired to his seat at "Ragland, lived there, used little hostility, untill "such time he was provoked within the pales of his "own park: and then fortifying that place, kept it "for his and the king's use, but never gathered any "contribution from the country adjacent, but paid "the soldiers of his garrison out of his privy purse. "While he was in this condition he had occasion to "fly from a danger with a gentler and softer foot "than it made after him: Whose condition so dan-"gerous, was the more desperate, because he was "unsensible of the approach of any enemy, and his "security the sooner wrought, because intelligence "had not given the enemy any information how "near they were unto him. It was then the hap

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[5] *Merc. Rusticus, or England's Ruin*, &c. Printed 1647, at the end.

[5] "*Worcester's Apophthegms*, printed in 1650. p. 112. "*Apophtheg.* 69."

" and fortune of one Dr. Tho. Bayly a great loyal-
" ist, to meet with this nobleman in this condition
" on the Welsh mountains; at which time he did
" first inform himself and then his lordship of the
" one, and afterwards his lordship of the other par-
" ticular, as also of the rub that he had cast in the
" way, that had turn'd aside the bowl that was run-
" ning so fairly towards the mark. After the
" doctor had told this noble marquiss all the parti-
" culars that he had done, and what he farther
" meant to do, in order to his preservation, the mar-
" quiss with a composed countenance, (wherein you
" might have read not the least perturbation of
" mind) gave him this language, 'sir, it is fit you
" should have your reward; I am yours, and (em-
" bracing the doctor) now I put you in full posses-
" sion of your own, I pray dispose of me as you
" please.' This was the first time that the doctor
" had the happiness to be acquainted with this
" heroic marquiss; from which time forward, until
" the time that he laid him in his grave at Windsor,
" he never parted from him, but adhered to him in
" Ragland all the while it was kept by the marquiss
" as a garrison for the king. After the fatal battel
" at Naseby his majesty took his rambles into Wales,
" and in July 1645 he lodged in Ragland castle 12
" nights, and in Sept. following 7 nights. In which
" times the king, as 'tis said, had several discourses
" with the marquiss about matters of religion;
" which being observed and taken by the said Dr.
" Bayly, were by him, after the marquiss's death,
" published under this title,

" *Certamen religiosum; or, a Conference be-*
" *tween K. Ch. I. and Henry late Marquess of*
" *Worcester, concerning Religion, in Ragland*
" *Castle, An.* 1645. Lond. 1649. oct. [Bodl. 8vo.
" Crynes 229.) This being taken to be a fictitious
[99] " thing and why, (as I have elsewhere[6] told you)
" an advertisement was put out against it as such,
" by Dr. Pet. Heylin in his epistle to the reader be-
" fore his collection of the *Works of K. Charles I.*
" (wherein the said *Conference* is put) entit. *Biblio-*
" *theca Regia*, &c. but omitted in other impressions
" of it, as also in the works of the said king printed
" in fol. whereupon Dr. Bayly, who about that time
" was committed prisoner to Newgate, wrote a book
" entit. *Herba Parietis*, &c. Lond. 1650. fol. In
" the epistle before which, he falls foul upon Heylin
" for his advertisement before-mentioned. After-
" wards came out an *Answer to the said Certam.*
" *Religiosum*, by Ham. L'estrange, and another by
" Christop. Cartwright of York, entit. *Certam.*
" *Relig. or, A Conference between the late King*
" *of England and the late Marquiss of Worces-*
" *ter concerning Religion; together with a Vin-*
" *dication of the Protestant Cause*, &c. Lond.
" 1651. in a pretty thick qu. In the epistle to the
" reader before which, Mr. Cartwright saith thus—

" 'I know that there are[7] some who account this
" *Conference* no better than suppositious; which
" reflecting upon the publisher Dr. Bayly, he hath
" lately in a preface to a book entit. as I remember
" *Herba Parietis*, which he hath set forth of his
" own, vindicated himself, and asserted the *Con-*
" *ference*, &c. I have no cause to question the truth
" of the relation,' &c. Soon after the publication of
" Dr. Heylin's *Advertisement*, the said Dr. Bayly,
" who was a great admirer of the wisdom and loyalty
" of the said marq. of Worcester, published

" *Worcester's Apophthegmes, or witty Sayings*
" *of the Rt. Hon. Henry late Marquis, and Earl*
" *of Worcester*, &c. Lond. 1650. oct. In the epist.
" to the reader before which, Dr. Bayly vindicates
" the said marquis, and tells us he had a conference
" with K. Ch. I. in Ragland castle, which he the
" said Bayly had published under the title of *Cer-*
" *tam. Relig.* And tells us that he published the
" said apophthegms to shew to the world the mar-
" quis's wisdom and abilities to hold discourse with
" the said king about matters of religion.——Dr.
" Bayly saith also, that 'as to the objection of the
" marquis's inability to talk so to the king, (in their
" conference) he assures us by the apophthegms in
" the said book, (which he never had the least
" thought to have published but upon this occasion)
" that he used to talk so wisely, that all the
" wisdom that he (Bayly) had, thought then worthy
" of record, and (now) of publication, &c. To a
" great many of which sayings, there are a great
" many witnesses to justify a truth that cannot
" be denied, and must needs verify the former,'
" &c. The chiefest part of the said apophthegms
" (wherein are many pleasant stories, and therefore
" worth the reading) are involv'd in a book entit.
" *Witty Apophthegms delivered at several Times*
" *and upon several Occasions by K. James I. K.*
" *Charles I. the Marquis of Worcester, Francis*
" *Lord Bacon, and Sir Thomas More.* Lond.
" 1658. oct. What other things are published
" under the name of this most noble and generous
" marquis, I cannot tell; and therefore all that I
" shall say more of him is, that he defended his
" castle of Ragland against the predominant party
" of the Long parliament with great resolution and
" gallantry; which being the last garrison of the
" king's that held out in England or Wales, and
" without any hope of relief, was at last delivered
" upon honorable terms (cf. Dr. Bayly's framing as
" 'tis said) on the 19th of Aug. 1646. But the said
" terms or articles (wherein was no provision made
" for the marquis, because by sinister advice he had
" thrown himself on the mercy of the parliament)
" being basely violated, the marquis was hurried up
" to Westminster, his goods seized upon, and he
" committed to the custody of the Black Rod, the

[6] In *Ath. & Fasti Oxon.* Vol. I. p. 687.

[7] See in the advertisement to the reader prefix'd to the late *King Charles's Works*, set forth together in one vol.

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"keeper of which lived then in Covent Garden: "whereupon the most noble marquis demanded[a] of "Dr. Bayly and others in his company, what they "thought of fortune-tellers? It was answered that "some of them spoke shrewdly: whereupon the "marquis said, 'It was told me by some of them, "before ever I was a Catholic, that I should dye in "a convent, but I never believed them before now, [100] "yet I hope you will not bury me in a *Garden*,' "&c. Under the said custody did the marquis "remain in the company of Dr. Bayly and one or "more servants in a chearful condition, and not in "melancholy or discontent, till the month of De-"cember following, at which time surrendring up "his most pious soul to the great God that gave it, 1646. "in sixteen hundred forty and six his body was "convey'd to Windsor, and on Christmas day, or "thereabouts, it was inter'd near the body of his "ancestor Charles Somerset earl of Worcester, in "the south chappel (dedicated to the Virgin Mary) "at the west-end of the church of St. George in "the castle there: in which chappel the said "Charles earl of Worcester had ordained a secular "priest to say mass every day, and to pray for the "souls of him and his first wife, Elizabeth, the "daughter and heir of Will. Herbert earl of Hunt-"ingdon, lord Herbert of Gower, who also lies "there inter'd. So that whereas this most gene-"rous marquis had been the king's richest subject "in England and Wales as well in money as land, "the blessed parliament as 'twas then called, did at "that time and after deprive him and his successor "Edward marquis of Worcester, of all or most that "they had, by reason of their great loyalty; and 'tis "yet a question whether the said marquis Henry "died not in want, and whether he was not buried "in a mean condition. But this was not all, for "they caused his castle to be demolish'd and made "useless."

[The first edition of *Worcester's Apophthegmes* in 1650, which is among bishop Barlow's collection in the Bodleian, (8vo. C. 603. Linc.) has a very curious wood-cut representing king Charles and the marquis of Worcester, with a third person standing behind the king holding a drawn sword. The marquis bears a pair of scales into which the king is placing a coin. Rude as the cut is, I have no doubt but it is a very tolerable likeness of the three persons it proposes to represent.

Wood has given a very unfortunate specimen of his lordship's wit; I shall endeavour to select some rather more appropriate extracts.

'Recovering the top of an high mountain, by the advantage of the ground, we could see the enemy marching another way, at which sight the marquisse dwelt with his eyes a little longer upon that object (than) the lord John Somerset, his sonne, thought convenient: whereupon the marquisse made his reply.—O sonne, I love to see mine own danger, especially when it is marching off.

When the king first entred the castle of Raglan, the marquesse kiss'd the king's hand, and rising up again, he saluted his majesty with this complement, Domine non sum dignus. The king replyed unto the marquesse, My lord, I may very well answer you again, I have not found so great faith in Israel; for no man would trust me with so much money as you have done: To which the marquesse replied, I hope your majesty will prove a defender of the faith.

When the king first entred the gates of Raglan, the marquesse delivered his majesty the keyes, according to the ordinary custome; the king restoring of them to the marq. the marq. said, I beseech your maj. to keep them, if you please, for they are in a good hand, but I am afraid that ere it be long, I shall be forc'd to deliver them into the hands of those who will spoile the complement.

My lord Herbert of Raglan, and eldest son to the marq; came into Raglan castle, attended with 40 or 50 officers and commanders: and his business with his father being about procuring from the old man more money for the king, the lord Herbert, in his request unto his father (unhappily and unawares) chanced to use the word *must*; which his father, the marquess, laying hold on, asked him, *must you?* I pray take it, and threw him the keyes of his treasury out of his pocket, whereat his son was wonderfully out of countenance, and abasht, being otherwise ever a dutiful and respectful son to his father, replyed, sir, the word was out before I was aware, I do not intend to put it in force; I pray will you put up your key again. To which the marquess returned his son these words, Truly, son, I shall think my keys not safe in my pocket, whilst you have so many swords by your sides; nor that I have the command of my house, whilst you have so many officers in it, nor that I am at my own dispose, whilst you have so many commanders. My lord (reply'd the son) I do not intend that they shall stay in the castle, I mean they shall be gone. I pray let them (said the marquess,) and have a care that *must* do not stay behind. Whereat (after that my lord Herbert was gone out of the room) there wer some who (as mannerly as they could) blam'd the marquess for his too much severity to his son, after that he had seen him express so much of sorrow for that overslip; whereupon the marquess reply'd Harke ye, if my son be dejected, I can raise him when I please; but it is a question if he should once take a head, whether I could bring him lower when I list: Ned was not wont to use such courtship to me, and I believe he intended a better word for his *father*, but *must* was for the *king*.'

There are two heads of the marquis of Worcester in 4to. one by Stent, the other on horseback.]

[a] See in *Worcester's Apothegms*, printed in 1650. p. 119, apotheg. 59.

JOHN GREGORY, the miracle of his age for critical and curious learning, was born at Agthundesham commonly called Amersham in Bucks, on the 10 Nov. 1607, applied himself to academical learning in the condition of a servitor in Ch. Ch. an. 1624, being then put under the tuition (with his master sir Will. Drake) of the most ingenious and learned Mr. George Morley, (afterwards bishop of Winchester) where, for several years, spending 16, of every 24, hours, he arrived to great learning, and took the degrees in arts, that of master being completed in 1631. About which time being received into the favour of Dr. Duppa, the vigilant dean of his house, he was by him made chaplain or petty canon of the cathedral, and after that his own domestic, and prebendary of Chichester and Salisbury when he successively sate at those places as bishop. He attained to a learned elegance in English, Latin, and Greek, and to an exact skill in Hebrew, Syriac, Chaldee, Arabic, Ethiopic, &c. He was also well vers'd in philosophy, had a curious faculty in astronomy, geometry and arithmetic, and a familiar acquaintance with the Jewish rabbines, antient fathers, modern critics, commentators, and what not. His works are,

Notes on the View of the Civil and Ecclesiastical Law, written by sir Thomas Ridley, Knt. Oxon. 1634. qu. second edit. Ox. 1662. oct. there again 1675, 76. qu. In which notes (being scarce 26 years old when he wrote them) he made an early discovery of his civil, historical, ecclesiastical, ritual, and oriental learning, through which he miraculously travel'd without any guide, except Joh. Dod the decalogist, whose society and directions for the Hebrew tongue he enjoy'd one vacation at his benefice in Northamptonshire.

Notes and Observations upon some Passages of Scripture. Oxon. 1646 [Bodl. 4to. A. 1. Th. Seld.] Lond. 1660. 65, 71, 83,[a] qu. translated also into Latin [by Richard Stokes] and remitted into the *Critica sacra.* From which notes may easily be discovered his exact skill in the oriental tongues.

Certain learned tracts, as (1) *A Discourse of the 70 Interpreters; the Place and Manner of their Interpretation.* (2) *Discourse declaring what Time the Nicene Creed began to be sung in the Church.* (3) *Sermon upon the Resurrection; on* 1 *Cor.* 15. *ver.* 20. (4) *Καινὰν διαθηκὴν; or a Disproof of him in the* 3 *Luke ver.* 36. (5) *Discovery of an antient Custom in the Church of Sarum, making an anniversary Bishop among the Choristers on Innocents Day.*[i] (6) *The several Accounts of Time among all Nations from the Creation to the present Age.* (7) *The Assyrian Monarchy; being a Description of its Rise and Fall.* (8) *Description and Use of the Terrestrial Globe.* Which eight tracts were printed under the title of *Gregorii Posthuma* at Lond. 1650, [Bodl. 4to. G. 10. Th. Seld.] 64, 71, 83. qu. with a short account of the author's life set before them, written by his dearest friend John Gurgany (son of Hugh Gurgany of London priest) sometimes a servitor of Ch. Ch. afterwards chaplain of Merton coll. who dedicated them to Edw. Bysshe Clar. king of arms, a patron not only to the author, but Gurgany, in the time of their afflictions. [101]

Observationes in Loca quædam excerpta ex Joh. Malalæ Chronographia. MS. which after his death came into the public library at Oxon, where it now remains. Edm. Chilmead having afterwards prepared the whole work of Malala for the press, intended, as it seems, to prefix the said *Observations,* as a preface, he having therein spoken something of the said author; but that author being published at Oxon in 1691, Gregory's *Observations* were laid aside, as containing things little material, and instead of them there is added a preface or prolegomena to Malala by Humph. Hody bach. of div. fellow of Wadh. coll. See the said preface § xiii. He the said Gregory did also translate from Gr. into Lat. (1) *Palladius de Gentibus Indiæ, & Brachmanibus.* (2) *S. Ambrosius de Moribus Brachmannorum.* (3) *Anonymus de Brachmanibus.* Which translations coming after his death into the hands of Edm. Chilmead chapl. of Ch. Ch. came, after his, into those of E. Bysshe esq: before-mentioned, who published them under his own name, in 1665, as I shall tell you elsewhere. At length after an industrious and short life, he gave way to fate on the thirteenth day of March in sixteen hundred forty and six, and was buried on the left side of the grave of W. Cartwright in the isle joining on the south-side of the choir of the cath. of Ch. Church in Oxon. Some years before his death being reduced to poverty, because he was deprived of the benefit of his two prebendships, he retired to an obscure ale-house standing on the green at Kidlington near Oxon, kept by one Sutton, father to that son whom our learned author had bred up from a boy to attend him. There I say spending some time in great retiredness, died obscurely, and by the contribution of one or more friends, his body was conveyd to Oxon. 1644.

Optica promota: seu abditæ Radiorum reflexorum et refractorum Mysteria, Geometrice enucleata. Lond. 1663, *published them under the name of Jo. Gregorius.* First edit.

[Dr. Gurgany, in his letter (Aug. 5, 1674) to dean Sancroft, ' presents him with a view of one of the jewells of his deare and learned son Mr. Gre-

[a] [*The Works of the reverend and learned Mr. John Gregory, Master of Arts of Christ Church Oxon, in two Parts: The first containing Notes and Observations upon several Passages in Scripture; The second his Posthuma, being divers learned Tracts upon various Subjects.* Lond. 1671. 4to. Bodl. D. 11 8. Linc.]

[i] [For further observations on this subject see Hawkins's *History of Music,* ii. 4; Warton's *Hist. of English Poetry,* i, 248; ii, 375, 389, 390, 391; iii, 302 &c. 322 &c. Brand's *Popular Antiquities,* i, 228, &c. *Account of the Christmas Prince, in Oxford,* in 1608, Lond. 1816. pref. &c.]

gory.' It was his *Al-Kibla; or of Adoration to the East*, which I have now in manuscript.[a] TANNER.

Gregory was assistant to bishop Lindsell in preparing an edition of Theophylact upon the *Epistles of St. Paul*,[b] as the editor, T. Baylie, observes in his preface—' Describebantur è vetusto codice manuscripto illustrissimi comitis Arundeliani, Angliæ mareschalli, viri ut antiquo stemmate, ita politæ antiquitatis studio decantati. Post apographon cum prototypo fideliter commissum, ad unum et alterum exemplar Oxoniense instituta est castigatio. Qua in re quantum ille fidei industriæque præstitit, testando erunt viri ad elegantiorem doctrinam facti, Thomas Triplet amicus mihi unicus, et Johannes Gregorius; quos in posteriorem exemplaris collatione sibi συνεργοὺς adscivit.']

" EDMUND GREGORY, son of Hen. Gregory vicar of Cherington in Wilts, was born in " that county, entred a student in Trin. coll. 1632, " aged 18 or thereabouts, took one degree in arts, " afterwards holy orders, as it seems, setled in his " own country, and wrote,

" *An historical Anatomy of Christian Melan-* " *choly.* Lond. 1646. oct. [Bodl. 8vo. G. 10. Th. " BS.] with his picture before it.'

Claruit 1649. " *Meditation on Joh.* 9. 4. —— printed at the " end of the former book. What other things he " hath written, I know not."

[*The Author's Poem to Himself, on James* 3, 17.

(From his *Anatomy of Christian Melancholy.*)

If thou, my soul, wouldst true Religion see,
Lo, here in brief thou may'st resolved be.

The Wisdom that descendeth from above
Is pure, as saith S. James, and full of Love,
Mercy and Peace it doth extend to all,
Without deceit, and nothing partial.

The Head. If sin be folly, madnesse, want of wit,
The righteous then are wise and most discreet.

Wisdom. If Christ our Wisedom came down from on hie,
All earthly knowledge is but vanitie.

The Eyes. This Wisedom's pure, and filleth us with light,
To trust in him who passeth humane sight.

Faith. This Wisedom's pure and purifi'th the minde
From those dark works which make the Conscience blinde.

The Hands. It seeketh peace, it hateth to contend;
It's gentle, milde and loving to its friend.

Charity. With it, forgivenesse easily is found;
In it, compassion doth to all abound.

The Feet. And all this good it freely doth impart,
Without a partial, proud, or grudging heart;

Good Meaning. Nor doth Hypocrisie these vertues kill
With by-respects, or a sinister will.

Here is religion's head, its eyes, its hands;
Here are those feet on which it firmly stands.]

" BENJAMIN COX, a minister's son, was " born in Oxfordshire, entred a batler or com. of " Ch. Ch. in 1609, aged 14 years or thereabouts, " went afterwards to Broadgate's-hall, and took the " degrees in arts as a member thereof. Afterwards " he entred into the sacred function, had a spiritual " cure bestow'd on him, but being always a puritan " from the beginning, expressed his principles more " openly when the grand rebellion broke forth, than " before he durst to have done. Afterwards he " took the covenant, was a gainer by his factious " principles, and at length became an anabaptist; " in which persuasion I think he died. He hath " written and published,

" *Thesis about the Refusal of scandalous Christians (as yet unconvicted) at the Lord's Table*— " This I have not yet seen, and therefore I can tell " you no more of the title than I have here set " down, which I had from the *Answer to it made* " *by Martin Blake Bach. of Div. and Vicar of* " *Barum* (Barnstaple) *in Devonsh.* printed at Lond. " 1645. qu.

" *Treatise against Infant-Baptism.*—This also " I have not yet seen; and therefore cannot tell " whether it be the right title.

" *A true and sober Answer to a false Accusation* " *of Mr. Tho. Edwards in his Gangræna, wherein*

[a] [This manuscript, which Dr. Gurgany supposed to be *lost*, when he wrote the short memoir of Gregory, prefixed to his *Posthuma*, is now among bishop Tanner's books in the Bodleian. It was purchased of Dr. Gurgany's widow by archbishop Sancroft, as we learn from a MS. note on the first leaf, written by that prelate.

In this tract, says his biographer, ' with very great judgment and learning, hee vindicated the antiquitie of Eastward *adoration*, (especially in all churches,) as far beyond an altar or crucifix, (the Romish bounds,) as the flood precedes in time these superstitious distinctions of the Christian. Which gallant refutation of that Popish error, I the rather mention, continues Gurgany, because som suspected him a favorer of that waie; but to my certain knowleg, their jealousie was unjust and groundless.']

[b] [*Theophylacti Archiepiscopi Bulgariæ in D. Pauli Epistolas Commentarii: Studio et Cura Reverendissimi Patris Domini Augustini Linderii Episcopi Herefordensis, ex antiquis Manuscriptis Codicibus descripti, et castigati, et nunc primum Græcè editi. Cum Latina Philippi Montani Versione ad Græcorum Exemplarium Fidem restituta. Londini, E Typographeo Regio, 1636.* Bodl. A. 3. 8. Th. Seld.]

[c] [Engraved by Marshall, and inscrib'd ' æt. 31, 1646.']

" *is shewed the Unlawfulness of giving the Name* " *of Church to an House made of Lime and Stone,* " *and the Name of Churches to Parochial Con-* " *gregations.* Lond. 1646. qu.

[102] Clar. 1644. " *An Appendix to the Confession of Faith; or,* " *a more full Declaration of the Faith and Judg-* " *ment of Believers.* Lond. 1646. qu.

" *Several Sermons.*

" There was another Benj. Cox, who was a contriver of several drolls and farces, and an actor in " them in the times of the rebellion and usurpation " under prince Oliver; when comedies and tra-" gedies, together with the stage, were silenc'd. A " collection of which was made and published by " Francis Kirkman a bookseller, an. 1673. in oct. " Which farces and drolls were acted in public and " private, as at Bartholomew-fair in London, at " fairs in the country, in corporation halls and " taverns, on several mountebanks stages, at Cha-" ring-Cross, in Lincolns-Inn-fields, and other " places. But the said Ben. Cox, who was a witty " man, and a great mimic, was no academian, and " whether related to the former I cannot yet tell."

[I suppose the first Benjamin Cox to be the same person whom the separatists of the rebel army sent for from Bedford, to oppose Mr. Ric. Baxter, who calls him in 1643 'an old Anabaptist minister, and no contemptible scholar, the son of a bishop'—But the last circumstance I conceive to be a mistake; for I know of no bishop, English or Irish, of the name of Cox, except the bishop of Ely in queen Elizabeth's time, whose onely son, that I ever heard he had, was a knight.' COLE.]

CHARLES BUTLER was born at one of the Wycombs (Great Wycomb I suppose) in Bucks, entred a student into Magd. Hall in the year 1579, took a degree in arts, and being made one of the bible clerks of Magd. coll. was translated thereunto. Soon after proceeding in that faculty, he became master of the free-school at Basingstoke in Hampshire, where continuing 7 years, with the enjoyment of a cure of a little church called Skewres, was promoted to the vicaridge of Lawrence-Wotton three miles distant thence, (a poor preferment, God wot, for such a worthy scholar,) where, being setled, he wrote and published these books following, which shew him to have been an ingenious man, and well skill'd in various sorts of learning.

The feminine Monarchy: or, a Treatise of Bees, Ox. 1609. oct. [Bodl. 8vo. B. 27. Med.] Lond. 1623. Ox. 1634. qu. [Bodl. 4to. B. 51. Art. Seld.] translated into Latin by Rich. Richardson, sometimes of Emanuel coll. in Cambridge, now, or lately, an inhabitant in the most pleasant village of Brixworth in Northamptonshire.—Lond. 1673. oct. [Bodl. 8vo. B. 59. Med.] In this version he hath left out some of the ornamental and emblematical part of the English copy, and hath, with the author's, scatter'd and intermix'd his own, observations on bees, and what of note he had either heard from men skilful this way, or had read in other books. But this last translation being slow in the sale, there hath been a new title put to it, and said therein to be printed at Oxon. 1682. oct.

Rhetoricæ Libri duo, " *quorum prior de Tropis* " *& Figuris, posterior de Voce & Gestu præcipit,* " &c." Oxon. 1618, the 4th edit. and 29. qu. Lond. 1635. oct. " It was written by the author at " Basingstoke, 1600."

De Propinquitate Matrimonium impediente Regula generalis. Oxon. 1625.[5] qu. [Bodl. 4to. W. 12. Art. Seld.]

Oratoriæ Libri duo. Ox. 1633. qu. [Bodl. 4to. P. 65. Art.] Lond. 1635. oct.

English Grammar. Ox. 1634. qu. [Bodl. 4to. L. 44. Art.]

The principles of Music. Lond. 1636. qu. [Bodl. 4to. B. 50. Art. Seld.] He took his last farewell of this world on the 29th of March in sixteen hundred forty and seven, and in that of his age 88, or thereabouts (after he had been vicar of Wotton St. Laurence before-mention'd 48 years) and was buried in the chancel of the church there. 1647.

EPHRAIM PAGIT or PAGET, son of Euseb. Paget mention'd before under the year 1617, was born of a genteel family in Northamptonshire, matriculated as a member of Ch. Ch. 25th of May 1593, aged 18, but whether he took a degree, it appears not. Afterwards, thro' some petit imployments, he became parson of the church of S. Edmund in Lombard-street[6] within the city of London, where he continued many years. He hath written,

Christianographia: or, a Description of the Multitudes and sundry Sorts of Christians in the World, not subject to the Pope, &c. Lond. 1635, [Bodl. 4to. P. 9. Th. Seld.] 36, 40, [Bodl. F. 1. 19. Th. Seld.] &c. qu.

Treatise of the Religion of the antient Christians in Britany.—printed with some editions of the former book.

Hæresiographia: or, a description of the Heresies of later Times. Lond. 1645, [Bodl. AA. 20. Th. Seld.] and 48, 4th edit.[9] in qu. [Bodl. 4to. W. 4. Th. BS.] He hath also a serm. extant called *The mystical Wolf: on Matth. 7. ver.* 15. Lond. 1645. qu. and other things, as 'tis probable, but such I have not yet seen. Upon the breaking out [103]

[5] [Reprinted at Frankfurt in 1643, 8vo. in the same vol. with Fr. Florens *De Nuptiis Consobrinarum prohibitis aut permissis.* LOVEDAY.]

[6] *Reg. Matric. P.* pag. 29.

[8] [1601, 19 Aug. Ephr. Paget, presbiter, admiss. ad eccl. S. Edmundi in Lombard street, per mort. Nich. Balgay S. T. P. *Reg. Bancroft, Ep. Lond.*]

[9] [Fifth edition, Lond. 1661, 8vo. sixth edit. 1662, Bodl. 8vo. F. 106. Linc.]

[See Silvester's *Life of* Baxter, p. 46.]

of the *grand rebellion** he was so molested and troubled, that merely for quietness sake he was forced to leave his benefice in his old age, being then commonly called *Old Father Ephraim.* So that retiring to Deptford in Kent, spent there the short remainder of his days in great devotion and retiredness. At length surrendring up his pious soul to God in the beginning of the year (in April as it seems) sixteen hundred forty seven, was buried according to his will in Deptford church-yard. One of both his names* translated into English, *Sermons upon Ruth*, Lond. 1586. in oct. written originally by Lord. Lavater, but whether the said Ephraim Paget was educated in Oxon, I cannot justly say, tho' two or more of his sirname and time occur in our registers. "Probably it was the same with our author —— "that translator being then, 1586, a child of eleven "years of age."

1647.

* *Civil War.* first edit.

* *His uncle I think.* first edit.

[There is a sixth edit. of E. P.'s *Heresiography* an. 1661, with a preface by the stationer, wherein he is said to have died at his old mansion house 1650, æt. 84. He is there said to have understood 15 or 16 languages. BAGER.

Among the Harleian manuscripts is one containing a great number of Pagit's epistles, in divers languages, to the several patriarchs of the Greek church, upon matters of religion.[1]]

THOMAS COLEMAN was born in Oxfordshire, particularly, as it seems, within the city of Oxon, where several of his name and time have lived, made his first entry into Magd. hall in the beginning of the year 1615, and in that of his age 17, took the degrees in arts, holy orders, and became so accomplish'd in the Hebrew language, that he was commonly called Rabbi Coleman. Afterwards he was made rector of Blyton in Lincolnshire, but being schismatically enclined, he left that place in the beginning of the civil war, 1642, under pretence of persecution by the cavaliers, and retiring to the great city, became a grand covenanter, an inveigher against the king and his party, against the bishops and orthodox clergy, one of the assembly of divines, rector of S. Peter's church in Cornhill in the place of a loyal doctor ejected, and a preacher before the parliament. While he sate in the assembly, to which he was chiefly called for his knowledge in the Hebrew tongue, he behaved himself modestly and learnedly, maintaining among them the tenets of Erastus. His works are these,

Several sermons, as (1) *The Christian's Cause and Complaint*, &c. *Fast-Sermon before the House of Commons; on Jerem.* 8. 20. Lond. 1643. qu. [Bodl. 4to. D. 61. Th.] (2) *The Hearts Engagement, Sermon at S. Margaret's in Westminster at the public Entring into the Covenant, the* 29 *Sept.* 1643; *on Jer.* 30. 21, *last Clause.* Lond. 1643. qu. There were then present some noblemen and gentlemen, many soldiers and people of all sorts; and looking on the soldiers he told them that 'the covenant was the parliament's sword and buckler: for when the cavaliers shall see you come arm'd with the covenant, they will run, run, run away from the Lord of hosts,' &c. (3) *God's unusual Answer to a solemn Fast, Fast-Sermon before both Houses; on Psal.* 65. 5. Lond. 1644. qu. [Bodl. 4to. D. 61. Th.] preached upon the sad success that the parliament forces had in Cornwall. (4) *Hopes defer'd and dashed, Fast-Sermon before the House of Com. on Job* 11. 20. Lond. 1645. qu. [Bodl. 4to. G. 5. Th.] He was not thanked for this sermon according to custom, but only ordered to print it, because the presbyterian party disliked him, for that he too slightly spoke of ministerial authority, and seemed not to dislike the independent, &c. In his epist. ded. to the house of com. he saith thus, 'There was never sermon preached on these public fasts, that was received with such contrary affections, and censures as this; some approving above commendation, others disliking below detestation,' &c. Soon after George Gillespie a presbyterian minister of Edinburgh, educated in S. Andrew's university, did not only preach against the said sermon in another delivered before the house of Lords, and in a second elsewhere, but also printed them* in vindication of the presbyterians, whereupon our author Coleman published,

A brotherly Examination examined: or, a clear Justification of those Passages in a Sermon against which the Reverend and learned Commissioner Mr. Gillespie first in two several Sermons, and then in print, did preach and write. London 1646. qu. [Bodl. 4to. G. 5. Th.] To which is added,

A short Discovery of some Tenets and Principles which entrench upon both the Honour and Power of the Parliament——What else our author hath written, I find not, only a thing called *A Model*, as the author of *A Friendly Debate*[1] tells us, which was briefly view'd and answer'd in 1645, but neither the *Model* or *Answer* have I yet seen. He died suddenly about the beginning of the year sixteen hundred forty and seven, but where buried I cannot tell, because the register of St. Peter's in Cornhill mentions him not. I find one Tho. Coleman minister of Allhallows Barkin near the Tower of London, who published a sermon entit. *Justifica-*

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[1] [See MS. Harl. 825. *Catal. Harl. MS.* vol. 1. pag. 450.]

* [*Nihil respondes, or a Discovery of the Unsatisfactoriness of Mr. Coleman's Piece publish'd under the Title of a Brotherly Examination re-examined, wherein is self Contradictions, &c. By George Gillespy minister at Edinburgh*, Lond. 1645. 4to. four sheets and half.

Male audis; or, an Answer to Mr. Coleman's Male dicti, with some Animadversions on Mr. Hussey's Plea for Christian Magistracy, by Geo. Gillespie, Minister at Edinb. Lond. 1646. 4to. 8 sheets. TANNER.]

[2] In the third part printed 1672, p. 386. in marg.

tion justified, an. 1653, but of what university he was, I know not yet. As for G. Gillespie beforemention'd, he was a high covenanter, had some good learning, but was very antiprelatical, and bold beyond all measure. He wrote against the ceremonies, several pieces against the Erastians, and died about 1649. In the month of January 1660, the tombstone of this Gillespie (who had also written a seditious book, entit. his *Last Will and Testament*) was, according to an order of the committee of estates in Scotland, fetcht from the burial place, and on a market-day broke by the common-hangman at the cross of Kirkadie, where he had formerly been minister.

[Mr. Selden, who knew Coleman well, in the assembly of divines, says, he was a Cambridge man, and gives a large character of him, Erastus and Grotius.[4] BAKER.]

THOMAS FARNABIE the most noted schoolmaster of his time, son of Tho. Farnabie of London, carpenter, son of ..... Farnabie sometimes mayor of Truro in Cornwall, was born in London about 1575, became a student in Mert. coll. in the beginning of 1590; at which time, being a youth of great hope, he was entertained by Mr. Tho. French a learned fellow of that house, who made him his post-master, and so consequently his servitour, being the fashion then for post-masters to serve those fellows from whom they received their places. But this youth being very wild, tho' of pregnant parts, made no long stay there, for being enticed to forsake his religion and country, he left the coll. very abruptly, went into Spain, and was for sometime educated there, in a certain coll. belonging to the Jesuits. At length being weary of their severe discipline, he found a way to leave them, and then, being minded to take a ramble, went with sir Fr. Drake and sir Joh. Hawkins in their last voyage 1595, being in some esteem with the former. Afterwards, as 'tis said, he was a soldier in the Low Countries, being more addicted to that employment than to be a scholar, and that being reduced to poverty, he made shift to be set on shore in the western part of England; where, after some wandring to and fro under the name of Tho. Bainrafe (the anagram of his sirname) he settled at Martock in Somersetshire, and taught the grammar school there for sometime with good success. For in the year 1646, when Mr. Charles Darby was called to teach that school, he found in that town, and in the neighbourhood, many that had been his scholars, ingenious men, and good grammarians, even in their grey hairs. Among whom it was then reported that when he landed in Cornwall, his distresses made him stoop so low, as to be an abcdarian, and several were taught their hornbooks by him. After he had gotten some feathers at Martock, he took his flight to London, and taught a long time in Goldsmiths-Rents in Cripplegate parish behind Red-cross-street, where were large gardens and handsome houses, and great accommodations for the young noblemen and other generous youths, who at one time made up the number of 300 or more. The school-house was a large brick-building, divided into several partitions or apartments, according to the distinctions of the forms and classes, under the care and circumspection of the respective ushers allotted to attend them. In which time, while he taught there, he was made master of arts of Cambridge, and soon after incorporated at Oxon. At length, upon occasion of some underhand dealing of his landlords and frequent sicknesses in the city, he removed about 1636 to Sevenock in Kent, (in the neighbourhood of which place, (at Otford) he had purchased an estate) taught there the sons of several noblemen and gentlemen (who boarded with him) with great esteem, grew rich, purchased an [105]
estate there also, and near Horsham in Sussex. Upon a foresight of the civil war, he was esteemed ill affected to the cause, for that when the protestation was urged in 1641, he then said it was better to have one king than five hundred. Afterwards, being suspected to have favoured the rising of the country for the king about Tunbridge, in 1643, he was thereupon imprisoned first in Newgate, and thence removed on shipboard, it being then urged in the house of commons, whether he should be sent to America, (further'd by some of his good neighbours in Kent, nay and by some that had been his scholars, as I have heard, who sate in the two houses) but at length it being rejected, he was removed to Ely-house in Holborn, where he remained for about an year before his death. He was the chief grammarian, rhetorician, poet, Latinist, and Grecian of his time, and his school was so much frequented, that more churchmen and statesmen issued thence, than from any school taught by one man in England. The things that he hath written and published are these,

Notæ ad Juvenalis & Persii Satyras. Lond. 1612. oct.[5] &c.

Notæ ad Senecæ Tragœdias. Lond. 1613. oct. &c. For which work he is commended by a certain[6] poet who was his friendly acquaintance.

Notæ ad Martialis Epigrammata. Lond. 1615. oct. [Bodl. 8vo. M. 21. Art. Seld.] Genev. 1623, 33, &c. in tw.

Notæ ad Lucani Pharsaliam. Lond. 1618. oct. [Bodl. 8vo. L. 13. Art. Seld.]

Index Rhetoricus Scholis & Institutioni tenerioris Ætatis accommodatus. Lond. 1625,[7] oct. [Bodl. 8vo. O. 11. Art. Seld.]

[4] [Vide Selden *De Synedr.* lib. 1. cap. 10, 13; pag. 290.]

[5] [Dedicated to Henry prince of Wales. RAWLINSON.]

[6] Joh. Owen in *Append. Epigram.* nu. 10.

[7] [And 1633 8vo. On the back of the title of this book is this—'Summa Privilegij. Regiæ Majestatis Authoritate cautum est, ne quis in regnis suis Magnæ Britanniæ im-

Phrases Oratoriæ elegantiores & poeticæ. Lond. 1628. oct. 8th edit.

Florilegium Epigrammatum Græcorum, eorumque Latino Versu à variis redditorum. Lond. 1629. in oct. [Bodl. 8vo. F. 24. Art. Seld. et cum notis MSS. 8vo. Rawl. 624, et Lond. 1650, 8vo. U. 9. Art. BS.] &c.

Notæ ad Virgilium. Lond. 1634. in oct. [Bodl. 8vo. V. 9. Art. Seld.]

Notæ in Terentium. Lond. in tw.[8]

Notæ in Ovidii Metamorph. Libros 12. Lond. in tw. &c. Lond. 1677. &c.

Systema Grammaticum. Lond. 1641. in oct. [Bodl. 8vo. F. 15. Art. Seld.]

Index Rhetoricus & Oratorius, cum Formulis Oratoriis & Indice poetico. Lond. 1646. oct. [Bodl. 8vo. F. 1. Art. BS.]

Phraseologia Anglo-Lat. Lond. in oct.

Tabulæ Græcæ Linguæ. Lond. in qu.

Syntaxis. Lond. in oct.——

Epistolæ Variæ ad doctiss. Viros.[9] Other things he hath written, as I conceive, but such I have not yet seen. He concluded his last day in sixteen
1647. hundred forty and seven, and was buried in the chancel of the church at Sevenock commonly called Sennock before-mentioned; over whose grave was this epitaph put. 'P. M. viri ornatissimi Thomæ Farnabii Armigeri, causæ olim Regiæ pro publicæ sed literariæ vindicis acerrimi. Obiit 12 Junii 1647.

Vatibus hic sacris qui lux Farnabius olim,
Vate carens saxo nunc sine luce jacet.'

By his first wife named Susan, daughter of John Pierce of Launcells in Cornwall, he had a son named John, who followed his father's martial humour, being a captain in the king's army; to whom he left his estate in Sussex, where he lived in good esteem, and died about the beginning of 1673. By his second wife Anne, daughter of Dr. John Howson bishop of Durham, he had several children, one of which was named Francis, to whom he left his estate at Kippington in the parish of Sennock, where he was lately living* in good esteem, from whose mouth I formerly received several passages of his father's life, which are remitted into the former discourse: At which time he aver'd to me, that the great grandfather of his father, viz. the father of him who was mayor of Truro, was an Italian musician. The memory of this eminent schoolmaster is celebrated by several authors, among whom is John Dunbar[1] a Scot, who stiles himself Megalo-Britannus, Rich.[2] Bruch and others.

* a justice of peace, first edit.

[In the patent, dated April 6, 1632, allowing Farnaby the sole printing of divers of his books for the space of twenty-one years, mention is made of the following as then ready, 'ejus operâ etiam et studio preparatos':[3]

J. Petronii Arbitri Satiricon, post omnes omnium Editiones Recensionesque Notis et Commentariis illustratum.

Aristotelis Ethica Orationibus discussa et declarata.

Farnaby was one of the contributors to the fame of Coryate, by prefixing a Greek and an English panegyrick to his *Crudities*. I transcribe his own translation of the former.

In verdant meadowes, crown'd with spring's fresh pride,
The painefull bee tastes euery fragrant flower;
His thighes full fraught, on nimble wing doth glide
Home, to store up his wealth in hony bower.
From traualles strange so Coryate late come home
With flowing nectar filles this hony combe.
Thomas Farnaby alias Baimrafe.

He wrote also a commendatory inscription, in a wedge of metres, on Camden's *Annal. Elizabethæ*, ed. Hearne, vol. iii, p. 592.]

ÆGORIE WHEAR was born at Jacobstow in Cornwall, retired to the habitation of the muses [106]
called Broadgate's-hall, in the beginning of the year 1592, aged 19, took the degrees in arts, that of master being compleated in 1600, elected probationer-fellow of Exeter coll. in 1602, and six years after leaving that house, travelled into several countries beyond the seas, whereby he obtained as well learning as experience. At his return he was entertain'd by the lord Chandois, and by him respected and exhibited to. After his death our author, with his wife, retired to Gloc. hall, where Dr. Hawley the principal demised to him lodgings, and then became acquainted so well with Mr. Tho. Allen, that by his endeavours, the learned Cambden made him his first reader of the history lecture which he founded in the university. Soon after he was made principal of that hall, the which, with his lecture he kept to his dying day, and was esteemed by some a learned and genteel man, and by others a Calvinist. He hath written

ptimat aut alibi impressa in hæc regna importet aut divendat Juvenalis, et Persij Satyras, Senecæ Tragedias, Martialis Epigrammata, Lucani Pharsaliam, Petronij Satyricon, Virgilij opera notis ad marginalibus a Thoma Farnabio illustrata; nec non Phrases Insigniores, Indicem Rhetoricum, Epigrammata Selecta Græco-Latina, atque Aristotelis Ethica ab eodē edita, aut edenda; idque ad terminum vigiti & unius annorum: sub pœna publicationis Librorū & mulctæ in Regio diplomate ulterius expressæ, siquis secus fecerit absque authoris permissu. Cat. Octobris 1633.' Bowle.]

[8] [Cum Annotationibus Th. Farnabii in 4 priores Comœdias et M. Casauboni in 2 posteriores, Amst. typis J. Blaew 1669. Bodl. 8vo. B. 234. Linc. Salmur. 1671, Bodl. 8vo. E. 59. Art.]

[9] [As in Burthi *Impetus Juveniles*, in Holyday's Juvenal, &c. Loveday.]

[1] In *Epigram.* cent. b. edit. Lond. 1616. in cent. sext. nu. 74.

[2] In lib. suo cui tit. est *Epigrammatum Hecbtontades duæ.* Lond. 1627. in hec. altera, nu. 17.

[3] [Rymer, *Fœdera*, tom. xix. p. 367.]

De Ratione & Methodo legendi Historias Dissertatio. Oxon. [1623.[4] Bodl. 8vo. O. 11. Art. Seld.] 1625. oct. printed there again in 1637. in oct. with this title, *Prælectiones hyemales, de Ratione & Methodo legendi utriusque Historias, civiles & ecclesiasticas*, &c. [Bodl. 8vo. W. 12. Art. Seld.] At length Nich. Horsman M. A. and fellow of C. C. C. making a review of the second edition, and adding thereunto *Mantissa de Historicis Gentium particularium*, &c. it was printed a third time at Oxon. 1662. in oct. [Bodl. 8vo. C. 489. Linc.] and had at the end, this speech of our author printed with it, viz.

Oratio auspicalis habita in Scholis publicis cum primum L. An. Flori Interpretationem aggrederetur Author. The said *Prælectiones* with the *Mantissa* were printed again at Cambridge 1634 in oct. with Gabr. Naudæus his *Bibliographia Politica*, added thereunto, and Justus Lipsius his *Epistle to Nich. Hacquevill de Historia*, set before it. They were rendred into English, (I mean the *Prælectiones* and *Mantissa* only) by Edmund Bohun of Westhall in the county of Suffolk esq; of whom, by the way, I desire the reader to know these things following, viz. that he was born at Ringsfield in the said county, being the only son of Baxter Bohun, (who, with his ancestors, have been lords of the manor of Westhall ever since 25 Henr. 8.) that in the year 1663, he was admitted fellow-commoner of Queen's coll. in Cambridge, and continued there till the latter end of 1666, when then he was driven out of that university by the plague that raged there, to his great hindrance in learning. In 1675 he was made one of the commissioners of the peace for the county of Suffolk, and continued so till the second of king James II. and then he was discharg'd. In the first year of king William and queen Mary he was restored to that office, upon the recommendations of the members of parliament then sitting, without his seeking, and he served their majesties in the said employment. This worthy person hath written (1) *An Address to the Freemen and Freeholders of the Nation, in three Parts; being the History of three Sessions of Parliament: The first of which began the 21st of Oct.* 1678, *and the last of them ended the 10th of Jan.* 1680. Lond. 1682, and 83. qu. (2) *A Defence of the Declaration of King Ch. II. against a Pamphlet stiled, 'A just and modest Vindication of the Proceedings of the two last Parliaments'*——printed with, and added to, the *Address.* (3) *A Defence of Sir Rob. Filmer against the Mistakes and Representations of Algernoon Sidney Esq; in a Paper delivered by him to the Sheriffs upon the Scaffold on Tower-hill, on Friday Dec. 7.* 1683, *before his Execution there.* Lond. 1684, in 4 sheets and an half in fol. (4) *The Justice of Peace his Calling; a moral Essay.* Lond. 1684. oct. [and Lond. 1693, Bodl. 8vo. N. 37. Linc.] (5) *A Preface and Conclusion to Sir Rob. Filmer's Book, entit.*——*'Patriarcha; or the natural Law of Kings,'* &c. Added to the second and perfect edition of that book——Lond. 1685. oct. (6) *A Geographical Dictionary, representing the present and ancient Names of all the Countries, Provinces, remarkable Cities, &c. of the whole World, with a short historical Account of the same and their present State.* Lond. 1688. oct. (7) *The History of the Desertion: or, an Account of all the public Affairs in England, from the beginning of Sept.* 1688, *to the 12th of Febr. following.* Lond. 1689. oct. [Bodl. C. 11. 7. Linc.] (8) *An Answer to a Piece called, 'The Desertion discussed;' in a Letter to a Country Gentleman*, printed at the end of *The History of Desertion.* The said pamphlet, called *The Desertion discussed*, was written by Jer. Collier of Cambridge. (9) *The Doctrine of Passive Obedience or Non-resistance no Way concern'd in the Controversies now depending between the Williamites and Jacobites.* Lond. 1689. qu. In the 24th page of which book is a passage concerning Dr. Ken bishop of Bath and Wells; which, Mr. Bohun is satisfied, is not true; and therefore he desires that, and the whole paragraph in which it is, may be cancel'd. (10) *Life of John Jewell Bishop of Salisbury*, as I shall tell you by and by. "(11) "*Three Charges delivered at the General Quarter* "*Sessions holden at Ipswich, for the County of* "*Suffolk, in the Years* 1691, *and* 92. Lond. 1693. "qu. [Bodl. C. 8. 18. Linc.] In the preface to "which is his *Vindication from the Calumnies and* "*Mistakes cast on him, on the Account of his Geo-*"*graphical Dictionary.* (12) *The great Histo-*"*rical, Geographical and Poetical Dictionary*, &c. "Lond. 1694. fol. wherein are inserted, *the last* "*five Years Historical and Geographical Collec-*"*tions which the said Edm. Bohun, esq: designed* "*for his own Geographical Dictionary, and never* "*extant till in this Work.*" He hath also translated into English several things, among which is (1) *The Origin of Atheism in the Popish and Protestant Churches, shewn by Dorotheus Sicurus*——Lond. 1684. qu. (2) *An Apology of the Church of England, and an Epistle to one Seignior Scipio a Venetian Gent. concerning the Council of Trent.* Lond. 1685. in oct. written by Joh. Jewell, sometimes B. of Salisbury. To which is added a brief of the life of the said Jewell, collected by Mr. Bohun, from the large life of the said person, written by Dr. Laur. Humphrey. (3) *The Method and Order of reading both Civil and Ecclesiastical Histories*, as I have told you before.[5] (4) *The uni-*

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[4] [Vid. *Camdeni Vita* per Smith, pag. lxiv. LOVEDAY.]

[5] [This translation is entitled *The Method and Order of Reading both Civil and Ecclesiastical Histories, in which the most excellent Historians are reduced into the Order in which they are successively to be read; and the Judgments of learned Men concerning such of them, subjoin'd, by Degory Wheare, Camden Reader of History in Oxford. To which*

versal Historical Bibliotheque: or an Account of the most considerable Books printed in all Languages: wherein, a short Account is given of the Design of almost every Book, and the Quality of the Author, if known. For Jan. Feb. and Mar. of the year 1687——Discontinued by the death of George Wells a bookseller, lately living in S. Paul's church-yard in London. (5) *The 25th and 26th Book*[6] *of the general History of the Reformation of the Church from the Errors and Corruptions of the Church of Rome, begun in Germany by Mart. Luther.* Lond. 1689. written in Latin by John Sleidan LL.D. with a continuation in three books from the year 1556, to the year 1562. (6) *The present State of Germany: or, an Account of the Extent, Rise, Form, Wealth, &c. of that Empire,* &c. Lond. 1690. oct. written in Lat. by Sam. Pufendorf under a borrowed name. What other things[7] he hath written and translated I know not; sure I am that our author Whear, hath, besides the before-mentioned things, published these following,

Parentalia Historica. Sive Commemoratio Vitæ & Mortis V. C. Gulielmi Cambleni Clarentii, facta Oxonii in Schola Historicâ, 12 Nov. 1626. Oxon. 1628. oct. [Bodl. 8vo. Z. 11. Th. Sold.]

Dedicatio Imaginis Camdenianæ in Schola Historicâ, 12 Nov.[8] 1626. Oxon. 1628. oct.

Epistolarum Eucharisticarum Fasciculus.

Charisteria. These two last are printed and go with *Dedicatio Imaginis,* &c. He hath also written *Lectures on the three Books of the Punic War,* in Luc. Florus, which are now about to be published. At length departing this mortal life on the
1647. first of August in sixteen hundred forty and seven, was buried on the third day of the same month in Exeter coll. chappel. His study of books and collections in MS. came, after his death, into the hands of his old friend Francis Rouse provost of Eaton coll. near to Windsor, and his lectures in MS. to Bodley's library. He left also behind him a widow and children,[9] who soon after became poor, and whether the females lived honestly, 'tis not for me to dispute it.

HENRY MASON was born in a market-town in Lancashire called Wygan or Wiggin, became a servitor of Brasen-nose coll. in the beginning of 1592, elected one of Humph. Ogle's exhibitioners thereof 2 Nov. 1593, took one degree in arts two years after, entred into holy orders, and became chaplain of Corp. Ch. coll. in 1602. The next year he proceeded in arts, and seven years after was admitted to the reading of the sentences. At length [106]
being made chaplain to Dr. Jo. King, bish. of Lond. was by his endeavours, as I suppose, made rector of S. Andrew's Undershaft in that city; where by his exemplary life, edifying and judicious preaching and writing he did great benefit, and was by all that knew him, accounted a true son of the church of England. His writings are these,

The new Art of Lying, covered by Jesuits under the Veil of Equivocation. Lond. 1624. qu. there again 1634. in tw. [Bodl. 8vo. B. 234. Linc.]

Christian Humiliation: or, a Treatise of Fasting, with a brief Discourse of Lent. Lond. 1625. qu. [Bodl. 4to. A. 64. Th. and 1627. 4to. revised and enlarged.]

Epicure's Fast: or, a short Discourse discovering the Licentiousness of the Rom. Ch. in her religious Fasts. Lond. [1626.] 1628. in qu.

Tribunal of the Conscience: or, a Treatise of Examination. Lond. 1626, 27. qu. "Lond. 1634. "tw. 4th edit."

"*The Cure of Cares; or, a short Discourse declaring the Condition of Worldly Cares, with some Remedies appointed for them.* Lond. 1628. "Lond. 1634. tw. 3d. edit." [Bodl. 8vo. B. 324. Linc.]

Certain Passages in Mr. Sam. Hoard's Book, entit. God's Love to Mankind, &c.——Answer'd by Dr. Twisse under the name of *Additions,* in his *Riches of God's Love to the Vessels of Mercy,* &c. as I have told you before in Dr. Twisse.

"*Contentment in God's Gifts,* &c. Lond. 1634. "tw."

Hearing and doing the ready Way to Blessedness. Lond. 1635. in tw. [Bodl. 8vo. M. 171. Th.]

Rules for right Hearing of God's Word——[10] printed with the former book.

Several sermons, as (1) *The Christian's Fast,* &c. *on Matth.* 4. 2. Lond. 1627. qu. (2) *Contentment in God's Gifts: or some Sermon Notes leading to Equanimity and Contentation; on Joh.* 20. 3, 4, 5, 6. Lond. 1630. in tw. [Bodl. 8vo. T. 50. Th.] (3) *Sermon on Luke* 11. 28. This I have not seen, nor a MS. in-fol. containing matters of divinity, which he left in the hands of his acquaintance Dr. Gilb. Sheldon, afterwards archb. of Cant. From whom it came to Dr. Dolben bishop of Roch. afterwards of York, in whose possession it was when he died. At length when the puritan or presbyterian

is added, An Appendix concerning the Historians of Particular Nations, as well Antient as Modern, by Nicholas Horsemun. The third Edition, with Amendments; with Mr. Dodwell's Invitation to Gentlemen to acquaint themselves with Antient History. Made English and enlarged by Edmund Bohun, Esq. 8vo. 1698. WARLEY.]

[6] [All the 26 books thereof. WATTS.]

[7] [*The Character of Queen Elizabeth: or, a full and clear Account of her Policies and the Methods of her Government both in Church and State. Her Virtues and Defects. Together with the Characters of the Principal Ministers of State and the greatest of the Affairs and Events that happened in the Times. Collected and faithfully represented by Edmund Bohun, Esq.* Lond. 1693. 8vo. This was translated into French and printed at la Haye 1695. 8vo. WARLEY.]

[8] [26 Nov. Sic in *Camdeni Vita,* per Smith, pag. lxx. LOVEDAY.]

[9] [His eldest son William Whear, who was born in Dorsetshire, was matriculated of Gloucester-hall in 1623, aged thirteen; and another son, John, entered at the same hall in 1630, aged 15. *Reg. Matric.* PP. fol. 275, b, and 276.]

began to be dominant in 1641, our author Mason through vexation, occasion'd by that party, was forced soon after to leave his rectory of S. Andrew's before-mention'd, purposely to make room for a godly brother.[1] Afterwards he retired with his goods and books to Wygan his native place, where living in obscurity for some years, (not without vexation by the rebels) surrendred up his most pious and devout soul to him that first gave it, in his house situate and being in a street there called Scoles, in the beginning of August in sixteen hundred forty and seven, and in that of his age 74, or thereabouts, and was buried on the seventh day of the same month in the yard or cemetery, close to the ground-work of the pillar or buttress at the east end of the church at Wygan. He had before given to the poor of that town 18*l.* per an. to bind poor children apprentices, his library of books to the school; and a considerable number of bibles to the poorer sort of people for their children there.

1647.

[1611, 15 Jan. Hen. Mason S. T. B. collat. ad vicariam de Hillingdon cum capella de Uxbridge, per resign. Tho. Awsten A. M.

1612, 18 Dec. Ricardus Bourn A. M. coll. ad vicar. de Hillingdon cum capella de Uxbridge per resign. Henr. Mason.

Eodem die Henricus Mason S. T. B. coll. ad eccl. sancti Matthei, Friday street, per mortem Joh. Presse.

1613, 14 Febr. Henr. Mason S. T. B. coll. ad eccl. S. Andreæ Undershaft cum ecclesia sive capella S. Mariæ at Axe eidem annex. per mortem Joh. Dina S. T. P.

1616, 17 Oct. Henr. Mason S. T. B. coll. ad preb. de Willesdon (in eccl. Paul.) per mort. Tho. Kinge; quam resign. ante 29 Mar. 1637. KENNET.

A Letter to Dr. Thomas Jackson, see his *Works*, i. 600.

A Letter to Mr. Joseph Mede, see also his *Works*, page 769. LOVEDAY.]

JOHN VERNEUIL (*Vernulius*) was born in the city of Bourdeaux in France, educated in the university of Mountalban till he was mast. of arts, flew from his country for religion sake, being a protestant, and went into England, where he had his wants supplied for a time by sir Tho. Leigh. Afterwards he retired to the university of Oxon. in 1608, and on the fourth day of Nov. in same year, being then 25 years of age, he was matriculated in the university as a member of Magd. coll. from which house as from others he received relief. In 1625 he was incorporated master of arts, being then second-keeper of Bodley's library, where he performed good service for that place, and wrote for the use of the students there, these things following,

Catalogus Interpretum S. Scripturæ, juxta Numerorum Ordinem, qui extant in Bibl. Bodl. Oxon. 1635. qu. sec. edition. The first was begun by Dr. Tho. James.

Elenchus Authorum, tum recentium quam antiquorum, qui in 4 Libros Sententiarum & Thomæ Aquinatis summas, item in Evangelia Dominicalia totius Anni, & de Casibus Conscientiæ; nemon in Orationem Dominicam, Symbolum Apostolorum, & Decalogum scripserunt. This is printed with the *Cat. Interpretum*, &c. an. 1635. [109]

Nomenclator of such Tracts and Sermons as have been printed, and translated into English upon any Place, or Book of the Holy Scripture, now to be had in Bodley's Library. Oxon. 1637, 4*d.* in tw. [Bodl. 8vo. F. 108. Linc.] He also translated from French into English, *A Tract of the Soveraign Judge of Controversies in Matters of Religion.* Oxon. 1628. qu. written by Joh. Cameron D. D. of Saumur, divinity professor in the academy of Mountalban, afterwards principal of Glasgow in Scotland. And from English into Latin[2] a book entit. *Of the Deceitfulness of Man's Heart.* Genev. 1634. oct. written by Dan. Dyke of Cambridge. The said John Verneuil died in his house within, and near, the east-gate of the city of Oxon, in the latter end of September in sixteen hundred forty and seven, and was buried on the last day of the same month in the church of St. Peter in the east, within the said city; at which time our public library lost an honest and useful servant, and his children a good father.

1647.

"THOMAS HABINGTON or ABINGTON, son "of John Habington of Hendlip in Worcestershire "esq; son of Rich. Habington of Brokhampton in "Herefordshire, was born at Thorpe near to Chert-"sey in Surrey, on the 23 Aug. 1560, (at which "time and before the manor thereof belonged to his "father) and at about 16 years of age he became a "commoner of Lincoln coll. where spending about "three years in academical studies, was taken thence "by his father and sent to the universities of Paris "and Rheimes in France. After some time spent "there in good letters, he return'd into England, "and expressing and shewing himself an adherent "to Mary qu. of Scots (who plotted with Anth. "Babington against qu. Elizabeth) was committed "prisoner to the Tower of London, where conti-"nuing six years, he profited more in that time in "several sorts of learning, than he had before in all "his life. Afterwards he retired to Hendlip before-

[1] [The person who succeeded Mason in St. Andrew Undershaft was Dr. John Pritchard, who soon suffered for the same royal cause. KENNET.

He did not thereby make room for a godly brother, as my author intimates, for he was succeeded therein by Mr. John Pritchard, who soon after suffered in the same cause, as may be seen in what is written of him among the prebendaries of Mora. (Newcourt, *Repertorium*, i. 289.]

[2] [Not so, but into French: *La Descouverte de la Cautelledo Coer de l'Homme. Ou La Sonde la Conscience.* Genev. 1634. Bodl. 8vo. D. 83. Th. given by the translator to the Bodleian.]

"mention'd, (the manor of which his father had "setled upon him) took to wife Mary the eldest "daughter of Edward lord Morley by Elizabeth "his wife, daugh. and sole heir of sir Will. Stanley "knight, lord Mountegle, and at riper years sur-"vey'd Worcestershire, made a collection of most "of its antiquities from records, registers, evidences "both private and public, monumental inscriptions "and arms. Part of this book I have seen and "perused, and find that every leaf is a sufficient "testimony of his generous and virtuous mind, of "his indefatigable industry and infinite reading. "Tis to be wished that some gentlemen of other "counties would follow his and the generous exam-"ple of Dugdale of Warwickshire, Burton of Lei-"cestershire, Thoroton of Nottinghamshire, &c. "thereby to advance the honour of their respective "counties, and families therein, and not to live like "idle heirs of their ancestors titles: Also that the "credit of the nobility and gentry might once again "advance, and the honors and titles might not be "ashamed of the persons that vainly bear them. "This worthy person Th. Habington left behind "him in manuscript of his own composition, these "things following.

"*The Antiquities and Survey of Worcestershire* "—'Tis written with his own hand in a large fol. "but not perfect or totally survey'd.

"*Of the Cathedral Church and Bishops of* "*Worcester.*—This is also written in a thin folio; "the beginning of which is, 'God's eternal empire "of heaven endureth for ever,' &c. The succession "of the bishops reacheth down to John Alcock in "the copy which I have seen. He also translated "into English, *The Epistle of Gildas à Britain,* "*entit. De Excidio & Conquestu Britanniæ.* Lond. "1638 in oct. [Bodl. Crynes 8vo. 251.] Before "which he hath put a large preface, written to the "inhabitants of Britain. Which translation and "preface were made during his lingring imprison-"ment for matters relating to the Powder Plot. "He had a considerable hand also in *The History* "*of Ed. 4. K. of England*, publish'd under the "name of Will. Habington his son, and in other [110] "matters fit for the press. At length after he had "lived to the age of 87 years, surrendred up his "pious soul to God at Hendlip near Worcester, on "the 8th of October in sixteen hundred forty and "seven, and was buried by his father in a vault "under the chancel of the church there. His father "Joh. Habington being cofferer to queen Eliza-"beth, the life of this Thomas, who was godson to "her, was saved, having been engaged in the trea-"sons of Mary qu. of Scots: but Edward, younger "brother to the said Thomas, who was also engaged "in them, and a person of a turbulent spirit and "nature, was with others executed in S. Giles's in "the Fields near London the 20th Sept. 1586, at "which time he cast out threats and terrors, of the "blood that was ere long to be shed in England. "The said Thomas also (our author) for his enter-"taining and concealing Garnet and Alcome two "popish priests (deeply engaged in the powder-plot) "in his house at Hendlip, was, as 'tis said, con-"demned to die, but by the endeavours of William "lord Mount-Eagle (whose sister Mary he had "married, as I have before told you, I mean the "same Mary who wrote[3] and sent a letter to the "said lord, which was the original discovery of the "said plot) he was reprieved and at length par-"doned. His son William Habington before-men-"tioned, was born at Hendlip, on the[4] fourth (some "say the fifth) day of November 1605, educated in "S. Omers and Paris; in the first of which he was "earnestly invited to take upon him the habit of "the Jesuits, but by excuses got free and left them. "After his return from Paris, being then at man's "estate, he was instructed at home in matters of "history by his father, and became an accomplish'd "gentleman. He hath written and published (1) "*Poems*, Lond. 1635, in oct. sec. edit. under the "title of *Castara*.[5] They are divided into three "parts, under a different title suitable to their sub-"ject. The first, which was written when he was "a suiter to his wife, (the humane goddess that in-"spired him, viz. Lucia daughter of Will. lord "Powis[6]) is usher'd in, by a character writ in prose, "of a mistress. The second, are copies writ to her "after marriage, by the character of a wife: after "which is a character of a friend, before several fu-"neral elegies. The third part consists of divine "poems, some of which are paraphrases on se-"veral texts out of Job and the book of Psalms; "before which is the portraict of a holy man. (2) "*Queen of Arragon*, a trag. com. which play he "communicating to Philip earl of Pembroke l. "chamberlain of the houshold to K. Charles I. "he caused it to be acted at court, and afterwards

[3] So I have been informed by sir Will. Dugdale, Garter king of arms.

[4] So have I been instructed by letters from his son Tho. Habington esq; dated 5 Jan. 1672.

[5] [The first edition of Habington's *Castara* was printed in 1634, and is one of the rarest volumes of poetry of that period. It contains two parts only, consisting of seventy-eight pages exclusive of the title, preface and some lines by G. T. 'to his best friend and kinsman on his Castara,' forming one sheet more in 4to. The second edition was 1635, the third 1640, both in 12mo; the last, edited by C. A. Elton, esq. was printed in 1815, 8vo. and well deserves a place in the library of every lover of early English poetry. I could willingly quote a hundred beauties from this exquisite volume, but as Wood says, time calls and I must hasten away—add in which abundant specimens of his poetry will be found in Ellis, Headley, Censura Literaria, and that elegant publication entitled *The Lyre of Love*, 2 vol. 8vo. Lond. 1806.]

[6] [Notwithstanding Habington's accomplishments, it seems he had some difficulty in reconciling the friends of his wife to his union with her. In some lines addressed to her father after their marriage, he entreats him to bless them, and adds

'Nor grieve, my lord, 'tis perfected—'

from which, perhaps, it may be inferred that the ceremony was clandestine.]

"to be publish'd against the author's will.' (3) "*Observations upon History*. Lond. 1641. oct. (4) "*History of Edward the fourth, King of England*. "Lond. 1640. in a thin fol. [Bodl. AA. 51. Art.] "written and published at the desire of K. Charles I. "being then by many esteemed to have a stile suf- "ficiently florid, and better becoming a poetical, "than historical, subject. This person Will. Ha- "bington, who did run with the times, and was not "unknown to Oliver the usurper, died on the 30th "of November 1654, and was buried in the vault "before-mentioned by the bodies of his father and "grand-father. The MSS which he (and his father) "left behind, are in the hands of his son Thomas, "and might be made useful for the public, if in "others."

[Thomas Habington's papers were purchased by Dr. Thomas for twenty guineas,[8] and so much from them as relates to the cathedral was printed under this title *The Antiquities of the Cathedral of Worcester*. (Bodl. Gough Worcester 4, with MS. notes by Browne Willis,) Lond. 1717, and 1723 8vo. After Dr. Thomas's death they came into the hands of Charles Lyttleton, bishop of Carlisle, who left them to the library of the society of antiquaries; they were inspected by Mr. Nash for his history of that county, but if we may trust the character given of them by Dr. William Hopkins, are of no great value: 'he is sure (he says) by what he has seen that there are many great defects and errors in them: that Mr. Abingdon never had access to the Cottonian library; that he was no Saxonist, and had taken many things upon trust; that his style was ill, and his way of writing so tedious, that it was necessary to write the book anew in a great part to fit it for the press.'[9]]

ROBERT PINK, son of Hen. Pink of Kempshot in the parish of Winslade in Hampshire, was born there, educated in Wykeham's school near Winchester, admitted true and perpetual fellow of New coll. in 1596, took the degrees in arts, entred on the physic line, was admitted bach. in that faculty 1612, afterward studied divinity, was elected warden of his coll. 1617, proceeded in divinity, and was much esteemed by K. James I. for his dexterity in disputing, as by K. Charles I. for his eminent loyalty. He was a zealous defender of the university privileges and liberties, especially when he performed the office of vice-chancellor, and esteemed by all that knew him most eminent for his knowledge in philosophy and divinity. He hath written,

Quæstiones selectiores in Logicâ, Ethicâ, Physicâ, Metaphysica inter Authores celebriores reperta. Oxon. 1680. qu. [Bodl. 4to. Z. 16. Art.] [111]
published by John Lamphire principal of Hart-Hall.

Poemata Latina.

Gesta Vicecancellariatûs sui. 'Tis a MS. containing the acts and gests of his vice-chancellorship of the university, from 26 July 1634, to 22 July 1636. It is written in a little thin fol. containing 80 pages, and hath therein several of his speeches spoken in convocation. Which book I had the liberty to peruse, when I was composing the *Hist. & Antiq. of Univ. of Oxon*, and may be useful to curious men in other respects, if given to a public place, many things being therein, that are not entred into the public registers of the university. He died much lamented by the members of his coll. because he had been a vigilant, faithful and public-spirited governor; by the poor of the city of Oxon, because he had been a constant benefactor to them; by the orphans, to whom he had been a father; and generally by all who knew the great virtues, piety, and learning of the person, on the second day of Novemb. in sixteen hundred forty and seven. Whereupon 1647.
his body was buried in the outer chappel belonging to New coll. between the pulpit and the screen, leaving then behind him certain matters fit for the press. In 1677 Dr. Ralph Bridoake bishop of Chichester, who had in his younger years been patroniz'd by the said Dr. Pink, erected, out of gratitude, a comely monument for him on the west wall of the outer chappel, at some distance from his grave.

[*In Honovr of the right worshipfull Doctour Robert Pinke, Doctour of Divinitie, and Warden of New Colledge in Oxford. Printed in the Yeare* 1648. This is the title page to one sheet in 4to. (which is of the rarest occurrence) containing four poems on the death of Pink.

They were probably written by New college men, and the curious reader will smile at the singularity of the productions, from one extract only, worthy of Butler himself:

He kickt rebellion out of towne,
Pull'd ignorance and atheisme downe;
He purg'd the schooles of solecisme,
Refin'd pedanticke barbarisme.
His silken phrase made logicke run
As smooth as calmed helicon.
But oh! hee's gone, then wellcome bee
Dullnesse and stupidity!

[8] [*The Queene of Arragon a Tragi-comedie. London Printed by Tho. Cotes for William Cooke, and are to be sold at his shop at Furnivals Inne gate in Holburne*. 1640, folio. (Bodl. T. 19. Jur. Seld.) This is a scarce drama, on which account I transcribe a few lines as a specimen.

Distrust, my lord,
Is the best counceler to great designes:
Our confidence betrayes us. But betweene
These two are other seeds of jealousie;
Such as would almost force religion breake
Her tying vowes, authorize perjurie,
And make the scrupulous easuist say, that faith
Is the fooles vertue.—Sign. B. 3.]

[8] [*Original Letter from Thomas Rawlins to George Ballard, dated Oct. 20, 1739*. Bibl. Bodl. MS. Ballard xli. 89.]

[9] [*Introd. to the Hist. of Worcestersh*. p. ii.]

Burne your bookes, or onely con
The Talmud or the Alkaron;
Studdy you may your hearts out, but
This Anabaptist Death hath cut
All humane learning downe at once,
As if he had beene brib'd for th' nonce,
By th' Agitatours to doe what
Yurberry and they could not——

See Bodl. C. 15. 3. Line.

See more of Pink in the FASTI, under the year 1642.]

WILLIAM SLATYER, a Somersetshire man born, was matriculated as a gentleman's son of that county, and a member of St. Mary's hall in Lent term, an. 1600, aged 18 years. Whence translating himself to Brasen-nose coll. was entred there as a plebeian's son of the same county in July 1607. The next year he took a degree in arts, was made fellow of the said coll. proceeded in that faculty 1611, entred into holy orders, was soon after beneficed, and in 1623 took the degrees in divinity, being then in good esteem for his knowledge in English history, and his excellent vein in Lat. and English poetry. His works are these,

"*Θρηνῳδία, sive Pandimium in perpetuam serenissimam vimul ac beatissimam Principis Annæ nuper Angliæ Regimæ Memoriam.*

"*Elegies and Epitaphs by W. S. late Servant and Chaplain to her Majesty.* Lond. 1619. in 4 sheets in qu. The running title on the top of every page is *Threnodia Brittannica.* These elegies and epitaphs consist of Hebrew, Greek, Latin, and English verses; they are printed in several forms, some like pillars, some circular, some chronogrammatically."

Pulor-Albion: or, the History of Great Britain from the first Peopling of this Island to the Reign of King James. Lond. 1621. fol. in Lat. and Engl. verse, the Lat. on one side and the English on the other; with various marginal notes on the English side, relating to English history and antiquity.

Psalms or Songs of Sion, turn'd into the Language, and set to the Tunes of a strange Land——Printed at London, but when I know not, because not set down in the title.

Psalms in four Languages and in four Parts, set to the Tunes of our Church—Printed at Lond. in tw. engraven on copper.

"*Genethlacon, sive Stemma* * *Regis Jacobi*——Lond. 1630. 'Tis in a thin fol. in Lat. and Engl. and the genealogy is derived from Adam. What other things he hath published I know not, nor any thing else of him, only that he giving way to fate at Otterden in Kent, where he was then, or before (as I presume) beneficed, in the month of Oct. or Nov. in sixteen hundred forty and seven, was there buried, leaving behind him a widow named Sarah. The reader may be pleased now to know that one Will. Sclater a Bedfordshire man born, was elected into King's coll. in Cambridge 1593,[1] was afterwards vicar of Pitminster[2] in Somersetshire, and a publisher of several sermons, and theological tracts, as you may see in Oxford or Bodley's *Catalogue of Books*;[3] but this

* *Genealogia Regis Jacobi, &c.* First edit.

1647.

[1] [Vid. my MS. Collections (in the British museum) vol. xiv, p. 223 and vol. xv, p. 110. COLE.]

[2] [He was D.D. and rector of Lemsham. TANNER.]

[3] [*The Question of Tythes revised. Arguments for the Morallitie of Tything, enlarged and cleared. Objections more fully and distinctly answered. Mr. Selden's Historie, so farre as Mistakers have made it argumentative against the Morallitie over-ly viewed. By William Sclater, D.D. and Minister of Pitminster in Somerset. London Printed by John Legatt, 1623,* 4to. Dedic. to Arthur (Lake) bish. of Bath and Wells. Bodl. Rawl. 147. with MS notes, and a treatise on the right of tythes in the same hand, which is that, says Dr. Rawlinson, of 'some puritan, perhaps a quaker.'

A Key to the Key of Scripture; or an Exposition with Notes upon the first Epistle to the Romanes; the three first Chapters begun at Walsall in Staffordshire, concluded at Pitminster in Somerset. London Printed by T. S. for George Norton and are to be sold at his shop neere Temple-barre. 1611. 4to. Ded. to sir Henry Hawley knight, Mr. John Simones esq. Mr. Roger Warre, Mr. Richard Warre, Mr. Thomas Warre squires.

The Ministers Portion; sermon on 1 *Cor.* 9. 13, 14. *At Oxford, Printed by Joseph Barnes.* 1612, 4to. Ded. to Mr Thomas Southcot esquire at Mounes Otery in Devon. Bodl. 4to. F. 34. Th.

The Sick Souls Salve; sermon on Prov. 18. 14. *At Oxford, &c.* 1612. Ded. to Mr. John Horner esquire and to the devout Anna his wife at Melles in Somerset. Bodl. 4to. F. 34. Th.

The Christian's Strength; sermon on Phil. 4. 13. *At Oxford, &c.* 1612. 4to. Ded. to Mr. William Hill esquire at Pitminster, Somerset. Bodl. 4to. F. 34. Th.

* *An Exposition, with Notes upon the First Epistle to the Thessalonians. London Printed by W. Stansby for Henrie Fetherstone, and are to be sold at his shop in Pauls Churchyard at the signe of the Rose.* 1619. 4to. Ded. to the lord Stanhope, baron of Harington. Bodl. 4to. S. 37. Th.

A briefe Exposition, with Notes upon the Second Epistle to the Thessalonians. London Printed by Augustine Mathewes for Richard Thrale, and are to be sold at the Crosse Keyes at Pauls gate, 1629. 4to. Ded. to John Powlet esquire his very honourable good patron and Elizabeth his wife, his much honoured patronesse. Bodl. 4to. L. 35. Th.

Utriusque Epistolæ ad Corinthios Explicatio analytica una cum Scholis: Authore Gul. Sclatero SS. Theol. Doctore, nunc tandem a filio suo Coll. Regalis in Academia Cantab. Socio in Lucem edita. Oxoniæ excudebat Gulielmus Turner, An. Dom. 1633.—4to. Ded. Edvardo Kelletto S. T. D. sancti Petri apud Exoniensis residentiario, nec non M. Georgio Goadio coll. Regalis in academia Cantabrig. socio, suo non ita pridem tutori dilectissimo. Bodl. D. 18. 12. Line.

A brief and plain Commentary with Notes; not more useful than seasonable, upon the whole Prophecie of Malachy. Delivered Sermon-wise, divers Yeares since at Pitminster in Summerset, by William Sclater &c: Now published by his Son William Sclater, Batchelar in Divinity, late Fellow of Kings Colledg in Cambridg, now Minister of Collompton in Devon. London Printed by J. L. for Christopher Meredith at the sign of the Crane in Pauls Church Yard 1650. 4to. Ded. to Mr. Henry Walrond of Bradfield, Devon. Bodl. 4to. C. 20. Th. BS.

An Exposition with Notes on the whole fourth Chapter to the Romanes. Wherein the grand Question of Justification by Faith alone without Works is controverted, stated, cleared,

[112] person whose surname differs from him who was the poet before mention'd, must not be taken to be the same with him, as some to my knowledge have done. He died in 1626, and left behind him a son of both his names, who was born at Pitminster, was fellow of King's coll.[4] also, and afterwards minister of Columpton in Devon. [Preacher in the city of Exeter[5] and] prebendary of Exeter, and doct. of div. He hath several sermons in print,[6] of which one is entit. —*Papisto-Mastix: or Deborah's Prayer against God's Enemies; on Judges* 5. 31. Lond. 1642. qu. [Bodl. 4to. P. 40. Th.] and hath published, *An Exposition with Notes on the fourth chap. of the Rom.* Lond. 1650. qu. written by his father, &c. "This is different from the former Will. Sclater "(not Slatyer) D.D. rector of Clifton in Bedford-"shire, and minister of St. James Clerkenwell in "Middlesex——So it is written 1673.

"He hath publish'd, *The Royal Pay and Pay-"master, or the Indigent Officer's Comfort, a Ser-"mon preached before the Military Company, at St. "Paul's Church in Covent-Garden*, on —— Lond. "1671. qu. He was father to an ingenious person "call'd Flanc. Sclater[7] bach. of divinity, and fellow "of C. C. coll. who died about the middle of May "1685."

[From a marginal note to one of the prefatory poems to his *Pale Albion*, entitled *Authoris Votum*, it seems that Slatyer was born at Tykenham in Somersetshire, near to Bristol.

He was presented in 1625 to the rectory of Otterden in Kent, which he had a dispensation for holding with that of Newchurch.[8] He was also treasurer to the cathedral church of St. Davids.[9]

He died Feb. 14, 1646, aged 59, and was buried at Otterden.[1]

Slatyer's Latin, is superior to his English, poetry, of which the following lines give as favourable a specimen as can be procured on a hasty view of the *Pale-Albion*.

Faine would I visit Phœbus shrine,
And Dodon oracles diuine,
Parnassus hill, and Phocis fields,
That sacred cells and solace yeelds:
Pierian sisters, honored nymphs,
Lou'd and ador'd by learning's imps,
Pallas, faire Sol, and Memnosine,
O gently fauour my designes,
And shew me out of stories old
The warlike acts of Britons bold;
Or guide me to the towre of fame
To find their first birth, ere heauen's frame,
Or earth, or sea was, Chaos was,
And out of that confused masse
Natures commander did produce
Bright stars for heauen, heaun for earth's vse;
The flowry vales, the hills and woods,
Fresh riuerets, and salt swelling floods;
And earth, and aire, and sea, brought forth
Their wondrous creatures, sundrie sorts!
The golden sunne appeares in skie,
And dainty showres in clouds on hie,
Whiles Atlas on his shoulders beares
The burden of the starry spheares.
Then mighty Joue cuts earth and heauen
By zones, degrees, and portions eaven;
Farre North or South are frosts and snowes,
I' th' midst sweat Cancers scorched pawes,
Both sides beene temp'rate zones, the windes
Eurus and Zephyr, to both Indes,
Auster to th' Æthiops hyes apace,
Boreas to Scythia, North, and Thrace.—p. 4.

There is a small head of Slatyer prefixed to his *Translation of the Psalms*, 1650.]

HENRY WILKENSON was born within the vicaridge of Halifax in Yorkshire, 9 Octob. 1566, made his first entry into the university in Lent term 1581, elected probationer fellow of Merton coll. by the favour of his kinsman Mr. H. Savile, the warden, in the year 1586, proceeded in arts, applyed his mind to the sacred faculty, of which he was bachelor, and at length (1601) became pastor of Waddesdon in Bucks. He hath written and published,

A Catechism for the use of the Congregation of Waddesdon in Bucks.——This hath been several

[4] Admitted in King's, 1626. BAKER.]

[5] [TANNER.]

[6] [*The Crowne of Righteousness: or the glorious Reward of Fidelity in the Discharge of our Duty, as it was laid forth in a Sermon preached in S. Botolphs Aldersgate, London, Sept. 25, 1653. At the solemn Funerall of Mr. Abrah. Wheelock, B.D. the first publick Professor and Reader of Arabick, and of the Saxon, in the University of Cambridge. Whereunto is added, An Encomium of him. By William Sclater Doctor in Divinity, now Preacher of the Word of God in Broad Street, Lond.* London 1654, 4to. Bodl. 4to. S. 13. Th. Seld. This is a very rare tract.

The worthy Communicant rewarded, laid forth in a Sermon on John 6. 54, *preached in the Cathedrall of St. Peter in Exeter, on Low Sunday, being the* 21 *of April, Anno* 1639. *By William Sclater Master of Arts, late Fellow of King's Colledge in Cambridge, now Chaplaine of the right reverend Father in God the Lord Bishop's Barony of Saint Stephens, and Preacher also of S. Martin's in the same city.* London, no date, Bodl. 4to. T. 98. Th. The dedication to Dr. Pelerson dean of Exeter, &c. dated May 11, 1639.]

[7] [One Slater of Putney was of St. John's college, Oxford, matriculated 1640. After the visitation in 1648 he served Fyfield in Berks. TANNER.]

[8] Edu. Slatier Middlesex, fil. Edo. Slatier de London. gleb. an. nat. 17.' *Reg. Matric.* P.P. fol. 113.]

[9] [Rymer *Fœdera*, xviii. 647, 665.]

[1] [*Censura Literaria*, iv. 32, edit. 1.]

[1] [Hasted's *History of Kent*, ii. 508.]

times printed in oct. and the fourth impression came out at Lond. 1637.

The Debt-book; or, a Treatise upon Rom. 13. ver. 8. wherein is handled the Civil Debt of Money or Goods. Lond. 1625. oct. [Bodl. 4to. F. 34. Th.] and other things which I have not yet seen. This person being an old puritan, was elected one of the assembly of divines in 1643, and dying on the 19th
1647. of March in sixteen hundred forty and seven, was buried in the church at Waddesdon before-mentioned, having had issue by his wife Sarah, the only daughter of Arthur Wake (of whom I have made mention in Isaac Wake, an. 1632.) three daughters, and six sons, of which number Henry Wilkinson, senior, commonly called *Long Harry*, was one; of whom shall be large mention made hereafter.

"WILLIAM HAKEWILL, elder brother to "Dr. George Hakewill, and to Joh. Hakewill who "was mayor of the city of Exeter in 1632, was born "in the parish of S. Mary Arches within the said "city, became a sojourner of Exeter coll. in 1601, "but leaving that place without a degree, retired to "Lincolns-Inn, studied the common-law, and arrived "to considerable eminence therein. In 1613 he was "actually created master of arts on the day after "the funeral solemnities of his kinsman sir Tho. "Bodley were perform'd (to whom he was executor) "and in 22 of K. James I. he was Lent reader of "his inn, being about that time much resorted to "for his great abilities in his profession. He was "a grave and judicious counsellor, had sate in divers "parliaments, and out of his great and long conver-"sation with antiquity, did extract several remark-"able observations concerning the liberty of the "subject, and manner of holding of parliaments. "This person, who was always a puritan, sided "with the populacy in the beginning of the long "parliament, was an active man in carrying on the "blessed cause, took the covenant, and therefore in "the latter end of Apr. 1647 he was made one of "the masters of the Chancery, and was by order of "both houses appointed to sit with the commis-"sioners of the seal to hear causes. His works are "these,

"*The Liberty of the Subject against the pre-*"*tended Power of Impositions, maintained by an* "*Argument in Parliament 7 Jac.* 1. Lond. 1641. "qu. published by the author to correct false copies "of it, that had been then lately published under "this title, *A learned and necessary Argument to* "*prove that each Subject hath a Propriety in his* "*Goods, and to shew the Extent of the King's* "*Prerogative in Impositions*, &c.[8]

[113] "*Modus tenendi Parliamentum: or, the old* "*Manner of holding Parliaments in England,* "*extracted out of antient Records.* Lond. 1659. "oct. [and again Lond. 1671. Bodl. 8vo. G. 20. "Jur.]

"*The Manner how Statutes are enacted in Par-*"*liament by passing of Bills.* Lond. 1641, and "1659. oct.[9]

"*Catalogue of the Names of the Speakers of* "*the Commons House of Parliament*—This, which "is printed with *Modus tenendi Parliam.* reaches "from the Norm. conquest to Will. Lenthall, esq; Clar.
"speaker, an. 1640. What other things he hath 1647.
"published I know not, nor the time of his death, "nor the place of his burial, unless it was under "Linc. inn chap. or at Wendover in Bucks, where, "or near it, he had purchased an estate: to which "place I formerly sent to have an account of his "said death and burial, but could get no answer."

[1. *Speech in the lower House of Parliament* 1 *May*, 1628, *upon a Bill for securing the Liberty of the Subject.* MS. Harl. 161, fol. 85: and 2305, fol. 197, b.

2. *Argument about the Habeas Corpus.* MS. Harl. 1721, fol. 393. (Probably the same with the former.)

3. *On the Antiquity of the Laws of this Island.*

4. *On the Antiquity of the Christian Religion in this Island.* Both printed in Hearne's *Curious Discourses.*

5. Prynne gives us the title of another tract of Hakewill's—'In the year 1605 Mr. William Hakewill being her majestie's sollicitor general (a person well versed in the records of the exchequer and other antiquities, afterwards a bencher and reader of Lincolnes Inne, my very good friend and acquaintance) compiled and presented to queen Anne *A Treatise upon the Nature of Aurum Reginæ; conteining the Transcript of divers Records produced in Proof of several Points thereof; to be viewed by his most excellent Majesty; collected and disposed under certain Divisions.*' See *Prynne's Aurum Regina*, Lond. 1668, 4to. (Bodl. 4to. P. 10. Jur.) page 123, where Hakewill's preface, and the contents of his various chapters, will be found.

He died in the 80th year of his age, according to the account of him in the list of members of the Society of Antiquaries printed at the end of Hearne's *Curious Discourses*, edit. 1775.]

"ROGER LORTE, the eldest son and heir of "Hen. Lorte of Stockpoole in Pembrokesh. esq; "was born in that county, became a gent. com. of "Wadh. coll. an. 1624, aged 16 years, took one "degree in arts in 1627, but before he had com-"pleated it by determination, he left the university,

[8] [*Mr. William Hackwell's Argument in Parliament against Impositions*, 6 *Jac.* 1. MS. Harl. 1578, fol. 16. b.]

[9] [Printed also at the end of the edit. of *Modus tenendi Parl.* 1671, with a fresh title-page dated 1670. See Bodl. 8vo. G. 20. Jur.]

" and went, as I conceive, to the inns of court, and " afterwards to his patrimony. He hath written

" *Poems*——printed about 1647, in qu. This " book I have not yet seen, and therefore cannot " give you the full title. Nich. Lloyd, M. A. and Clar. 1647. " sometimes one of the senior fellows of Wadham " coll. had several times seen it, and commended " the poems therein to be good. This person seems " to be the same with Rog. Lorte of Stockpoole in " Pembrokesh. esq; who was created a baronet by " K. Ch. II. 15 of July 1662, and living several " years after, left behind him at the time of his " death a son named Joh. Lorte, who succeeded " him in his honour and died in 1677, leaving be- " hind a relict named Susan. One William Lorte " of the same family, living in the reign of K. " James I. was in his time esteemed a good poet " also, as the copies of verses of his composition, " that were printed in several books shew."

MICHAEL HUDSON, a Westmorland man[4] born, became a poor serving child of Queen's coll. in the year 1621, and in that of his age 16, afterwards tabarder, and in the year 1630 fellow of that house, he being then master of arts. About that time he took holy orders, married capt. "Lewis" Pollard's daughter of Newnham Courtney in Oxfordshire, and was beneficed in Lincolnshire. But when his majesty king Ch. I. set up his standard, he left his benefice, adhered to him, and after Edgehill battel retiring to Oxon, was in Feb. 1642 actually created doctor of divinity, and made chaplain to his majesty. About that time he being esteemed an understanding and sober person and of great fidelity, was made scoutmaster-general to the army in the north parts of England, under the command of William marquis of Newcastle, whereby he did wonderfully advantage himself in the ways and passes of those parts. In that employment he continued some years, with very good success. At length his majesty (who usually called him his plain dealing chaplain, because he told him his mind when others would, or durst, not) having an especial respect for his signal loyalty and courage, entrusted him and John Ashburnham, one of the grooms of his bedchamber, with his person, at what time he left Oxon in a disguise 27 Apr. 1646, in order to surrender himself into the hands of the Scots, then besieging Newark on Trent. Afterwards his maj. being settled for a time in Newcastle, a serjeant at arms, or his deputy, was ordered by the parliament 23 of May following, to fetch our author Hudson to London, for conveying the king to the Scotch army, and to bring Ashburnham with him, but they having timely notice, drew aside and escap'd the messenger. Afterwards Hudson crossing the country in order to get to London, was discovered at Rochester, and apprehended on the 8th of June following, brought to London, and committed prisoner to London-house. On the 18th of the same month he was examined by a committe of parliament, and confessed that the king, when he left [114] Oxon, crossed the country, was at Henley in Oxfordshire, Harrow on the Hill, at Brentford, and almost persuaded to go to London. Afterwards he went to St. Albans, and so to Harborow in Leicestershire, where the French agent (monsieur de Montereal or Montrevil) was to have met him, but came not. From thence he went to Stanford in Lincolnshire,[5] and thence to Downham in Norfolk, where he lay at a petty alehouse, and that sometimes he passed by the name of Hudson's tutor, at other times by the name of doctor, and sometimes went as Ashburnham's servant. On the 18th of Nov. the same year, he broke out of prison, and, as 'tis[6] said, conveyed letters from the king to maj. gen. Rowland Laugharne in Wales, which, I suppose, is false. In Jan. following, he was retaken by maj. gen. Sedenham Pointz, sent from Hull to London, and committed close prisoner to the Tower, with strict order given, that none should speak with him, but in the presence of his keeper. During his confinement there, he wrote

The Divine Right of Government, Natural and Politic, "*more particularly of Monarchy, the only* " *legitimate and natural Species of Politic Go-* " *vernment*, &c." in two books—printed 1647. qu. [Bodl. 4to. T. 58. Th.] wherein he shews himself to be a scholar, as he before had, by his martial feats, a courragious soldier. But making an escape thence in the beginning of 1648, he went into Lincolnshire, where he raised a party of horse for his majesty, and had engaged some of the gentry of Norfolk and Suffolk in the like design. On the 6th of June 1648, intelligence was brought to the parliament that the malignants, that is the royalists, were up in arms in Lincolnshire under the command of Dr. Hudson, and two days following were letters read from col. Tho. Waite that he had suppressed the insurrection of malignants at Stanford in Lincolnshire, and had killed their commander Dr. Hudson. It seems the chief body of these malignants, so called, fled to Woodcroft-house in the parish of Helpson near to Peterborough in Northamptonshire about 7 miles distant from Stanford, where Hudson was barbarously killed on the 6th of June in sixteen hundred forty and eight. The manner 1648. of which was briefly thus. After the rebels had entred into the house, and had taken most of the royalists, Hudson, with some of his couragious soldiers, went up to the battlements thereof, where they defended themselves for some time. At length, upon promise of quarter, they yielded, but when the rebels had got in among them they denied quarter: Whereupon Hudson being thrown over the

[4] *Reg. Matric. Univ. Oxon. PP.* fol. 87. b.

[5] [Dr. Hudson was tutor to prince Charles and rector of Uffington near Stanford. *Letter, Sancroft.* TANNER.]

[6] In the *Memorials of English Affairs*, p. 237.

battlements, he caught hold of a spout or out-stone and there hung; but his hands being beat or cut off, he fell into the moat underneath, much wounded, and desir'd to come on land to die there. Whereupon one Egborough (servant to Mr. Spinks the intruder into the parsonage of Castor belonging to the bishop of Peterborough) knocked him on the head with the but-end of his musket. Which being done, one Walker a chandler or grocer in Stanford, cut out his tongue and carried it about the country as a trophy. His body for the present was denied burial, yet after the enemy had left that place, he was by some Christians committed to the earth. In Aug. 1684, I was informed by the letters of Mr. John Whitehall preb. of Peterborough and dean of Oundle, that the body of the said Dr. Hudson was removed soon after his death to Uffington near Stanford in Lincolnshire, where it was solemnly buried. Quære? As for Egborough, he was not long after torn in pieces with his own gun, which burst while it was under his arm in Long Orton; and Walker since, through poverty, quitted his trade, and was become a scorn and by-word to the boys when he passed through the streets of Stanford.

[Quidam Mich. Hudson (coll. C. C.) admissus in matric. acad. Cant. Jul. 3, 1623. *Regist.*

Michael Hudson, clericus, A. M. habet literas patentes (a rege) de presentatione ad rectoriam de West-Deeping dioc. Linc. 16 die Junii, 1632. Rymer, *Continuat. Fœd.* tom. xix, p. 486. M. H. clericus, M. A. habet literas pat. de presentatione ad rectoriam de Witchinge alias Wichlinge dioc. Cantuar. dat. 29 Mar. 1633. *Ibid.* p. 539. M. H. cler. A. M. habet literas pat. de presentat. ad vicariam de Wirkesworth in com. Derb. dat. 10 Aug. 1633. *Ibid.* p. 543. BAKER.

19 Martii 1640, Michael Hudson A. M. ad rect. de Kings Cliffe, ad pres. com. Westmorl. per mort. Thomæ Strickland. *Reg. Towers, Ep. Petrib.*

Michael Hudson A. M. rector of Uffington com. Linc.[7] tutor to prince Charles, and most faithfull servant to Charles I.

His book is wrot in a very scholastic, rugged stile, dedicated to the king, dated from my close prison in the Tower 9 Sept. 1647.

He kept garrison for the king in a noted house called Woodcroft, in the parish of Etton com. North'ton, where he made a stout defence against a parl. party sent from Stanford, and beat them off several times, till the colonel, sending a stronger detachment, demanded a surrendry of the place by a captain his own kinsman, who was shot from the house, upon which the colonel renew'd the charge, and brought them to capitulate upon terms of safe quarter, but the colonel, in base revenge, commanded they should not spare that rogue Hudson. His body was interr'd in the church of Denton near adjoining, without any memorial of stone or inscription. Bertie did once propose to have his body remov'd to Uffington, and to put him a monument, but it is not yet done. 1708.

Among the clergy of the diocese of Lincoln who took licenses to preach from S' Nathaniel Brent in the metropol. visitation 1634, Aug. 22, Michaeli Hudson clerico, in art. mag. rectori de West Deping in et per dioc. Linc. *Reg. Linc. MS.* KENNET.]

JOHN WHITE, usually called *Patriarch of Dorchester*, or *Patriarch White*, son of John White, was born in the time of Christmas at Stanton S. John near to, and in the county of Oxon, and was baptized there 6 Jan. 1575, educated in grammar learning in Wykeham's school near Winchester, admitted perpetual fellow of New coll. after he had served two years of probation, in the year 1595, took the degrees in arts, holy orders, and became a frequent preacher in these parts. In 1606 he left his coll. and about that time[8] became, as I suppose, rector of Trinity parish in Dorchester in the county of Dorset, where in the course of his ministry he expounded the scripture all over, and half over again, having had an excellent faculty in the clear and solid interpreting of it. So that his name being up in those parts, gave occasion to a neighbour[9] of his (a puritanical physician) to stile him 'pastor & minister fidelissimus, in quo præter doctrinam insignem, ingeniique vim acrem, mirum, judicium, deinde & sedulitas, pietas, atque fides incredibilis invicem certabant,' &c. But it must be known that these things were spoken of him after our author White had bequeathed[1] to the said physician of Dorchester one of his pieces of plate. He was for the most part of his time a moderate, not morose or peevish, puritan, and conformed to the ceremonies of the church of England before, and when, archb. Laud sate at the stern. But in the beginning of the long parliament, when the saints raised a rebellion, he sided with them, and with his sub-Levites —— Thompson and Will. Benne both Oxford students, did in a miserable manner cozen the people thereabouts with strange[2] reports, viz. 'That mass was said openly in Oxon, that none but papists were about his majesty, that 20000 Scots were already entred England, that they should not look on any book printed at Oxon, or published by his majesty's command. By which means they se-

[7] [Hudson had the rectory of Uffington near Stamford which he exchanged for that of Kings Cliffe. He did not retain this last long, for in 1644 Mr. Thomas South (who then held both livings) was ejected from that as well as Uffington. Peck's *Desiderata Curiosa*, vol. ii. lib. ix, p. 6.]

[8] [An. 1575 Mr. John White, preacher, born. An. 1606. Mr. J. W. came to Dorchester. Vide MS. vol. xxxvi, p. 378. BAKER.]

[9] Fred. Lossius Heidelbergensis Palatin. in *Observationibus Medicinal.* Lond. 1672. oct. lib. 1. observat. 15. p. 35.

[1] *Reg. Fairfax* in Offic. Prerog. qu. 105.

[2] *Merc. Aul.* in the 34th week, p. 468.

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duced almost all the town to take the covenant, assuring them, most martyr-like, that they would seal it with their blood,' &c. But when prince Rupert was in those parts, and the knowledge of these proceedings were spread abroad, a party of his horse retired to Dorchester, plunder'd the house of our author White, and took away his library. So that he finding that place uneasy, he and his sub-Levites fled, and White retiring to London, was made minister of the Savoy parish, and carried on the cause there. So that whereas before the rebellion broke out, he, by his wisdom, did keep the inhabitants of Dorchester in good order, and obedient to the church, and also proved eminently useful in reforming the dissolute manners of the people thereof, it fell out that after the turn of the times, it was by his means stocked with such a factious and fanatical crew, that all endeavours could not reform it, nor ever, as 'tis thought, will, it continuing so to this day. In 1643 he was chosen one of the assembly of divines, took the covenant, and sitting often with them at Westminster, shewed himself one of the most learned and moderate among them, and soon after did, by order, not only succeed Dr. Featley in the rectory of Lambeth in Surrey, (ejected thence) but had his library conferred on him to keep and enjoy it till such time as Dr. Featley could get back our author's from the soldiers under prince Rupert. When the broils of the nation were over, he repaired to Dorchester, and in Nov. 1647 was designed warden of New coll. upon the death of Dr. Pink, by Will. lord Say, and Nath. Fiennes his son; but, if I am not mistaken, he refused that office. He was a person of great gravity and presence, and had always influence on the puritanical party near to, and remote from, him, who bore him more respect than they did to their diocesan. His works are these,

Commentary on the three first Chapters of Genesis, with large Observations on the same. Lond. 1656, 57. fol.

Directions for the profitable Reading of the Scriptures.—Printed in oct.

Of the Sabbath.—Printed in qu.

Way to the Tree of Life, in sundry Directions.—Pr. 1647. oct. 'Tis the same, I think, which is called *The Directory to Perfection.*

Several sermons, as (1.) *The Troubles of Jerusalem's Restoration: or the Church's Reformation, Fast Sermon before the H. of Lords*, 26 *Nov.* 1645; *on Dan.* 9. 15. Lond. 1646. qu. with others which I have not yet seen.

[116] *Ten Vows to the Parishioners of Dorchester*—MS. written about the year 1628, answer'd by Dr. Gilb. Ironside who became bishop of Bristol in 1660. At length having lived beyond the age of man, died suddenly on the 21st of July, in sixteen hundred forty and eight, and was interr'd in the church porch of S. Peter in Dorchester, which is a chappel belonging to Trinity church before mentioned. Besides this Joh. White, was another of both his names, a minister's son, doctor of divinity, brother to Dr. Franc. White bishop of Ely, and a publisher of several books, born at S. Neot's in Huntingdonshire, bred in Caius coll. in Cambridge, and afterwards became vicar of Eccles in Lancashire. Whence, after he had continued some years, he was brought into Suffolk by sir John Crofts, who bestowed on him the best living that he had to give. He sent for him unknown from Eccles, where he lived in those distresses which he was never able to look through. He furnished him with books fit for his studies, he honoured and countenanced him so much, that all the country was satisfied he had a love and respect for him. He wrote a book called, *The Way to the true Church, and A Defence of it*, against the two books that Joh. Fisher the Jesuit published, and other things, as the *Oxford Catalogue* will tell you. One T. W. P. (priest) who had sometimes, as it seems, been of Cambridge, wrote a book against Jo. White called *White dyed Black.* But John dying before he could make a reply, his brother Dr. Franc. White took up the bucklers, and forthwith published a book against the said T. W. entit. *Orthodox Faith and Way to the Church explained*, &c. Lond. 1617. qu. In the last[3] will and test. of the said John White without date, I find these things said of himself—— 'Whereas for 20 years past by preaching and writing, published in two books, I engaged my self against papistry; I profess I have done therein nothing against my conscience, but desire all men to assure themselves, that if any error hath escaped me, it hath passed me through oversight, when I always bended my self to that work of writing, with much humility to God, and such diligence as I was able to use: And having the books always by me, I writ nothing but what I found in antiquity, and in the writings publicly received in the church of Rome it self; and I constantly avouch, that what I have writ, is the truth, and have been the more confirmed therein by the unconscionable behaviour of my adversaries against me,' &c. This will was proved 21 Feb. 1619, being two or more years after his death, at which time he was chaplain in ordinary to the king; and his father living, after he had spent 50 years in preaching the word of God.

1648.

[1605, 17 Maii, Joh. White A. B. coll. ad vicariam de Fering, per mortem Tho. Sterne. *Reg. Bancroft.*

The Protestation of John White D. D. which he caused to be written the Day before his Death, to the End the Papists might understand he departed out of this World of the same Opinion and Judgment he maintained both by Preaching and Writing whilst he lived. A sheet, printed for William Barret. KENNET.]

[3] In *Reg. Parker* in Offic. Prerog. qu. 17.

"RICHARD CHALFONT, son of Peter "Chal. was born at Great Wycomb in Bucks, be- "came a batler of New-Inn in Mich. term 1623, "aged 16 years or thereabouts, took the degrees in "arts, was elected fellow of Linc. coll. 20 Feb. "1634, admitted bach. of div. three years after, "and became minister to the worshipful company "of English merchants at Roterdam, an. 1646; "where, as in the university before that time, he "was accounted a most painful and edifying "preacher, but always puritanical. He hath writ- "ten,

"Several sermons, as (1.) *Sermon at the Public "Fast*, 10 *May* 1644, *preached before the House "of Commons at Oxon; on Jer.* 44. 10. Oxon. "1644. qu. [Bodl. 4to. D. 60. Th.] (2.) *Sermon "on Psal.* 29. 11. This I have seen in MS. some- "times in the hands of Dr. Tho. Marshall some- "times of Linc. coll. as also a *Lat. Sermon on Heb.* "5. 4. and several other things worthy of the press. "He was buried in the church appropriate for the "use of the aforesaid merchants in Roterdam on
1648. "the 23d of Nov. styl. vet. in sixteen hundred "forty and eight, as I have been informed by the "said Dr. Marshall, who farther told me, that Mr. "Hen. Tozer of Exeter coll. succeeded him as
[117] "minister to the said company of English mer- "chants."

EDWARD HERBERT son of Rich. Herbert by Magd. his wife, dau. of sir Rich. Newport of High Arcall in Shropshire, knight, was born in the sometimes most pleasant and romancy place in Wales called Mountgomery castle,[4] became a gent. com. of University coll. in 1595, aged 14 years,[5] where being put under the tuition of an eminent tutor, laid the foundation of that admirable learning, whereof he was afterwards a compleat master. Thence he betook himself to travel, as also to certain military exercises in foreign parts, whereby he became much accomplish'd. After his return, he was made knight of the Bath at the coronation of K. Jam. I.; afterwards one of the counsellors to that king for his military affairs, and sent ambassador to Lewis 13, king of France, to mediate for the relief of the protestants in that realm then besieged in several places. In which service continuing about five years, he was recalled[6] in July 1621, because he had irreverently treated De Luyens the great constable of France,[7] and Edward Sackvile was sent in his place. In the 22d of K. Jam. I. he was[8] advanced to the dignity of a baron of the realm of Ireland, by the name of lord Herbert of Castle Island, and in 5 of Car. 1. to the title of lord Herbert of Cherbury in Shropshire. He was a person well studied in the arts and languages, a good philosopher and historian, and understood men as well as books, as it evidently appears in his writings, the titles of which follow.

De Veritate, prout distinguitur à Revelatione, à Verisimili, à Possibili & à Falso,[9] &c. Par. 1624 and 1633. [Bodl. AA. 14. Jur. Seld.] Lond. 1645. qu. &c. Translated into French and printed 1639 qu. [Bodl. 4to. L. 14. Th. BS.] much valued by learned men, and reposed, as 'tis said, in the pope's vatican. Answered by P. Gassendus in his third tome (the title of which is *Opuscula Philosophica*) from p. 411. to p. 419. in an epistle directed to our author Herbert—Lugd. 1658. fol. and by Mr. Richard

[4] [Not so; he says of himself, 'I was born at Eyton in Shropshire (being a house which together with fair lands descended upon the Newports by my grandmother) between the hours of twelve and one of the clock in the morning; my infancy was very sickly, my head continually purging itself very much by the ears, whereupon also it was so long before I began to speak, that many thought I should be ever dumb: the very furthest thing I remember is, that when I understood what was say'd by others, I did yet forbear to speak, lest I shou'd utter something that were imperfect or impertinent; when I came to talk, one of the furthest inquiries I made was how I came into this world? I told my nurse, keeper, and others, I found myself here indeed, but from what cause or beginning, or by what means I cou'd not imagine, but for this as I was laughed at by nurse and some other women that were then present, so I was wonder'd at by others, who said they never heard a child but myself ask that question; upon which, when I came to riper years, I made this observation, which afterwards a little comforted me, that as I found my self in possession of this life, without knowing any thing of the pangs and throws my mother suffer'd, when yet doubtless they did no less press and afflict me than her, so I hope my soul shall pass to a better life than this without being sensible of the anguish and pains my body shall feel in death. For, as I believe, then I shall be transmitted to a more happy estate by God's great grace, I am confident I shall no more know, how I came out of this world, than how I come into it.' *Life*, &c. p. 16.]

[5] [He says he was only twelve years old when he came to University, 'where I remember to have disputed at my coming in logick, and to have made in Greek the exercise requir'd in that college, either than in Latin.' *Life*, &c. page 24.]

[6] Camden in *Annal. R. Jac.* 1. an. 1621.

[7] [King James I. sent sir Edward Herbert (after L. Herbert of Cherbury) his embassador into France, to mediat a peace between the king and the reformed, and in case of refusal to use menaces, which sir Edw. bravely performed, to Laynes, and after to the French king himself; which being misrepresented to K. James, sir Edward was recalled, and the earl of Carlisle was sent embassador into France in his roome; and the earl finding the truth to be otherwise than was represented by Laynes, acquainted the king with it. Hereupon sir Edward kneeled to the king, and humbly besought him, that since the business between Laynes and himself was become public, that a trumpeter if not an herald on sir Edward's part might be sent to Laynes, to tell him that he had made a false relation to the king of the passages between them; and that sir Edward would demand reasons of him, with sword in hand, on that point: but the king was not pleased to grant it; and here began the downfall of the power of the reformed in France, and the rise of the French grandure by land. *Detection of the Court and State of England*, &c. *by Roger Coke*, vol. 1. lib. 1. cap. 3; p. 113, 114. WOOD, *MS. note in Ashmole.*]

[8] *Baronage of England*, vom. 2. p. 261. a.

[9] [See a very curious account, given by himself, of the event which decided him on making this book public in his own life, page 171. and which I do not repeat here, as it has also been given by Granger in his *Biographical History of England*, vol. ii, page 319, edit. 8vo.]

Baxter in his *More Reasons for the Christian Religion*, &c. Printed at Lond. in tw.

De Causis Errorum; una cum Tractatu de Religione Laici, & Appendice ad Sacerdotes; necnon quibusdam Poemuliolis. Printed with the book *De Veritate*, &c. 1645.[1] qu. [Bodl. 4to. H. 7. Art. Seld.]

Life and Reign of K. Hen. 8. Lond. 1649, [Bodl. F. 2. 19. Art. Seld.] and 72. Both which editions being collated with the original MS. in the archives of Bodley's library (given thereunto by the author in 1649) by certain scholars of this university, was printed at Lond. again in 1682. fol.

Expeditio Buckinghami Ducis in Ream Insulam.[2] Written by the author in 1630, published by Timothy Baldwin doct. of law and fellow of All-s. coll.——Lond. 1656. oct. [Bodl. 8vo. H. 4. Art. BS.]

Occasional Verses (or Poems) Lond. 1665. oct. published by Hen. Herbert his son, and by him dedicated to Edward lord Herbert grandson to the author. Others of his poems I have also seen in the books of other authors,[3] occasionally written, particularly in that of Joshua Silvester, entit. *Lacrymæ Lacrymarum; or the Spirit of Tears distilled for the untimely Death of Prince Henry.* Lond. 1613. qu. There be others also of sir Hen. Goodyere, sir Will. Cornwallis, Jos. Hall, &c.

De Religione Gentilium, Errorumque apud eos Causis. Amst. 1663.[4] qu. [Bodl. 4to. S. 68. Th.] At length after our author Herbert had sided with the long parliament, and had received satisfaction from the members thereof for their causing Mountgomery castle to be demolished, upon the declining of the king's cause, he surrendred up his last breath in his house in Queenstreet near London in sixteen
1648. hundred forty and eight, and was buried in the
* chancel of S. Giles's church in the Fields. Over his grave, which is under the south wall, was laid a flat marble stone with this inscription engraven
[118] thereon, Heic inhumatur Corpus Edwardi Herbert Equitis Balnei, Baronis de Cherbury & Castle Island, Auctoris Libri cui Titulus est De Veritate. Reddor ut Herbæ; Vicesimo Die Augusti Anno Domini, 1648. He was father to [5] Rich. lord Herbert, and he to Edward, which last dying 21 Apr. 1691, was buried on the 28th of the same month near to the grave of his grandfather. The reader is to know, that one Edward Herbert an esquire's son[6] of the county of Mountgomery, was matriculated in the university as a member of Qu. coll. in the beginning of July 1608, aged 17 years, but he is not to be taken to be the same with the former who was lord Herbert, tho' Isaac Walton in the[7] *Life of Mr. George Herbert* doth,[8] and from him the society of the said coll. I take him to be the same, who was afterwards a knight and attorney general, temp. Car. 1.[9]

[See a most romantic life of this author, wrote by himself, and printed at Strawberry hill by my friend Mr. Horace Walpole, youngest son to the first earl of Orford, and sent by him to me in July 1764, when it was published in 4to, with a neat print of lord Herbert lying under a tree. He seems to be the vainest of all mortals, as also the most of a Quixot, a character one would not expect in the author of *De Veritate*. I take it his neice Catharine Vaughan was my great, great grandmother. Wm. Cole, 1764. Lord Herbert's *Life of Himself* was printed in 4to. 1764, for private distribution only. It was afterwards published in 4to. Lond. for Dodsley 1770, 17 and again 1792.

Wood had never seen the three following poems,

De Vita Humana.

De Vita cælesti Conjectura.

Hæred. ac Nepot. suis Præcepta et Consilia, E. B. H. de C. & C. I. de K. These were printed Lond. 1647, 4to. In the Bridgewater library.[1]

The 'neat print' above mentioned was engraved from an original of Oliver's by A. Walker, and there is a neat small head of lord Herbert by Hollar.]

SAMUEL FELL was born within the parish of S. Clements Danes without Temple-bar near London, elected student of Ch. Ch. from Westminster school 1601, aged 17 years, took the degrees in arts, that of master being completed in 1608, elected proctor of the university in 1614, admitted bac. of div. in the year after, and about that

[1] [Printed also in 1656, 8vo. Bodl. Crynes 157.]

[2] [*Expeditio in Ream Insulam, Authore Edouardo Domino Herbert, Barone de Cherbury in Anglia, et Castri Insulæ de Kerry in Hibernia et Pare utriusque Regni. Anno MDCXXX. Quam publici Juris fecit Timotheus Baldwinus, LL. Doctor e Coll. Omn. Anim. apud Oxonienses, Socius.* Londini 1656, 8vo. Epistola T. B. (i. e. Tim. Baldwini) 'lectori sequestro'—Epistola E. Herbert serenissimo potentissimoque monarchæ Carolo—dabam castr. de Montgomery, Aug. 10, 1630.—'Ea mihi olim a duce Buckinghamo demandata fuit provincia ut de Expeditione sua in Ream insulam commentarios quosdam tumultuaria opera conscriptos concinnarem, et in ordinem digererem. Grave istud (quod nulla deprecarer excusatione) molienti onus, intervenit nefaria ducis ex sicarii manu mors'— Kennet.]

[3] [One of the elegies on Dr. Donne's death is by lord Herbert.]

[4] [Printed again at Amsterdam 1700, in 8vo. Bodl. Crynes 693.]

[5] [By Mary, daughter of sir William Herbert of St. Gillians, who he married Feb. 28, 1598, and by whom he had several children; of these none remained when he wrote his life, except Beatrice, Richard and Edward.]

[6] [Viz. Charles Herbert of Aston, third son of Edward, son of sir Richard.]

[7] Printed at Lond. 1670. p. 14.

[8] [Mr. George Herbert, the poet, was brother to Edward lord Herbert of Cherbury. Cole.]

[9] [And this opinion I believe true. J. A. MS. note, so signed, in a copy now before me. Edit.]

[1] [In 1768 was printed in 4to. *A Dialogue on Education*, attributed to lord Herbert, how justly I know not, never having seen the tract.]

time became minister of Freshwater in the isle of Wight. In the month of May 1619 he was installed canon of Ch. Ch. and the same year proceeded in divinity, being about that time domestic chaplain to king Jam. I. In 1626 he was made Margaret professor, and so consequently prebendary of Worcester, (which was about that time annexed to the professorship) he being then a Calvinist. At length leaving his opinion, became, after great seekings and cringings, a creature of Dr. Laud archbishop of Canterbury, by whose means he was made dean of Lichfield, upon the promotion of Dr. John Warner to the see of Rochester, an. 1637, dean of Ch. Ch. in the year after in the place of Dr. Duppa promoted to the see of Chichester, and would, without doubt, had not the rebellion broke out, been a bishop. In 1647 he was ejected from his deanery and vice-chancellorship, after he had suffered much for his loyalty, and for the preserving of the statutes and liberties of the university. Afterwards retiring to his rectory of Sunningwell near Abingdon in Berks, spent the short remainder of his life in obscurity. He hath written and published,

Primitiæ; sive Oratio habita Oxoniæ in Scholâ Theologiæ 9 *Nov. An.* 1626. Oxon. 1627. qu. [Bodl. D. 16. 10. Linc.]

Concio Latina ad Baccalaureos Die Cinerum; in Colleg. 2. 8. Oxon. 1627. qu. [Bodl. D. 16. 10. Linc.] and other things, as 'tis probable, but such I have not yet seen. He died in the parsonage-house at Sunningwell before-mentioned, on the first day
1644. of Febr. in sixteen hundred forty and eight, and was buried in the chancel of the church there. In his deanery Edward Reynolds, M. A. (afterwards D. of div.) had violently been thrust in by the authority of parliament, in 1648, as I have at large told [a] you elsewhere.

[1612, 29 Jan. Sam. Fell, A. M. coll. ad preb. de Wenlocksbarn in ecclesia Paul, per mortem Griffin Vaughan. *Reg. King, Lond. Ep.* KENNET.

Sam. Fell S. T. P. presentatus a rege ad rectoriam de Sonningwell, dioc. Sarum, 21 Sept. 1625. Rymer, *Fœdera*, tom. xviii, p. 642, 644. Januarii 7°. BAKER.]

WILLIAM TIPPING, second son of sir George Tipping, of Dreycot and Whitfield in Oxfordshire, knight, by Dorothy his wife, dau. of Joh. Burlacy of Little Marlow in Bucks, esq; was born in Oxfordshire, (at Dreycot I think) became a commoner of Queen's coll. under the tuition of Mr. Joh. Langhorne in the latter end of 1614, aged 16 years, where making a considerable progress in logicals and philosophicals, took a degree in arts. Afterwards he went to London, and spent some time in one of the inns of court, but his geny being theologically given, he retired to Oxon, lived a single life many years in Canditch in the north suburbs thereof, for the sake of scholastical company and of books, and was a justice of the peace for Oxfordshire. In the beginning of the civil war he sided with the presbyterians, (being always puritanically affected) took the covenant, and at length was made one of the visitors of the university of Oxon by the power of parliament, an. 1647, and the next year [119]
was actually created master of arts. He hath written,

A Discourse of Eternity. Oxon. 1633. qu.[3] After the publication of which, he obtained the name among the scholars of *Eternity Tipping*, to distinguish him from others of his surname.

A Return of Thankfulness for the unexpected Recovery out of a dangerous Sickness. Oxon 1640. oct.

A Father's Counsel: or, Directions to young Persons. Lond. 1644. oct.

The Preacher's Plea: or, a short Declaration touching the sad Condition of our Clergy, in Relation to the Smallness of their Maintenance throughout the Kingdom. Lond. 1646. in tw. [Bodl. 8vo. J. 5. Th. BS.]

The remarkable Life and Death of the Lady Apollonia Hall, Widow, deceased in the 21*st Year of her Age.* Lond. 1647. in tw. He gave way to fate at Waterstock near to, and in the county of, Oxon, on the second day of Febr. in sixteen hundred forty and eight, and was buried on the eighth 1644.
day of the same month in the chancel of the church there. This person tho' born to a fair estate, and so consequently might have taken those pleasures which the generality of gentlemen do, yet he gave himself solely up to learning, piety, and charity. He gave 20 shillings yearly to All-saints parish in Oxon for a sermon to be preached there every Good Friday, and three [4] hundred pounds* towards the building of a bridewell house without the north-gate of the city, some years before the rebellion broke out.

* *an hundred pounds*, first edit.

JOHN GEREE, a Yorkshire man born, became either a butler or servitour of Magd. Hall in the beginning of the year 1615, and in that of his age 15, took the degrees in arts, that of master being compleated in 1621, entred into holy orders, and became minister of a market town in Gloucestershire called Tewkesbury. But being schisma-

[a] In *Hist. & Antiq. Univ. Oxon.* lib. 1. sub an. 1647. & 48.

[3] [Another edit. Lond. 1646, among Selden's books in Bodley (8vo. B. 18. Th. BS.) *A Discourse of Eternitie collected and composed for the common Good. Being necessary for all Seasons, but especially for this Time of Calamitie and Destruction. Printed at London by George Miller for Christopher Meredith, at the Signe of the Crane in Paul's Church Yard.* 1646. This edit. was anonymous.]

[4] [Three hundred. So Mr. Kebleewhite. WOOD. MS. note in Ashmole.]

tically inclined, he refused to conform to certain ceremonies in the church of England, whereupon being silenced by Goodman his diocesan, he lived by the helps of the brethren. At length upon the change of the times in 1641, he was restored by the committee of religion to his said cure, where continuing till about 1645, became preacher of the word at S. Alban's in Hertfordshire, and in two years after, or less, at S. Faith's under Paul's in London: At all which places he was much resorted to by those of the presbyterian persuasion. He hath written and published these things following.

Several sermons, viz. (1.) *The Downfal of Antichrist*, &c. *Sermon on* 2 *Thes.* 2. 8. Lond. 1641. qu. dedicated to John White, esq; and the rest of the committee for religion. (2.) *Judah's Joy at the Oath, (Covenant) Sermon on* 2 *Chr.* 15. 15. Lond. 1641. qu. [Bodl. 4to. A. 57. Th.] (3.) *The Red Horse, or the Bloodiness of War, Sermon at Paul's* 16 *July* 1648; *on Rev.* 6. 4. Lond. 1648. qu. [Bodl. 4to. J. 1. Th. BS.] &c.

Vindiciæ Voti: or, a Vindication of the true Sense of the national Covenant in Answer to the Protestation protested. Lond. 1641. qu.

Vindiciæ Eccles. Anglicanæ: or, ten Cases resolved, which discover, that tho' there be need of Reformation in, yet not of Separation from, the Churches of Christ; in England. Lond. 1644. qu. [Bodl. 4to. D. 82. Th.] Ded. to Mr. Rich. Capell sometimes of Magd. coll.

Proofs that the King may, without Impeachment of his Oath, touching the Clergy at his Coronation, consent to the Abrogation of Episcopacy, and the Objections against it in two several Treatises printed at Oxon, fully answered. Lond. 1646. qu. in one sheet. Or thus as 'tis in another title, *Case of Conscience resolved. Wherein it is cleared that the King may without Impeachment of his Oath, touching the Clergy at his Coronation, consent to the Abrogation of Episcopacy.* Lond. 1646. qu. in one sh. and half.

Astrologo-mastix. The Vanity of judicial Astrology. Lond. 1646. qu.

Vindiciæ Pædo-Baptismi: or, a Vindication of Infant-Baptism in a full Answer to Mr. Tombe's 12 *Arguments alledged against it in his Exercitation*, &c. Lond. 1646. quarto. [Bodl. 4to. B. 9. Th. BS.]

[120] *Character of an old English Puritan, or Nonconformist.* Lond. 1646.[5] in 1 sh. in qu. [Bodl. 4to. B. 9. Th. BS.]

Vindiciæ Vindiciarum: or, a Vindication of his Vindication of Infant-Baptism from the Exceptions of Mr. Harrison in his Pædo-Baptism oppugned, and from the Exceptions of Mr. Tombes, &c. Lond. 1647. qu. [Bodl. 4to. B. 9. Th. BS.]

A Catechism in brief Questions and Answers, &c. Lond. 1647. oct. [Bod 8vo. C. 17. Th. BS.]

[5] [Reprinted Lond. 1673, 4to.]

Touching Supremacy in Causes Ecclesiastical, shewing how that the Power Civil and Ecclesiastical may act without Encroachment of each other. ——Written 1647. printed in qu.

[Θυσφαρμακον, *or a Divine Potion to preserve spiritual Health, by the Cure of unnatural Health-drinking, or*] *An Exercise wherein the Evil of Health-drinking is by clear and solid Arguments convinced.* Lond. 1648. in two sh. in qu. [Bodl. 4to. G. 11. Th. BS.]

The Sifter's Sieve broken: or, a Reply to Dr. Boughen's Sifting his Case of Conscience, &c. touching the King's Coronation Oath. Lond. 1648. qu.

Answer to Mr. John Goodwin's Might and Right well met; wherein is cleared, that the Action of the Army in Secluding many Parliament Men from the Place of their Discharge of Trust, and the Imprisoning of some of them, is neither defensible by the Rules of solid Reason, nor Religion. London. 1649. qu. in 5 sheets. Whereupon Jo. Goodwin[7] came out with a reply the same year entit. *Might overcoming Right*,[8] &c. What other things our author Joh. Geree hath written, I know not. See more of him in Will. Pemble among these writers in 1625. vol. ii. col. 331. All that I have more to say of him is, that he died in his house in Ivy-lane near to Pater-noster-row in London, in the latter end of the year (in Febr. as it seems) sixteen hundred forty and eight, but where buried, unless in S. Faith's church before-mentioned, I cannot tell. The minister who preached his funeral sermon told the auditory that he died poor; whereupon there was a collection of money made among the brethren for his children. This is the same Mr. Geree a minister, whom a noted[9] author reports to have died with grief and trouble for the murder of K. Ch. I. 1649.

[*Directions for the private Reading of the Scriptures; wherein besides the Number of the Chapters assigned to every Day, the Order and Drift of the whole Scripture is methodically set down: And choice Rules (that shew how to read with Profit)*

[6] [TANNER.]

[7] [Jo. Goodwin Norfolc. adm. socius coll. Regin. Nov. 10, 1617.

Quidam Jo. Goodwin admissus in coll. Jo. Cant. 1587, quære?

Quidam Jo. Goodwin coll. Eman. adm. in Matr. Acad. Cant. Jul. 9, 1629.

Jo. Goodwin, Stafford, adm. socius coll. Jo. Apr. 6, 1593. BAKER.]

[8] [Wood has mistaken this title: *Might overcoming Right* was one of Geree's own books. The answer by Goodwin was entitled *A brief Reply to a Treatise, intituled* ΚΑΤΑΝΑΥΣΤΗΣ *or Might overcoming Right. Published by M. J. Geree, a little before his Death.* This was printed at page 99 of ΤΟΡΙΣΤΟΔΙΚΑΙ: *The Obstructors of Justice: or a Defence of the Honourable Sentence passed upon the late King by the High Court of Justice*, &c. &c. Lond. 1649, 4to. See it in Bodl. Linc. A. 1. 19.]

[9] See Mr. Rich. Baxter in his *Plea for the Nonconformists Ministry*, Lond. 1681. p. 145.

are likewise given. The Use whereof is shewed in the Preface. By Nich. Byfeild,[10] *Preacher of God's Word at Isleworth in Middlesex. The fourth Edition. Wherein the Analyticall Tables are much and profitably inlarged, and Helps prescribed to those that cannot write or read. By Jo: Geree M. A. and Pastour of Saint Faith's, London. Whereunto is annexed a pithy Direction to reconcile Places of Scripture which seem repugnant.* London 1648. 12mo. Preface addressed 'to the Christian reader, and more especially to my loving parishioners of St. Faiths London'—'Being moved by a friend to review and supply some defects in a little book intituled *Directions* &c. I at first put it off as a task fitter for some of neer alliance to him; but understanding that engagement in publike affairs prevented help in that way, I undertooke the work —the defects which I was to supply, were not at first found out by me, but suggested by another reverend divine (M. H. Palmer) now with God.—From my study in Ivy Lane, Jan. 4, 1647.' Bodl. 8vo. B. 24. Th. BS.]

"JAMES HAMILTON the eldest son of "James marquis of Hamilton in Scotland, by the "lady Anne Cuningham his wife, daughter of "James earl of Glencairn, was born of a most an- "tient and noble family at Hamilton, on the 19 of "June 1606, became a nobleman of Exeter coll. "under the tuition of Dr. John Prideaux, by the "name and title of James Hamilton earl of Arran, "in the beginning of July 1621, where spending "about three years in good letters, retired to the "court, and upon the death of his father, which "hapned in the latter end of 1624, he became mar- "quis of Hamilton and earl of Cambridge, and "shortly after grew in such favour with K. Ch. I "that he made him one of the gent. of his bed- "chamber, knight of the Garter and master of the "horse. In 1630 he sent the lord ——Rea a "Scotch man to the king of Sweden, to offer his "assistance, and that he would bring over[1] forces "to him, but some suspected the marquis to have a "deeper design, under this pretence, to begin to "raise forces to back his intended purpose of mak- "ing himself king of Scotland. But the marquis "being full of subtilty and in great favour with the "king, he wiped off all suspicion of himself, goes "on with raising of his army, and conducted it "into Germany. But so little care was taken of "provisions and accommodations for his men, that "they were brought into a sick and shatter'd "condition; so that they mouldred away in a short "time, and the marquis was forced to return to "England, without gaining any great renown by "this action, wherein he neither did service to the "K. of Sweden, or to himself, or to the protestants "cause in Germany. In 1638, when divers tu- "mults were raised in Scotland under colour of "asserting the religion there established, he was "about the end of the month of May employed[2] "thither, in order to the appeasing of them: "whence he returned in Nov. following. Also upon [121]
"that great insurrection of the Scots in 1639, which "occasion'd his majesty to raise considerable forces "by sea and land (himself also marching in person "thither) this marquis had the whole fleet (pre- "pared for that purpose) committed to his trust "and conduct. And after that upon a farther in- "surrection there, being sent again into that realm, "in order to his majesty's service, for the better "countenancing him therein, had the title of duke[3] "conferr'd on him in Apr. 1643. About which "time the Scots having raised another army to "assist the English rebels then in a declining con- "dition, he hastned to the king at Oxon, accom- "panied with his brother William earl of Lanerick, "giving out to all the governors of such towns and "castles as lay in their road, that being banished "their country for their loyalty to his majesty, and "plundered of their estates by the covenanters, "they were at that time thus constrained to flee for "the safety of their lives. What cause of suspicion "the king then had of the duke's fidelity, is not yet "certainly known: sure it is that upon his arrival "at Oxon, 16 Dec. 1643, his maj. did not only re- "fuse him access to his presence, but sent him on "the 3 of Jan. following prisoner to Pendennis "castle in Cornwall; where continuing for some "time, he was translated to St. Michael's mount in "the same county, where he contin'd till the "month of Aug. an. 1646, when all being lost, and "that, among other garrisons, surrendred, he was "thereupon freed and went into Scotland. After "which his maj. being sold by the brethren of that "realm (to whom he had fled for refuge, they "being then besieging Newark) unto the covenant- "ing presbyterians of England, and from them at "length taken by the independents to serve their "ends, and made prisoner in several places, par- "ticularly in the isle of Wight, this duke Hamilton "discerning how distastful to the world those huck- "sters then were; for thus making merchandize of "their native king, and their brethren in England "grown odious, not restoring him to his royal "power, when they might; as also that the inde- "pendents were generally abominated, for pre- "tending his restoration, and afterwards keeping "him close prisoner in the said island, made over- "ture to the Scots for raising an army in order to "his rescue. Which matter seeming plausible to "them, but much more to the royalists, he wanted "neither men nor arms to serve him in that ad-

[10] [Of N. Byfield see vol. ii, col. 323.]

[1] "Bulstr. Whitlock in his *Memorials of English Affairs*, &c. under the year 1630."

[2] "Will. Dugdale in his *Baronage of England*, &c. printed 1676. tom. 3. p. 439. b."

[3] "Ibid."

"venture: And to the intent he might therein obtain the favour of the kirk, he declared for the covenant, and march'd into England. But this attempt having neither his majesty's authority nor approbation, his maj. was heard to say (being then a prisoner in the said isle of Wight) upon the first notice that the Scots were entred into this kingdom[4] 'The duke then is utterly undone,' for he would not confide in him, because of his conduct and design he was much diffident: and therefore to evidence his integrity, he his maj. gave strict charge to such officers, who had in the war served him, that neither they, nor any soldiers of his party should joyn with Hamilton or the Scots. By that time the duke had got to Preston in Lancashire, his horse and foot being at a large distance asunder, Cromwell and Lambert fell there upon him with such advantage, as that he became necessitated to forsake his foot and march southward. So that being closely pursu'd, and not able to make head, he was taken at Uttoxeter in Staffordshire, and thence carried prisoner to Windsor castle, and afterwards to Westminster, where he continued till he was brought to the block. Under this duke's name go these things following,

"*Preface to a Book entit. General Demands concerning the late Covenant propounded to the Ministers and Professors of Divinity in Aberdeen, to some rev. Brethren, who came thither to recommend the late Covenant to them, and to those that are committed to their Charge*, &c. printed 1638. qu. Those that wrote the said *General Demands*, &c. were Alex. Rosse sometimes minister at Aberdeen, Joh. Forbes of Corse, Dr. and professor of div. at Aberdeen, Alexand. Scrogie min. at Old Aberdeen and D. of D. Will. Lesley D. D. and principal of the King's coll. in Aberdeen, Rob. Baron Dr. and prof. of div. and min. at Aberdeen, Jam. Sibbald D. of div. and min. there also. The duke of Ham. hath also written,

"*Various Letters*——They were mostly written to K. Ch. I. Some to the queen, and some to great personages.

[122] "*Conferences, Advices, Answers*, &c.—These, as most of his letters, you may see in *The Memoirs of the Lives and Actions of James and William Dukes of Hamilton*, &c. published by Gilb. Burnet D. D. in 7 books. Lond. 1674. fol. [Bodl. D. 4. 12. Art.]

"*Several Speeches*——Among which must not be forgotten one written with his own hand before his death (supposing it would not be permitted to be spoken on the scaffold) which was published by his brother Lanerick, and another which he spoke on the scaffold at the time of his execution, published with his[5] *Conference had with Dr. Ja. Sibbald*, printed at Lond. 1649. qu. [Bodl. C. 15. 6. Line.] But now let's bring this unhappy man to his last exit: after he had appeared several times before the high court of justice to answer for his pretended treasons by invading the kingdom of England, received his doom from Joh. Bradshaw the president thereof, on the 6 of March 1648, whereupon being beheaded on a scaffold near to the great gate leading into Westminster-hall on Friday the ninth day of the same month, his body was soon after conveyed by sea to Hamilton in Scotland and there deposited in the church among his ancestors. See more in *The Memoirs*, &c. before-mentioned, written in favour of the said duke, as to his loyalty to the king, and his cause; much repugnant to a pamphlet published some months before the duke's death entit. *The manifold Practices and Attempts of the Hamiltons, and particularly of the present Duke of Hamilton now General of the Scotish Army, to get the Crown of Scotland*, &c. written in May 1648, and printed at Lond. the same year in 3 sh. in qu. All, or most of, which pamphlet is involv'd in another, which came out just after the duke's death, entit.—*Digitus Dei: or, God's Justice upon Treachery and Treason, exemplified in the Life and Death of the late James Duke of Hamilton: being an exact Relation of his Traytorous Practices since the Year* 1630, &c. Lond. 1649, in 4 sh. in qu. written by March. Nedham, who hath added thereunto the duke's epitaph, very satyrically written: After the execution of the said duke, Henry earl of Holland, and the most noble Arthur lord Capell were for their loyalty in endeavouring to rescue their captive king from his imprisonment in the isle of Wight, beheaded also upon the same stage. The last entred on the scaffold like a brave and generous Roman, walked to and fro in a careless posture with his hat cock'd, and shew'd nothing of discomposure at the approachment of death, but carried himself to the very point of it with such wonderful boldness and resolution that it struck the generality of the spectators with profound admiration."

[There are several fine old prints of the duke of Hamilton. I shall particularise four,

1. On horseback, inscribed James marquis of Hamilton—' Sold by W. Webb.'
2. By Vocrst.
3. By Hollar, small.
4. By R. White; before Burnet's *Lives* of the Hamiltons.]

"ROBERT HEYRICK was a Londoner born, but descended from those of his name (which are

1644.

[4] "Sir Tho. Herbert in his book entit. *Carolina Threnodia*, MS."

[5] "See also at the end of *Excellent Contemplations divine and moral*, written by Arthur lord Capell. Lond. 1683, oct. p. 146, 147."

"antient and gentee) in Leicestershire, was elected "fellow of Alls. coll. from that of S. John's as it "seems, in the year 1628, but took no degree, as I "can yet find. Afterwards being patroniz'd by the "earl of Exeter, lived near the river Dean-Bourne "in Devonshire, where he exercis'd his muse as "well in poetry as other learning, and became "much beloved by the gentry in those parts for his "florid and witty discourse: but being forced to "leave that place, he retired to London, where he "published

"*Hesperides: or, Works both humane and divine.* Lond. 1648, in a thick oct. with his picture "(a shoulder-piece) before it.

"*His noble Numbers: or, his Pieces. Wherein "(among other things) he sings the Birth of Christ, "and Sighs for his Saviour's Sufferings on the "Cross*——printed with *Hesperides.* These two "books of poetry made him much admired in "the time when they were published, especially by "the generous and boon loyalists, among whom "he was numbred as a sufferer. Afterwards he "had a benefice conferr'd on him (in Devonsh. I "think) by the said E. of Essex, and was living in "S. Ann's parish in Westminster, after his ma-"jesty's restoration. He had a brother or near "kinsman named Rich. Heyrick a divine, whom I "have elsewhere mention'd."

Clar. 1648. [123]

[Wood has enrolled Heyrick among our Oxford writers without his usual accuracy, as that poet was in no way, that I can find, connected with this university. There was, it is true, a Robert Heyrick, the son of a knight, and born in London, matriculated of St. John's college, in his 17th year, October 13, 1615,[6] but no such name occurs at All Souls, where a *Roger* Heyrick 'in artibus baccalaureus, de comitatu Middlesexiæ et dioces. London. consanguineus fundatoris,'[7] was admitted fellow in 1628.

Heyrick on the contrary was a Cambridge man. He entered about the year 1615 at St. John's coll. in that university, as a fellow commoner, and removed in about three years to Trinity hall, where he studied the law. But being patronized by the earl of Exeter, he quitted this profession for the church, and in 1629 (Oct. 1.) was presented by king Charles I. to the vicarage of Dean-Prior, in Devonshire, then vacant by the promotion of Dr. B. Potter to the see of Carlisle. During the reign of Cromwell he was, of course, deprived of his benefice, but it was restored to him on the return of Charles II. When or where he died is uncertain.

Heyrick's *Hesperides* is a vol. of equal rarity and merit. Several of his poems have been revived in modern collections, the best perhaps will be found in Drake's *Literary Hours*, those which more especially relate to himself and his family in Nichols's *Hist. of Leicestershire*, where also are several of his letters. About the year 1812 Dr. J. Nott of Bristol printed *Select Poems from the Hesperides, with occasional Remarks by J. N.* (*Bristol, printed by J. M. Gutch.*) This vol. contains 284 of his poems; and it is only to be regretted that the editor did not extend his collection to double the number. I give one only as a specimen—

To the Virgins to make much of Time.

Gather ye rose-buds while ye may,
Old Time is still a flying;
And this same flow'r that smiles to-day,
To-morrow will be dying.

The glorious lamp of heav'n, the sun,
The higher he's a getting;
The sooner will his race be run,
And nearer he's to setting.

That age is best which is the first,
When youth and blood are warmer;
But, being spent, the worse; and worst
Times still succeed the former.

Then be not coy, but use your time,
And while ye may, go marry;
For, having lost but once your prime,
You may for ever tarry.

The head of Heyrick prefixed to his *Hesperides* is engraved by W. Marshall, and is very rare. It has been copied on a magnified scale by Schiavonetti for Nott's selections.]

ROBERT WELDON a man of parts during his stay in the university, took the degrees in arts as a student of Ch. Ch. that of master being completed in 1615. Afterwards he became rector of Stony-Stanton in Leicestershire, wrote and published

The Doctrine of the Scriptures concerning the Original of Dominion. Wherein God's perpetual Propriety in the Sovereignty of the whole Earth; and the King's great Charter for the Administration thereof by authoritative Records in both the Testaments, [and sundry of the chief Arguments reduced into Form ready for the present Examination of those who in this great Cause desire the Truth[8]*] &c. is Jure divino.*—Lond. 1648. qu. In which book the author shews himself to be well read in various sorts of learning, and by some passages therein a loyalist, and a sufferer for the king's cause.[9]

Clar. 1648.

"WILLIAM BRERETON, descended from "the antient and knightly family of his name of "Brereton in Cheshire, was born, as I presume, at

[6] [*Reg. Matric. Univ. Oxon.* PP. fol. 105.]
[7] [*Reg. Sociorum Coll. omn. Ann.* MS.]
[8] [Rawlinson.]
[9] [Nichols, *Hist. of Leicestershire*, iv. 972, says he was forced to fly the country for his own safety, and adds that he died before the restoration.]

"Honford (where his father lived) in the same "county, spent some time either in the condition of "a gent. com. or an hospes in Oxon, left it without "a degree, exercis'd himself in martial feats beyond "the seas, as I have heard, became afterwards a "baronet, and at length knight for Cheshire to serve "in the two parliaments called in 1640: but having "been puritanically educated, he sided with the "presbyterians in the beginning of the rebellion "raised by them, took a commission from them to "be a colonel, took the covenant, and in June "1644 he was by the parliament made major ge- "neral of Cheshire, Staffordshire, and Lancashire. "What his services were for the parliament, and "how he did beat and sometimes was beaten, the "common chronicles will tell you; but when the "king's cause began to decline, and he thereupon "obtaining victories and garrisons, all his arrears "were paid, after the rate of ten pounds per diem "as a major-gen. and five thousand pounds given "to him out of such delinquents (royalists) "estates, that were not then (in Oct. 1646) com- "pounded for, &c. Afterwards the independents "gaining the reins of the government into their "hands, we heard no more of him, only that he "submitted to their government while he lived in "his own country. Under his name were pub- "lished,

"*Divers Letters to Will. Lenthall the Speaker* "*and the Parliament.*—Among these I find his "*Letter to the former, concerning all the Passages* "*and Treatises of the Siege and taking of the City* "*of Chester, dated 9 Feb.* 1645, *with Letters to the* "*besieged Persons in Chester. To which is add-* "*ed An exact Declaration of Chester's Enlarge-* "*ment after three Years Bondage, written by* "*Nathan Lancaster, Chaplain to the Cheshire* "*Forces.* Which letters and declaration were "printed at Lond. 5 Mar. 1645, in 4 sh. and an "half in qu. And to the latter (the parliament) "*A Letter concerning the Taking of Shrewsbury,* "*dated 22 Feb.* 1644. *Two Letters to the Earl of* "*Essex and Mr. Jo. Pym concerning the Rebels* "(Parliamentcers) *Affairs in the North.* Ox. 1648, "in one sh. in qu. As for the victories he ob- "tained, but not the overthrows that he endured, "you may see a canting book entit. *A Survey of* "*England's Champions, and Truth's faithful Pa-* "*triots,* &c. Lond. 1647. oct. cap. 13. p. 41, with "the picture of sir Will. Brereton there: which "book was written and published by a bigotted "presbyterian called Josiah Ricraft[1] a merchant of "London. He was living in 1648.

Clar. 1648.

GEORGE HAKEWILL son of John Hakewill of the city of Exeter merchant, was born in the parish of S. Mary Arches within the said city and educated in grammar learning there, became a commoner of S. Alb. hall, in the beginning of the year 1595, and in that of his age 16, where he became so noted a disputant and orator, that he was unanimously elected fellow of Exeter coll. at two years standing. Afterwards he proceeded in arts, applied himself to the deep researches in philosophy and divinity, entred into the sacred function, travelled beyond the seas, and at his return became as noted for his preaching and disputes, as before he was for philosophy. In 1610 he was admitted to the reading of the sentences, and the next year proceeded in divinity. Afterwards he became the first sworn chaplain that attended prince Charles, by whose endeavours, I presume, he became archdeacon of Surrey, an. 1616, which was the highest dignity that he enjoyed, being hindred, I presume, from rising higher for his zealous opposing the match of the infanta of Spain with his master the prince. The story of which was this: After he had with some pains written a small tract against that match, not without some reflections on the Spaniard, which could not be pleasing to the king, he caused it to be fairly transcribed by another hand. Which done, he unknown to the king presented it to the prince. The prince, after he had perused it, shew'd it to the king, who being offended at it, commanded Tho. Murrey the prince's tutor and secretary, the author Hakewill, William his brother, and all others who knew of, or were consenting to it, to be committed[2] to custody in Aug. 1621, whence being soon after released, our author Hakewill was dismist from his attendance on the prince. So that tho' his learning was accounted by the generality polite, his philosophy subtile, and divinity profound, yet in this particular he was esteemed very rash and imprudent. A certain author[3] tells us, that when he presented the said MS. to the prince, he should say 'Sir, I beseech you make use of this, by reading it your self, but if you shew it to your father, I shall be undone for my good will.' The prince returned him many thanks and assured him, it should never go farther than the cabinet of his own breast; but withal he asked him to whom he had shew'd it. Hakewill replied, the archbishop (Abbot) hath read it, who returning, said to him, Well done thou good and faithful servant. Besides him, he told the prince, he had shew'd it to Mr. Murrey his tutor, who belike being better acquainted with his master's perfidious disposition (so are the words of the libellous author) than the other, did then dissuade him from delivering it to the prince, for saith he, he will betray you. And it so fell out, for within less than

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[1] [*Looking Glass for the Anabaptists and the rest of the Separatists in Confutation of Will. Kiffin's Remonstrances of the Anabaptists, &c. By Josiah Ricraft.* Lond. 1645, 4to, four sheets and an half. TANNER.]

[2] Camden in *Annal. Reg. Jac.* 1. MS. sub an. 1621.

[3] Sir Ant. Weldon in his *Observations on K. Charles* p. 217, 218, at the end of his *Court and Char. of K. James*, printed 1651. oct.

two hours after his said engagement to the doctor, he presented it to his father, upon which he, or any thro' whose hands or cognizance it had passed before, were all under a disgrace, and banished the court,' &c.

The works of this our author Hakewill are these,

The Vanity of the Eye. Oxon. 1608. in oct. [Bodl. 8vo. H. 43. Art.] Written for the comfort of a young gentlewoman who became blind by the small pox.

Scutum Regium adversus omnes Regicidas & Regicidarum Patronos, ab Initio Mundi usque ad Interitum Phocæ Imperatoris, &c. *Lib.* 3. Lond. 1612. oct. [Bodl. 8vo. H. 80. Th.]

The antient and ecclesiastical Practice of Confirmation, confirmed by Arguments drawn from Scripture, Reason, Councils, Fathers, and later Writers,[4] &c. Lond. 1613. qu. [Bodl. KK. 41. Jur.]

Answer to a Treatise written by Dr. B. Carier by Way of Letter to his Majesty, wherein he layeth down sundry politic Considerations, by which he pretendeth himself was mov'd, and endeavoureth to move others to be reconciled to the Ch. of Rome, &c. Lond. 1616. qu. [Bodl. 4to. H. 27. Th.]

Treatise against the Match with the Infanta—This little thing, which is in MS. I have not yet seen. But another of the like nature I have lying by me,[5] written by one Thomas Allured sometimes secretary to Ralph lord Ever president of Wales, the beginning of which is this. 'Though to advise may seem presumptuous, yet what is well intended, I am more than confident will be neither offensive to your lordship,' &c. 'Twas written to the marquis of Buckingham, who communicating it to the king, he was so much displeased, that the author Allured was committed to custody 10 June 1620, being a full year before Hakewill had written his tract.

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Twelve Sermons concerning David's Vow to reform himself, his Family, and his Kingdom; on Psal. 101. Lond. 1621, [Bodl. 8vo. W. 48. Th.] 22. oct. Besides which he hath other sermons extant, as (1) *Serm. preached at Barnstaple, on Judg.* 5. 31. Lond. 1632. qu. [Bodl. 4to. R. 29. Th.] (2) *Serm. at the Funeral of John Downe Bac. of Div. Rector of Instow in Devon. sometimes Fellow of Exon. Coll. in Camb.; on Dan.* 12. 3. Oxon. 1633. qu. [Bodl. 4to. D. 18. Th.]

Comparison between the Days of Purim and that of Powder Treason—Printed 1626. qu. [Bodl. 4to. P. 39. Th.]

An Apology or Declaration of the Power and Providence of God in the Government of the World, proving that it doth not Decay, &c. in four books. Lond. 1627. To which were added two more—— Lond. 1635. fol. 3d edit. [Bodl. O. 2. 12. Th.] In the first of which are *Hakewill's Replies to Bishop Goodman's Arguments and Digressions, which he had made on the first four Books of the before-mentioned Apol. or Declar.* having been incited thereunto by Hakewill's former confutation of some passages in bish. *Goodman's Fall of Man,* &c. relating to the eternity of the world, or for the universal and perpetual decay thereof, whereby Goodman would prove the fall of man. But this confutation made by our author (whether in MS. or printed I know not) I have not yet seen.

Discourse of the Lord's Day; on Rev. 1. 10. Lond. 1641. qu. [Bodl. 4to. A. 57. Th.].

Dissertation with Dr. Heylin concerning the pretended Sacrifice in the Eucharist. Lond. 1641. qu. [Bodl. 4to. H. 10. Th. BS.]

A Treatise rescuing Dr. Joh. Rainolds and other grave Divines, from the vain Assaults of P. Heylin, touching the History of S. George, pretendedly by him asserted.—This I have seen in a MS. fol. but whether ever printed I cannot tell. Quere. He also translated into Latin *The Life of Sir Tho. Bodley,* his kinsman, which is in MS. in the public library. At length upon the promotion of Dr. Prideaux to the bishoprick of Worcester, he was elected rector of Exeter coll. (to which he had before been an especial benefactor) but did little or not at all reside upon it: for the *grand rebellion** breaking then forth, he receded to his rectory of Heanton near to Barnstaple in Devon. where he lived a retired life to the time of his death, which happing in the beginning of April in sixteen hundred forty and nine, was buried on the fifth day of the same month in the chancel of the church there. Over his grave was a stone afterwards laid, with this inscription thereon, 'Reliquiæ Georgii Hakewill S. Th. D. archidiaconi Surriæ, collegii Exoniensis & hujus ecclesiæ rectoris, in spem resurrectionis hic repositæ sunt, an. 1649. ætatis suæ 72.' I have seen a copy of his last will and testament, proved 2 May 1649, wherein he desires that his body might be buried in Exeter coll. chappel, if it could conveniently be; if not, at least his heart under the communion table, or under the desk where the bible lies, with this inscription on a brass plate to be put on it, *Cor meum ad te, Domine.* But this I presume was not done, because no such inscription appears. However the society of Ex. coll. did afterwards, in honour to his memory, hang up his picture painted to the life, in his doctoral formalities, on the organ-loft at the east end of the isle, joyning to the south side of the chappel. In the rectory of the said coll. succeeded Mr. (afterwards

* civil war. First edit.

1649.

[4] [This was written for the confirmation of the prince on Monday in Easter week, 1613, at the chappel in Whitehall, at which time Dr. H. was chaplain to the prince. WATTS.]

[5] [There are two copies of this letter in Tanner's MSS. 290 and 299. It has been printed by Rushworth in his *Collections* under the year 1623, and by Gutch in the *Collectanea Curiosa,* 1781, i. 170. In the latter work will also be found, *Rou. Woodward's Letter to Mr. Secretary Windebanke concerning Mr. Allured's Discourse against the Spanish Match.*]

Dr.) John Conant, and in his archdeaconry, Joh. Pearson D. D. of Cambridge, installed therein 26 Sept. 1660, a learned man and famous for his *Exposition of the Creed*, and other books. He was afterwards the worthy bishop of Chester, and died about the middle of July 1686.

[*An Appendix of Dr. Hackewel's Answer to the Bishop of Gloucester's Reasons.* MS. Ashmole 1284. (*Catal. MSS. Angl.* p. 350.]

ARTHUR DUCK was born of a wealthy family[6] living at Heavytre in Devonshire, (the place where afterwards his father built an hospital) became a student in Exeter coll. in the year 1595, and that of his age 15, took one degree in arts in June 1599, and then was made commoner of the said coll. Afterwards he translated himself to Hart hall, and as a
[126] member thereof proceeded in the said faculty, an. 1602, and two years after was elected fellow of Alls. coll. But his geny leading him to the study of the civil law, he took the degrees in that faculty, and much about the same time travelling into France, Italy and Germany, was after his return made chancellor of the dioc. of Bath and Wells. In which office behaving himself with great integrity, prudence and discretion, was honoured by, and beloved of, Lake bishop of that place, and the more for this reason, because he was beholden to him for the right ordering of his jurisdiction. Afterwards he was made chancellor of London, and at length master of the requests, and was in all likelihood in a certain possibility of rising higher, if the times had not interrupted him. In the beginning of 1640 he was elected burgess for Q. Mynhead in Somersetshire to sit in that parliament which began at Westminster 13 Apr. the same year, and soon after siding with his maj. in the rebellious times suffer'd much in his estate, having 300*l.* at one time given thence to one Serle a widow.[7] In the month of Sept. in 1648, he and Dr. Ryves were sent for to Newport in the isle of Wight by his majesty, to be assisting to him in his treaty with the commissioners sent from parliament. But that treaty taking no effect, he retired to his habitation at Chiswick near London, where, living to see his master murdered before his own door, he soon after ended his life.[8]

He was a person of smooth language, was an excellent civilian, and a tolerable poet, especially in his younger days, and well versd in histories whether ecclesiastical or civil. He hath extant,

Vita Henrici Chicheley Archiepiscopi Cantuariensis, sub Regibus Henric. V. & VI. Oxon. 1617. qu. [Bodl. 4to. D. 30. Art. Seld.] remitted into the collection of lives published by Dr. Bates, an. 1681. [Bodl. AA. 124. Art.][9]

De Usu & Authoritate Juris civilis Romanorum in Dominiis Principum Christianorum. Lib. 2. Lond. 1653. [Bodl. 8vo. D. 2. Jur. Seld.] and 79. oct. Leydæ 1654. Lips. 1668. in tw. &c. In which book Dr. Gerard Langbaine's labours were so much, that he deserved the name of co-author. Dr. Duck paid his last debt to nature in the month of May in sixteen hundred forty and nine, and was buried in 1649.
the church at Chiswick in Middlesex; to the poor of which place he gave 10*l.* He left considerable legacies to Exeter and Alls. colleges, and 10*l.* to the poor of North Cadbury in Somersetshire, besides other gifts of charity elsewhere, which for brevity's sake I now pass by. "He married Margaret the "younger daughter of Henry Southworth merchant "in London."[1]

[Dr. Duck married Margaret daughter of Mr. Hen. Southworth merchant, by whom he had 9 children; only two daughters survived. She died Aug. 15, 1646, buried Aug. 24 in Cheswick church. Dr. Gouge preached her funeral sermon, printed 1646, with an account of her life by a friend, where see more.

Dec. 8. (1648) Dr. Arthur Duck Dr of the lawes, died sodenly in Chelsey church. *Mr. Ric. Smith's Obituary.* Melius inquirendum.

There can be no mistake, for K. Charles's death &c. follow. BAKER.]

"ROBERT DUDLEY, son of Rob. Dudley "earl of Leicester by Douglas Howard daughter of "William lord Howard of Effingham, and widow "of John Lord Sheffield, was born at Shene in the "county of Surrey in the year 1574, sent to Ch. Ch. "to obtain academical learning under the tuition and "government of sir Tho. Chaloner, (afterwards "tutor to prince Henry) in the beginning of the "year 1588, and was soon after matriculated in the "university, as a member of that house, under the

[6] [Beati mortui qui moriuntur in Domino. Richardus Ducke et Joanna uxor ejus hic requiescunt. Qui matrimonio conjuncti anno sal. MDLXIIII. per quadraginta annos feliciter simul vixerunt. Quibus exactis Richardus, relictis ex eo matrimonio octo liberis, obijt x Octobris ann. MDCIIII. Joanna vero per viginti annos in viduitate superstes xxxi Julij MDCXXIIII. ad cœlos migravit. Nicolaus Ducke armiger et Arthurus Ducke legum doctor, filij, parentibus charis. et opt. meriti. pos. Le Neve, *Monumenta Anglicana from* 1600 *to* 1699, 8vo. Lond. 1719, page 8.]

[7] [Arthur Duck, of Chiswick, Middlesex, was no less than 2000*l.* deep in their books at Goldsmiths' hall. Prince, *Worthies of Devon*, page 269.]

[8] [This should be omitted, for the said Dr. Duck died 16 Dec. 1648, suddenly in Chelsea church. PECK.]

[9] [*The Life of Henry Chichele, Archbishop of Canterbury. In which there is a particular Relation of many remarkable Passages in the Reigns of Henry the V and VI Kings of England. Written in Latin by Arth. Duck LL.D. Chancellor of the Diocese of London: And Advocate of the Court of Honour. Now made English. And a Table of Contents annexed. London, Printed for Ri. Chiswell, &c.* 1699, 8vo. Def. to Thomas, lord archb. of Canterbury. Bodl. Rawl. 8vo. 321.]

[1] [He left no issue male, only two daughters and heirs vastly rich, who married their second cousins, the grandsons of his brother Nicholas. See more in Prince, *Worthies of Devon*, page 270.]

"title of 'comitis filius.' What continuance he "made there I know not: sure I am that in 1594, "he being then in good esteem with qu. Elizabeth, "sailed with three small ships to the island of Tri-"nidada, (S. Trinity) in which voyage he sunk and "took nine Spanish ships, whereof one was an ar-"mada of 600 tun. About the same time also, he "made great discoveries about the river Oronocque "in the West-Indies: in the mouth of which he "gave the name to an island, that he discovered "there, of Dudley's Isle. In 1596 he, with divers "nobles and gentlemen of quality going with the "earl of Essex in the Cadiz voyage against the "Spaniard, received the honor of knighthood on "the 8th of Aug. for the signal service he then per-"formed. In the beginning of the reign of K. "James I. he endeavoured to prove his legitimacy, "to the end that he might have the lands and titles "of his father, and those of his uncle Ambrose "earl of Warwick, who died without issue: but "missing his design, by the endeavours of Lettice "his father's widow, (who well knew that if he could "obtain it, it would have much redounded to her "dishonour, she being his father's reputed wife when "this our author Rob. Dudley was born) he left the "land soon after in great discontent and went into "Italy; which otherwise he could not well do, be-"cause first, it was plainly proved in open court, "before those that were then judges, that he was legi-"timate; and therefore to stay, and not to enjoy "that which he sought after, was not agreeable to "his high spirit; and secondly, that being a man of "extraordinary parts, as well for valour and gene-"rous exploits, as learning, and withal of a daring "spirit, he could not brook those affronts that would "be consequently put upon him. Being therefore "settled in the territory of the great duke of Tus-"cany, where he took upon him to be the earl of "Warwick, by which name he was afterwards com-"monly called, was soon after sent for home by the "king's special privy-seal; but he refusing to obey, "all his lands in England, which were considerable, "were seized on by virtue of the statute of fugitives. "So that being thus destitute, he, who was then a "favourite to the said great duke, became more be-"loved of him than before, and for his eminent "abilities did use his directions in all his buildings. "About that time Leghorne, which was a small "town, grew by his endeavours a great city on a "suddain, and at this day is acknowledged so to be, "in relation to its fairness, and firmness next to the "sea. And I have heard from some living, who "have frequented those parts, that this our author "R. Dudley was the chief instrument that caused "the said duke not only to make it firm, but also to "make it a scala franca that is a free port, and of "settling an English factory there, and of drying "the fens between that place and Pisa. At which "time also our author called and invited to that "place many English merchants that were his "friends, and so enriched it, that it is now one of "the best harbours in Europe, and bringeth in "considerable revenues to the duke. For these ex-"traordinary services, and the admirable gifts that "our author was endowed with, he was[2] made great "chamberlain to the arch-duchess, mother to the "then duke of Tuscany, while she in his minority "governed all the state, and became so much known "to Ferdinando the second, emperor of Germany, "that he by his letters pat. under the golden seal, "dated at Vienna 9 Mar. 1620, confer'd on him and "his heirs for ever the title of duke, to be by them "used throughout all his dominions of the sacred "empire. So that because his grand-father was "duke of Northumberland and earl of Warwick, "he was declared duke of Northumberland, and so "wrote himself in all papers of concernment, and "the title of earl of Warwick, was used, while he "lived, by his son. After this P. Urban 8. in the "beginning of his papacy, authorised by the em-"peror's golden seal,[3] declared that the duke of "Northumberland, and his eldest son and heirs in "all times, could create titles of honour, as earls, "marquisses, &c. the which he hath done in favour "of many great families at Ancona, Verona, and "Bouloigne in Italy; and ordained besides, that "the title of highness should be given to him and "all his posterity, &c. Which is recorded in the "book entit. *Il Ceremoniale di Roma del Anno* "1630. This Rob. Dudley duke of Northumber-"land was a compleat gent. in all suitable employ-"ments, an exact seaman, a good navigator, an ex-"cellent architect, mathematician, physician, chy-"mist, and what not. He was a handsome person-"able man, tall of stature, red hair'd, and of ad-"mirable compact, and, above all, noted for riding "the great horse, for tilting, and for his being the "first of all that taught a dog to sit in order to "catch partridges. His printed works are these,

"*Voyage to the Isle of Trinidada, and the Coast* "*of Paria, An.* 1594, 95——See in Rich. Hake-"luyt's third vol. of *English Voyages*, p. 574, &c. "[Bodl. H. 8. 16. Art.]

"*Del Arcano del Mare*, &c.—Firenze 1680, "1646, in two vol. in fol. They are full of choice "mathematical cuts and figures, sea-charts, forti-"fications, &c. That vol. printed in 1646 is di-"vided into six books, and is kept as a rarity in "the archives of Bodley's library at this time. "[Bodl. Arch. B. 116.]

"*A Discourse to correct the Exorbitances of* "*Parliaments, and to enlarge the King's Revenue*

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[2] "So have I been informed by his son Charles, called "duke of Northumberland, in his letters dated at Rome 17 "Oct. 1674."

[3] "So in the same letters."

[4] [See it in Rushworth's *Historical Collections*, edit. first—Lond. 1659, folio, Appendix, page 12, under this title:

A Proposition for his Majestie's Service, to bridle the Impertinency of Parliaments. Afterwards questioned in the Star Chamber.]

"—This is in manuscript, and hath this beginning, "'The proposition of your majesty's service contained two parts, the one to secure their state and bridle the importunances, (rather impertinences, qu.) and the other to increase your majesty's revenue, &c. contrived and written in the year 1613. (11 Jac. I.) Several copies of this being occasionally dispersed by the earls of Bedford, Somerset, and Clare, as also by sir Rob. Cotton, Joh. Sheldon, &c. in the year 1628, they were committed, and an information was entred in the star-chamber against them. Our author, the most noble Dudley, wrote also a physical book called *Catholicon*, in good esteem among physicians; but this I have not yet seen. He invented also that purging powder which goes under the name of *Cornacchini Pulvis*, of which Marcus Cornacchinus doct. of physic of the university of Pisa, wrote a book, shewing that all the affections of humane bodies that arise from abundance of humours may be quickly cured. This book was printed at Florence 1619, and several times after, and was dedicated to our author the illustrious duke, of whom many things are said to his honour in the epistle ded. before it, which for brevity's sake I now pass by. See in *Hist. & Antiq. Univ. Oxon.* lib. 2. p. 176. a. To conclude: all that I shall say of him beside, is, (1) That when he left England in the beginning of K. James I. he left behind him a wife named Alice, daughter of sir Tho. Leigh of Stoneley in Warwickshire, and several daughters that he had by her: which Alice being afterwards made a duchess by K. Charles I. lived many years after, and died very aged, 22 Jan. 1668. (2) That he then carried with him, in the habit of a page, Elizabeth daughter of sir Robt. Southwell of Woodrising in Norfolk, whom he afterwards married in Italy. An author[5] of inconsiderable note tells us, that sir Rob. Dudley who stileth himself duke of Northumberland, left England because he could not be suffered to enjoy a second wife, his first wife then surviving. This Dudley now enjoyeth his second wife by a dispensation from his holiness, and is in great esteem with the duke of Florence, in regard of his art in contriving and fabricating of ships and galleys, and hath obtained of the emperor to be declared duke of Northumberland, who hath given him the title already, and the land when he can catch it, &c. (3) That the great duke of Tuscany (or Florence) allow'd him an yearly pension of near a thousand pounds; (4) That he built for himself and his children a very handsome palace at Florence, wherein his son sometimes lived. (5) That by the said Elizabeth he had a son named Charles, now, or lately, duke of Northumberland, who married in France Mary Magd. Gouffier, of the duke of Rohanet's family, by whom he had many children, the eldest of which is called Robert earl of Warwick, &c. By her the said Elizabeth, the said sir Rob. Dudley duke of Northumberland had several daughters, the eldest of which was married to the prince of Piombino, of the house of Arragona Appiano. The second to the marquis of Cliviola, of the house of Malespina free lord: To whom K. Charles I. of England wrote and gave the title of 'most illustrious,' thanking him for giving honourable burial in his estates to Charles son and heir of Philip earl of Pembroke. The third to the duke of Castillion del Lago, of the house of La Corgnia, and the fourth to the earl of Carpegna free lord of his estates, brother to the sometimes cardinal of that name. (6) That he the said Robert duke of Northumberland died at Carbello three miles distance from Florence, in an house there which the great duke of Tuscany permitted him to enjoy gratis during his life, in the month of September[6] in sixteen hundred forty and nine: 1649.
whereupon his body being convey'd to a nunnery at Boldrone near to that place, was there deposited; but whether since it hath been convey'd to [129]
the church of S. Pancrace in Florence, wherein his wife Elizabeth had before been buried, and over whose grave he had erected a sumptuous monument of marble, with intentions to be buried by her, I know not. Sure I am that it was continuing at Boldrone in 1674, and may perhaps still. (7) That at his death he left behind him several rare mathematical instruments, mostly of his own invention. All which afterwards (his sons not knowing the use of them) were presented to the said duke. (8) That he was beloved and respected of all in Florence, and in the country adjoining: And all, who are yet alive, and knew or remembred him, make honourable mention of him."

[See an excellent account of this extraordinary genius, (for such I consider him) in the *Biographia Britannica*, to which I must content myself with referring, rather than making several long extracts well deserving of attention.

A second edition of the duke's *Arcano del Mare di Roberto Dudleo, Duca di Nortumbria, e Conte di Warwick*, was printed in 1661. See the table of contents in Park's edit. of Walpole's *Noble Authors*, or the book itself in the library of the British Museum.]

RICHARD ALLEN was born in, or near to, Abingdon in Berks, was originally of Baliol col. and as a member of that house he took one degree in arts. Afterwards he was made one of the first scholars of Pembr. coll. proceeded in his faculty, was made fellow, and at length beneficed near Ewelme in Oxfordshire. He hath written,

[5] "Jam. Wadsworth in his *English Spanish Pilgrim: or, a new Discovery, &c.* printed 1630 in qu. p. 64."

[6] "So in the same letters, which I before have mentioned."

An Antidote against Heresy: or, a Preservative for Protestants against the Poison of Papists, Anabaptists, &c. Lond. 1648. dedicated to his uncles sir Tho. Gainsford knight and Humph. Huddleston esq: One of both his names, but after in time, was pastor of Henfield in Sussex, and author of *England's Distempers, their Cause and Cure, according to the Judgment of famous Princes, Peers, Parliaments, &c. occasion'd by a learned Frier, accusing the whole Nation of Perjury for abjuring Transubstantiation: and sent to the Author for a Reply.* Lond. 1677. qu. in three sh. and an half. Whether this Rich. Allen was ever of Oxon I know not. I shall make mention of Rich. Allein among these writers under the year 1681.

Clar. 1649.

[One Rich. Allen S.T.P. rector of Stouting (Kent) and one of the proctors for the dioc. of Cant. in convoc. 1622. *MS. Bally*, TANNER.]

"JOSEPH ALFORD was, as it seems, of the "family of the Alfords in Berks, descended from "those of Holt-Castle in Denbighshire, or of those "of Sussex, and hath written,

"*The Soul's Dispensatory; or, Treasure for "true Believers*, &c. Lond. 1649, in tw.

"*The Church Triumphant: or, a comfortable "Treatise of the Amplitude and Largeness of the "Kingdom of Christ, [wherein is proved by Scriptures and Reason that the Number of the Damned "is inferiour to that of the Elect.*] &c. Lond. "1649. in tw. In the title of this book, 'tis said "by the publisher that the author of it (Jos. Alford) "was master of arts, and sometimes of Oriel coll. in "Oxon. But so it is that in all my searches, I "could never find Joseph Alford matriculated, or "that he took any degree in arts or in any other "faculty; otherwise I had made mention of him in "the ATH. & FASTI OXON. If he had the degree "of M.A. confer'd on him by the archbishop of "Canterbury, it is another matter, because those "that are so created seldom or never stand in the "university registers: or if he had the degree con-"fer'd on him, in the time of the grand rebellion, "either in the latter end of 1642, or in the years "1643, 44, &c. when divers soldiers, ministers and "others that adhered to the cause of K. Charles I. "were promiscuously created, his name may be "neglected to be put into the register, but I think "he was never master of arts of this university. "He died, as it seems, before his book was pub-"lished."

Clar. 1649.

Clar. 1649.

NICHOLAS DARTON, a Cornish man born, was entred into Exeter coll. either in the condition of a batler or servitour, in Mich. term. 1618, aged 15 years, took one degree in arts, afterwards holy orders, and at length became minister of Killesbye in Northamptonshire. He hath extant,

Several sermons, as (1) *The true and absolute Bishop, with the Converts return unto him; on 1 Pet. 2. 25.* Lond. 1641. qu. [Bodl. 4to. C. 7. Th.] dedicated to William lord Say; at which time, the author, who was always before esteemed a puritan, closed with the presbyterian party. He hath one or more extant, which I have not yet seen.

Ecclesia Anglicana: or, his clear and protestant Manifesto, as an evangelical Key sent to the Governor of Oxford, for the opening of the Church Doors there, that are shut up without Prayers or Preaching,—printed 1649. qu.

Clar. 1649.

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"WILLIAM BARTLET, son of a father of "both his names of the city of Exeter, was born in "that city, or at least near it, was matriculated as "a member of New-Inn on the 4th of Nov. 1631, "aged 21 years, where being puritanically edu-"cated, went away without taking any degree, and "retiring to his own country had a cure there, "sided with the puritans, when they grew domi-"nant in 1641, became lecturer and afterwards "minister of Bytheford or Bidiford in Devonshire, "afterwards one of the assistants to the commis-"sioners of Devonshire and Exeter, and a zealous "man in carrying on the factious interest. He "hath written,

"*Soveraign Balsome, applied in a few weighty "Considerations for healing the Distempers of "such Professors of Religion as Satan hath wounded and drawn aside*, &c. Lond. 1649."

Clar. 1649.

[In order to obtain what information I could respecting William Bartlet, I applied, as is my custom, to the rector of Bideford, and I now subjoin the letter I received from Mr. Walter, to whom I beg thus publicly to offer my sincere thanks for his very obliging attention.

Bideford, 8 February, 1816.

Dear Sir,

I have received yours of the 6th inst. and shall feel great pleasure in communicating every intelligence concerning *William Bartlett* that I can collect from this quarter.

In the year 1792 an essay was published towards a history of Bideford, by a Dr. Watkins: I will extract what he says concerning William Bartlett.—

Page 131. 'In the year 1774 the late rev. learned and celebrated Mr. Samuel Badcock, then pastor of the dissenting congregation of Barnstaple, drew up the following brief, but very accurate and curious history of non-conformity in Bideford. The title he has prefixed to it is rather quaint, and seems intended to convey the idea that the protestant dissenters formed the only real Christian church in Bideford.'

Watkins then proceeds with his extracts in the following words.

'*Some Account of the Church at Bideford.*

'When the act of uniformity took place Mr.

[7] [RAWLINSON.]

William Bartlet was ejected from the living of Bideford, and after that formed a church in that town on the strictest plan of independency. For some time he was assisted in his ministerial work by his son Mr. John Bartlet.[8] They were a contrast to each other—the father was called Boanerges and the son Barnabas, *this* healed where *that* had wounded, and both were rendered remarkably useful in their distinct characters. The old Mr. Bartlet outlived his son, and preached his funeral sermon, but the struggles of parental love were so exceedingly strong that it was pretty near a quarter of an hour before he cou'd speak a word; what year the son died in I cannot learn, the father died in 1682. There is an account of him in Dr. Calamy.'[9]

Having thus given you Watkins's extract from Mr. Samuel Badcock, I beg leave to acquaint that on reference to my register, I cannot find the death of William Bartlet (the father) but the son's interment was on the 27 day Sept. 1679.—With great pleasure I will send you, if you wish it, this essay of Watkins, and at all times shall be ready to furnish you with intelligence from this quarter, and I am

Dear Sir,
Your very humble servant,
WILLIAM WALTER,
Rector of Bideford.]

JOHN PRIDEAUX was born in an obscure town called Stowford near to Lyfton in Devonshire on the 17th of Sept. 1578, became a poor scholar of Exeter coll. under the tuition of Will. Helme bach. of div.[1] in act term 1596, and in 1602 was elected probat. fellow of that house, being then bach. of arts. In the year after, he proceeded in that faculty, and thereupon entred into holy orders: so that being soon after noted for his great learning and profound divinity, he was elected rect. of his coll. upon the death of Holland, in 1612,[2] being then bach. of div. and the same year proceeded in the same faculty. In 1615 he was, upon the promotion of Dr. Abbot to the see of Sarum, made the king's professor of divinity, by virtue of which, he was made canon of Ch. Ch. and rector of Ewelme in Oxfordshire: And afterwards did undergo the office of vice-chancellor of this university for several years, as I have elsewhere told you. In the rectorship of his college he carried himself so winning and pleasing by his gentle government and fatherly instruction, that it flourished more than any house in the university with scholars, as well of great as of mean birth: as also with many foreigners that came purposely to sit at his feet to gain instruction. So zealous he was also in appointing industrious and careful tutors, that in short time many were fitted to do service in the church and state. In his professorship he behaved himself very plausible to the generality, especially for this reason, that in his lectures, disputes, and moderatings, (which were always frequented with many auditors) he shew'd himself a stout champion against Socinus and Arminius. Which being disrelish'd by some, who were then rising and in authority, at court, a faction thereupon grew up in the university between those called puritans or Calvinists on the one side, and the remonstrants, commonly called Arminians on the other: which, with other matters of the like nature, being not only fomented in the university but throughout the nation, all things thereupon were brought into confusion, to the sorrow of the puritan, who had with all his might opposed Canterbury in his generous designs of making the English church glorious. At length after he had sate 26 years professor, he was one of those persons of unblemished reputation, that his majesty, tho' late, made a bishop, by the endeavours, as some say, of James marq. of Hamilton his sometimes pupil.[3] The see which he was design'd to govern was Worcester, to which being elected 22 of Nov. was consecrated at Westminster on the 19th of Dec. following, an. 1641, but received little or no profit from it, to his great impoverishment. So that upon that account and for his adhering to his majesty in the time of the *grand rebellion*,* (wherein he pronounced all those of his diocese that took up arms against him excommunicated) he became at length 'verus librorum helluo,' for having first by indefatigable studies digested his excellent library into his mind, was after forced again to devour all his books with his teeth; turning them by a miraculous faith and patience into bread for himself and his children, to whom he left no legacy, but pious poverty, God's blessing, and a father's prayers, as it appears in his last will and testament. He was an humble man, of plain [181]

* civil war, first edit.

[8] [Calamy *(Ejected Ministers*, page 218) says that John was the brother of William, Bartlet, not his son. I incline however to Badcock's information. He was, says Calamy, a very laborious, constant preacher, and had an excellent copious gift in prayer. His voice was low, but his matter very solid and acceptable. He continu'd in Exeter after his being silenc'd, and preach'd there as he had opportunity. He dy'd in a good old age. He has printed some things in octavo: as his *Meditations; An Explication of the Assemblies Catechism*: And *The Duty of Communicants. Of the Use and Profit of Afflictions*, &c.]

[9] [Calamy gives this character of Bartlet—' He was congregational in his judgment, but lov'd peace with his brethren.' *Account of ejected Ministers*, 8vo. Lond. 1713, p. 240.]

[1] [And d'an of the college. RAWLINSON.]

[2] [July 1st 1612. Ex ipsius autogr. *MS. Note in Prince's Worthies of Devon, in Exeter college library*, p. 310.]

[3] [Charles R. Considering the virtue, learning, wisdome, gravity and other good gifts, wherewith John Prideaux D. D. is indued, we have been pleased by these our letters to name and recommend him unto you to be elected and chosen to the said bishoprike of Worcester, &c. *The King's Letter* (an original) *to the Dean and Chapt. of Worcester, dated Nov.* 10. *An. Reg.* 17. *sent with the conge d'elire.* BAKER.]

[4] Dr. Jo. Gauden in his book entit. *A Pillar of Gratitude*, p. 13.

and downright behaviour, careless of money, and imprudent in worldly matters. All that knew him esteem'd him a noted artist, a plentiful fountain of all sorts of learning, an excellent linguist, a person of a prodigious memory, and so profound a divine, that they have been pleased to entitle him 'Columna fidei orthodoxæ, and malleus hæresceus, patrum pater, and ingens scholæ & academiæ oraculum.' In him also (as an ingenious[6] author saith) the heroical wits of Jewell, Raindolds and Hooker, as united into one, seem'd to triumph anew, and to have threatned a fatal blow to the Babylonish hierarchy: Insomuch that he might have justly challenged to himself that glory, which sometimes Ovid, speaking of his own country,

Mantua Virgilium laudet, Verona Catullum,
Romanæ gentis gloria dicar ego.

As his learning was admired by foreigners, Sext. Amama, Rivet and others, so were his books, especially those written in Latin; a catalogue of which, and of the English, follow.

Tabulæ ad Grammaticam Græcam introductoriæ, &c. Oxon. 1608, 1629, [Bodl. 4to. E. 27. Th.] 39, &c. qu.

Tyrocinium ad Syllogismum legitimum contexendum.

Heptades Logicæ: sive Monita ad ampliores Tractatus introductoria. These two last are printed and go with the *Tabulæ*,[7] &c.

Castigatio cujusdam Circulatoris, qui R. P. Andream Eudæmon—Johannem Cydonium è Soc. Jesu seipsum nuncupat. Opposita ipsius Calumniis in Epistolam Isaaci Casauboni ad Frontonem Ducæum. Oxon. 1614. oct. [Bodl. 8vo. D. 59. Th.]

Alloquium serenissimo. Reg. Jacobo Woodstochiæ habitum 24 Aug. 1624. printed in one sh. in qu. [Bodl. 4to. P. 50. Th.]

Orationes novem inaugurales, de totidem Theologiæ Apicibus, prout in Promotione Doctorum, Oxoniæ publicè proponebantur in Comitiis. Oxon. 1626. qu. [Bodl. 4to. P. 3. Th. Seld.]

Lectiones decem de totidem Religionis Capitibus, præcipuè hoc tempore Controversiis prout publicè habebantur Oxoniæ in Vesperiis. Oxon. 1626. qu. [Bodl. 4to. P. 73. Th.]

Several sermons, as (1) *Serm. at the Consecration of Exeter Coll. Chap.; on Luke* 19. 46. Oxon. 1625. qu.[8] (2) *Perez Uzzah, Serm. before the King at Woodstock; on* 2 *Sam.* 6. *ver.* 6, 7. Oxon. 1625. qu. (3) *Concio ad Art. Baccalaureos pro More habita in Ecclesia B. Mariæ Oxon. in Die Cinerum; in Act.* 7. 22 *An.* 1616. Oxon. 1626. [Bodl. 4to. P. 78, Th.]

Twenty Sermons. Oxon. 1636. qu. [Bodl. 4to. P. 50. Th.] The two first of which are entit. *Christ's Counsel for ending law Cases.* Among them are the *Consecration Serm.* and *Perez Uzzah* before-mentioned.

Nine Sermons on several Occasions. Oxon. 1641. qu.

Lectiones XXII, Orationes XIII, Conciones VI, & Oratio ad Jacobum Regem. Oxon. 1648. fol. [Bodl. F. 1. 11. Th. Seld.] Among which are contained the former Lections, Orations, and Speech to K. Jam.

Fasciculus Controversiarum ad Juniorum aut Occupatorum Captum colligatus, &c. Oxon. 1649. 51. 52. qu. [Bodl. 4to. C. 7. Th. BS.]

Theologiæ Scholasticæ Syntagma Mnemonicum. Oxon. 1651. [Bodl. 4to. P. 12. Th. BS.]

Conciliorum Synopsis. Printed with the *Syntagma* before-mentioned. Printed in English at the end of *An easie and compendious Introduction*, &c. mentioned before in Matthias Prideaux.

History of Successions in States, Countries or Families, &c. Oxon. 1653, &c.

Epistola de Episcopatu, fol. a fragment of which I have seen in one folio sh.

Euchologia: or, the Doctrine of practical Praying, being a Legacy left to his Daughters in private, directing them to such manifold Uses of our Common-Prayer-Book, as may satisfy upon all Occasions, without looking after new Lights from extemporal Flashes. Lond. 1655. 56. oct. [Bodl. 8vo. P. 12. Th. BS.] &c. Dedicated to his daughters Sarah Hodges[9] and Elizabeth Sutton.

The Doctrine of Conscience framed according to the Form in the Common-Prayer, left as a Legacy to his Wife.—printed in tw.[1]

Manductio ad Theologiam polemicam. Oxon. 1657. oct. [Bodl. 8vo. P. 18. Th. BS.] Published by Mr. Tho. Barlow, with an epistle before it, in the name of the printer. [132]

Hypomnemata Logica, Rhetorica, Phys. Metaphys. &c. Oxon. in oct. [Bodl. 8vo. P. 6. Art. BS.]

Sacred Eloquence: or, the Art of Rhetoric, as it is laid down in Scripture. Lond. 1659. oct. What other things are published under his name I know not, unless a *Comment on the Church Catechism*, pr. 1656. in oct.[2] and therefore I am to add that he

[6] [See several very affectionate letters from the celebrated Isaac Casaubon to Prideaux in the *Epistolæ Casaubani* published by Theod. Janson, Roterodam, 1709. They are letters 870, 871, 877, 879, 882, 896, 900, 901, 903, 915, 919, 922, 929, 930, 943.]

[7] Nath. Carpenter in his *Geography delineated*, &c. lib. 2. cap. 15.

[8] His *Greek Grammar* and his *Logick* were both but a fortnight's work. Lloyd, *Memoirs*, page 526.]

[9] [Rawlinson (*MS. Notes*) says—Lond. 1625, qu. dedicated to Dr. Hakewill, founder of this chappel.]

[1] [Euchologia: or *The Doctrine of Conscience, framed according to the Points of the Catechisme, in the Book of Common Prayer. By the right reverend Father in God, John Prideaux, late Lord Bishop of Worcester, for the private Use of his Wife. London, Printed for Richard Marriot*, &c. 1656. Pref. to the reader signed Y. N. Bodl. 8vo. P. 12. Th. BS.]

[2] [Perhaps the same with *The Doctrine of Conscience*, &c. just mentioned in the note.]

departing this mortal life, of a feaver, at Bredon in Worcestershire, in the house of Dr. Hen. Sutton, (son of Will. Sutton D. D. chanc. of Glocester and rector of Bredon) who married his daughter Elizabeth, on the twentieth day of July in sixteen hundred and fifty, was accompanied to his grave, in the chancel of the church there, by many persons of quality in the neighbourhood of that place, on the 16 of August following. Over his grave was a plain stone soon after laid with an epitaph composed by himself, (the day and year of his death excepted) engraven on a brass plate, fixed thereunto; the copy of which is already[3] printed, wherein you'll find that he was sometime chaplain to pr. Henry, and afterwards to K. Jam. and K. Ch. I. Before I go any farther, I shall take leave, upon the hint before-mentioned of Dr. Prideaux's making his college flourish, to set down the names of such outlanders that have retired to Exeter coll. for his sake, have had chambers there and diet, purposely to improve themselves by his company, his instruction, and direction for course of studies. Some of them have been divines of note, and others meer lay-men, that have been eminent in their respective countries, wherein afterwards they have lived; most of them are these; Joh. Combachius the philosopher, Phil. Cluver the geographer, Sext. Amama linguist, Nichol. Vignier and Dav. Primrose two learned Frenchmen: All whom are already mentioned among these writers. Christian Rumphius an eminent physician; see in the Fasti an. 1613. Jacobus Dorvilius commonly called D'Orville a gentleman's son of Heidelberg in Germany, matriculated as a member of Exeter coll. in Mich. term 1615, and in that of his age 19. Joh. Schermarius a learned German, who occurs a member of Ex. coll. 1613, in which year he had certain Lat. verses published at Oxon. Jacobus Aretius and Frederick Dorvilius two other Germans, who are mentioned in the Fasti, an. 1613. and 15. Joh. Rodolphus Stuckius of Zurick in Helvetia was a sojourner of the said coll. in Mich. term 1615, and afterwards published some of Pet. Martyr's works, as I have before told you. Joh. Waserus a native of the same place, entred soj. in the same term and year, and afterwards the writer of *Elementale Chaldaicum*, and other things. Cæsar Calendrinus entred into the said coll. in the beginning of 1616, see in the Fasti 1620. Imanius Young or de Junge a Zelander, in Mich. term 1619. Paul Amaraut or Amarant a Germ. matriculated among the Exonians 1619, aged 18. Christian son of Herman Julius vicerey to the king of Denmark in the isle of Gotland, Gregory and Errick sons of Pet. Julius lord of Alsted, Linberg, &c. in Denmark. Which three young men were instructed in logic and philosophy by Dr. Prideaux. Ovenius Julius, elder brother to the said Christian, was also a student in the said coll. under Prideaux, who dying 26 Sept. 1607, aged 23, was buried at the upper end of the S. isle joyning to the body of the church of S. Mary the Virgin in Oxon. Afterwards Christian put up a monument over his grave, which is yet remaining, but defaced. Mark Zeigler a German, was entred into the coll. about 1624. Wibbo Jansonius Artopeus, Emsoendensis Civis, gen. was admitted into the coll. in June 1635, aged 20. Hieronymus Ernesti Erffurto Thuringus was admitted to the fellows table in the beginning of Aug. 1638, and continued in the college till July 1641. Besides these and many more, which shall now be omitted, have been several of the Scotch nation that have been received into the said house, upon the same account, among which have been (1) Joh. Balcanquall; see in the Fasti 1612. among the incorporations. (2) ..... Gilman, who studied there 1613 and some time after. (3) Sam. Balcanquall, 1616. One of both his names occurs fellow of Pemb. hall in Cambridge 20 years after.[4] See in the Fasti 1618 among the incorporations. (4) Rob. Spotswood mast. of arts of Glascow was admitted to the fellows table in the beginning of the year 1613. He was afterwards raised by the favour of king James and king Ch. I. unto great honours, as his singular virtues did merit. K. Jam. made him a knight and a privy-counsellor: K. Charles advanced him to be lord president of the sessions, and at length principal secretary of Scotland, in the place of William earl of Lanerick (afterwards duke of Hamilton) when he revolted to the covenanters of that kingdom. After James marquis of Montross had gained great victories against the said cov. the said sir Robert Spotswood conveyed from the king at Oxon to him the said Montross letters patents whereby he was made vice-roy of Scotland, and general of the army there. But being soon after taken prisoner, upon the defeat of Montross near Selkerke, he was conveyed to S. Andrews, where, at length, they found him guilty of high treason, lamented by many, because he never bore arms against them; for his eminency lay in the way of peace, and knew not what belonged to the drawing of a sword. His treason being for conveying the said letters patents he was beheaded at S. Andrews, in 1645, leaving then behind him the general character of a most excellent and good man. He was a gentleman of great abilities, both in the art of government and study of the law, hath written things in nature of our reports of the law, which have been highly valued among lawyers in Scotland. His father was Dr. Joh. Spotswood the famous and orthodox theologist of Scotland, consecrated archbishop of Glascow in the archbishop's chappel at Lambeth near London, according to the ceremonies of the church of England, on the 20 of Oct. 1610. At which

1660.

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[3] In *Hist. & Antiq. Univ. Oxon.* lib. 2. p. 99.

[4] [S. Balcanquall A. M. electus socius aul. Pemb. Jul. 22, 1619. Baker.]

time Gawen Hamilton was consecrated bishop of Galloway, and Andr. Lamb B. of Brechin. The said Dr. Spotswood was afterwards translated to St. Andrews, and dying on the fourth of the cal. of Dec. an. 1639, aged 74 years, was buried in the abbey church at Westminster. (5) James Hamilton earl of Arran, baron of Evenu in Scotland, and of Ennerdale in Cumberland, eldest son of James marquis of Hamilton, was admitted a noble man under the said Dr. Prideaux his tuition, 6 Jul. 1621. He was afterwards marquis and duke of Hamilton and earl of Cambridge. (6) James Baylie, governor to the said count, was admitted at the same time to the fellows table with him. See in the Fasti 1621 among the creations. It is farther also to be noted, that as the said college did send out many eminent men into the church and state, that had been under the government of Prideaux, so also many that did great mischief, and were enemies to them, as you may see at large in this work, in the lives and characters of several that had been educated in the said college. Some also of the English nobility having been sent thereunto, have by the principles that they have sucked in, proved no great friends either to the church or state. Among such have been John lord Roberts E. of Radnor a severe predestinarian, and a promoter of the grand rebellion. Philip lord Wharton another promoter "and a cowardly rebel," sir Anth. Ashley Cooper earl of Shaftesbury, of whom shall be large mention made elsewhere. Philip the second earl of Pemb. and Mountgomery, who lived and died little better than a quaker, &c.

[John Prideaux was born at Stowford, not the parish so called near Lifton, as the author of the Ath. Oxon. mistakes it; but an obscure village of the name, in the parish of Harford, formerly Hereford, near Ivy-bridge in Devon, of honest and ingenuous parentage. To satisfy my self and others as to the birth of this learned prelate, I purposely visited the house where he received his first breath, and found it a decent dwelling, healthfully situated, having about 30*l.* per annum estate belonging to it; which hath been in this name and family, and still is, near 300 years; though held only by lease or copy. So that the doctor was not of that mean and contemptible extraction some suppose he was: however, it must be acknowledged, that his beginning was low and mean; and it can't be strange it was so, when it shall be known that his father had seven sons and five daughters; and among the sons, that John was the fourth by birth: insomuch, it could not be expected that their father, out of so slender an estate, should be able to afford them all a liberal and ingenuous education. The doctor therefore was driven to shift for himself betimes; who being enabled, by the care of his parents, to write and read; and having also a pretty good tuneable voice, he thought himself well enough qualified to be a parish-clerk. The church of Ugborow, a contiguous parish with Harford, being destitute of one at that time, John offered himself to the minister and people there, to serve them, if they pleas'd, in that capacity. But so unhappy was he that he had a competitor for the office, and a dangerous one too, who had made a great interest in the parish for himself, and was likely to carry the place from him. The parishioners being divided in the matter (so just were they) did at length agree in this, being unwilling to disoblige either party, that the Lord's day following should be the day of tryal; the one should tune the psalm in the forenoon, the other in the afternoon; and he that did best please the people, should have the place: which accordingly was done, and Prideaux lost it, to his very great grief and trouble. Upon which, after he became advanced to one of the first dignities of the church, he would frequently make this reflection, saying, *If I could have been clerk of Ugborough, I had never been bishop of Worcester.* John Prideaux being thus fortunately unfortunate, and greatly troubled to be thus disappointed to his future glory and renown; a good gentlewoman of the parish, sir Edmond Fowel's mother, took some compassion on him, and bid him 'not to grieve at the loss, for God might design him for greater things.' And observing him to be a bookish youth, she kept him sometime at school, until he had gotten some smattering in the Latin tongue and school learning. Thus meanly furnished, his genius strongly inclined him to go to Oxford; and accordingly he did so, in habit very poor and sordid (no better than leather breeches) to seek his fortune. Being thus come out of the west, a tedious journey on foot, to this noblest seat of the Muses, whither should he first apply himself for succour, but to that society therein where most of his country-men resided? I mean Exeter college. Here he is said, at the beginning to have lived in very mean condition, and to have gotten his livelyhood by doing servile offices in the kitchin; yet all this while he minded his book, and what leisure he could obtain from the business of the scullery, he would improve it all in his study—being observed to delight much in studying, he wanted not any encouragement, either for books or direction, that he could desire, among his compatriots.[5]

For adhering stedfastly to his majesty's cause, and pronouncing all those of his diocess who took up arms against him excommunicate, it is no wonder that he not only suffered in common with the rest, but even beyond most of his order; being plundered and reduced to such great streights, that he was forced to sell his excellent library to subsist himself and his family—of which there goes this memorable story: that towards the latter end of his life, a friend coming to see him, and saluting him in

[5] [Thus far from Prideaux's countryman, Prince, *Worthies of Devon*, page 510.]

the common form of, how doth your lordship do? Never better in my life, said he, only I have too great a stomack; for I have eaten that little plate which the sequestrators left me, I have eaten a great library of excellent books, I have eaten a great deal of linnen, much of my brass, some of my pewter, and now I am come to eat iron, and what will come next I know not. By this means he was at last brought to such extream poverty, that he would have attended the conferences at the isle of Wight, as' it is reported, had he not wanted wherewith to accommodate himself for the journey.[6]

We may add to Prideaux's works:

Concio habita Oxoniæ ad Artium Baccalaureos in Die Cinerum, Feb. 22°, 1626: *In* 1 *Sam.* 14, 26. Ded. 'clarissimo adolescenti domino Roberto Dormer, baroni de Wing.' Bodl. 4to. P. 73. Th.

Answer to certain Passages alledged to have been spoken by Dr. Prideaux upon Dr. Heylin's Questions out of the 20*th Article of the Church of England, at the Vespers on July* 6, 1633. Printed in Laud's *History of his Chancellorship of Oxford*, page 63, &c. *(Laud's Remains* vol. ii.)

Tractatus de Sabbato, in Levit. xix. 30. *et Syllabus Testimoniorum nonnullorum tum veterum tum recentiorum Eccles. orthod. Doctorum de* 1. *Naturæ et Origine Sabbati*: 2. *Institutione Diei Dominicæ ejusque Obligatione*: 3. *Observatione Sabbati Ratione Quietis atque Cessationis ab Operibus ordinariæ Vocationis.* Printed at the end of *Abr. Heydani Disputatio de Sabbato et Die Dominico*, Lugd. Bat. apud Henricum Verbiest, 1658. 8vo. (Bodl. Mar. 417.)

A neat small head of Prideaux, without the engraver's name, is before his *Euchologia*, 1656.]

HENRY TOZER was born at North Tawton in Devonshire, entred into Exeter coll. in 1619, and in the year of his age 17, took one degree in arts, and then was made prob. fellow of his house 1623. Afterwards he proceeded in that faculty, took holy orders, and became a useful and necessary person in the society by moderating, reading to novices, and lecturing in the chappel. At riper years he was admitted bach. of div. became an able and painful preacher, had much of the primitive religion in his sermons, and seem'd to be a most precise puritan in his looks and life, which was the true reason why his preachings and expoundings in the churches of S. Giles and S. Martin in Oxon. were much frequented by men and women of the puritanical party. In 1643, he was elected one of the assembly of divines, but refused to sit among them, chusing rather to exercise his function in Oxon before the king or parliament, or in his cures there, than venture himself among rigid Calvinists. In 1646, a little before the garrison of Oxford was surrendered for the use of the parliament, he was one of those noted theologists, who had either preached at Ch. Ch. before his majesty, or at S. Mary's before the parliament, that were nominated by the chancellor of the university to have the degree of D. of D. bestowed upon them, but that also, he, as others, refused. In 1647, and 48, he behav'd himself as a stout champion against the unreasonable proceedings of the visitors appointed by parliament.[7] For which being by them posted up for an expell'd scholar, they revoked their sentence so far, that by an order dated 2 Nov. 1648, they impower'd him to have liberty to use his chamber in Exeter coll. as also that he enjoy a traveller's allowance for three years. Afterwards he went into Holland, and became minister to the worshipful company of English merchants at Roterdam. His works are these,

Directions for a Godly Life, especially for communicating at the Lord's Table. Oxon. 1628. oct. [Bodl. 8vo. P. 175. Th.] There again the tenth time 1680. oct.

Several sermons, as (1) *A Christian Amendment, Serm. on New-years Day at S. Mart. Ch. in Ox.*: *on* 2 *Cor.* 5. 17. Oxon. 1633. oct. [Bodl. 8vo. G. 98. Th.] (2) *Christian Wisdom, or the Excellency, &c. of true Wisdom, Serm. on* 1 *Kings* 10. 24. Oxon. 1639. oct. [Bodl. 8vo. T. 48. Th.] (3) *Sermon on Job.* 18. 3. Ox. 1640. &c.

Dicta & Facta Christi ex quatuor Evangelistis collecta, & in Ordine disposita. Oxon. 1634. oct. [Bodl. 8vo. P. 4. Art. 155.] He gave way to fate on the eleventh day of Septemb. in sixteen hundred and fifty (old stile) and was buried in the English church at Roterdam, appropriated to the aforesaid merchants, as I have been informed by Dr. Tho. Marshall lately rector of Linc. college, who succeeded him in that office of preacher there. 1650.

[Mr. James, school-master, of Bristol, informs me that he has seen a manuscript containing several things by this writer, in Latin and English. Mr. James has transcribed many of them, which shew the volume to have been a kind of common-place book.]

HUMPHREY SYDENHAM was born of an antient and genteel family in a market town in Somersetshire called Dulverton, became a sojourner of Exeter coll. in Lent term 1606, took a degree in arts as a member of that house, made fellow of Wadham coll. by the foundress thereof, an. 1612, and the year after proceeded in arts, being the first of all that coll. that took that degree. Afterwards he entred into the sacred function, was made priest by Lewis bishop of Bangor, in 1621, had the rectory of Ashbrittle in Somersetshire bestowed on him, by the presentation of his majesty an. 1627, and three years after, that of Pokington in the said county by the same hand. About that time he was

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[6] [*Sufferings of the Clergy*, part ii, page 78.]

[7] [See a full account of the proceedings in the case of Tozer, in *Hist. et Antiq. Univ. Oxon.*]

made chaplain to Edward lord Howard of Escrick; so that thereby being capacitated to hold several benefices, had the rectory of Odcombe in the same county given to him by his maj. in Dec. 1644, sir Joh. Sydenham bart. to whom that rectory did belong, being then in his minority and a ward. Which three benefices, or at least two,[a] he lost soon after by the parliamentarian commissioners of Somersetshire. He was a person of a quaint and curious stile, better at practical, than school, divinity, and was so eloquent and fluent a preacher that he was commonly called *Silver-tongued Sydenham*. He hath published these sermons following.

Five Sermons preached upon several Occasions. Lond. 1627. qu. (1) *The Athenian Babler; on Acts* 17. 18. (2) *Jacob and Esau, &c.; on Rom.* 9. 18. (3) *Arraignment of an Arian; on Joh.* 8. 58. (4) *Moses and Aaron, &c.; on Exod.* 4. 12. (5) *Nature's Overthrow and Death's Triumph: on Eccles.* 12. 5. *Preached at the Funeral of Sir Joh. Sydenham Kt. at Brimpton* 15 *Dec.* 1625.

Other Sermons. Lond. 1630. qu. [Bodl. 4to. C. 42. Th.] The first of which is called *The passing Bell; on Psal.* 32. 6. (2) *The rich Man's Warning Piece; on Psal.* 62. 10. (3) *The Waters of Marah and Meriboh; on Rom.* 12. 1.

Sermons upon solemn Occasions preached in several Auditories. Lond. 1637. qu. [Bodl. B. 20. 14. Linc.] They are 8 in number, and the first is entit. *The well-tun'd Cymbal; [or a Vindication of the moderne Harmony and Ornaments in our Churches;*[b] *on Psal.* 15. 16. *preached at the Dedication of an Organ lately set up at Bruton in Somersetshire.* All which sermons were at their preaching and publishing wonderfully cried up by most people of understanding; but books have their credit or discredit from the fancy of their readers, as they please to like or dislike. He paid his last debt to nature in Somersetshire in sixteen hundred and fifty, or thereabouts, but where buried, unless at Dulverton, I cannot tell, nor whether he had any other sermons published after his death.

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1650.

[Humfr. Sydenham A. M. Oxon. incorporat. Cantabrigiæ an. 1625. *Reg. Acad. Cant.* BAKER.

He was prebendary of Wedmore tertia in the cath. church of Wells, and Walker had been informed that he was chaplain to archbishop Laud. He was buried, as Wood conjectures, at Dulverton, though he had erected a monument for himself at Pocklington. He was, says sir Philip Sydenham, not only a learned, but worthy, sober and careful pastor over his parishes.[1]]

" THOMAS SNELLING, son of Will. Snel-

[a] [Lloyd (*Memoires*, p. 624) saith only ' that he was in danger of being turned out, as not fit' &c. but I am assured from other hands, that he lost all three. Walker, *Sufferings of the Clergy*, part ii, page 76, in marg.]

[b] [WANLEY.]

[1] [Walker, *Sufferings of the Clergy*, part ii, page 76.]

" ling of Bushie in Hertfordshire, was born in that " county, became scholar of St. John's coll. in 1638, " aged 19 years, and afterwards fellow; took the " degrees in arts, that of master being compleated " in 1640, at which time he was esteem'd an excel- " lent Latin poet, as his poems printed occasionally " in several books before the rebellion broke out in " 1642, shew. Afterwards he suffered for the " royal cause, and published

" *Pharamus, sive Libido Vindex, Hispanica* " *Tragœdia.* Lond. 1650. oct. [Bodl. 8vo. C. 324. " Linc.] In the beginning of this book are several " copies of verses made in its commendation by " Will. Creed, Joh. Goad, Rich. Paynter, Will. " Walwyn, Pet. Mews and Arth. Amhurst, all of " S. John's coll. The title that runs from page to " page thro' the whole book is *Vindicta Ingenium.*

Clar. 1650.

" *Various Poems*——some of which are printed " in several books occasionally written."

[1648, 17 Apr. Ordered, That it be referred to the committee of plundered ministers to examine the business touching the seditious and scandalous sermon, preached at Graies Inn chapel, the last Lord's day, in the evening; who are authorized and required to send for Mr. Tho. Snosdall of Grayes Inn, who recommended Mr. Snell or Snelling who preached it, and to apprehend and secure Mr. Snosdalle till he produce the preacher, who is to be committed. *Journals of the House of Commons*, vol. v, page 534.]

JOHN SEAGER was educated in S. Mary's hall, where he was observed by his contemporaries to be studious, and a good disputant. Afterwards taking the degrees in arts, he became minister of Broadclist in Devonshire, and wrote

A Discovery of the World to come, according to the Scriptures, &c. Lond. 1650 in a pretty thick oct. [Bodl. 8vo. C. 14. Th. BS.] What other things he hath published I know not, nor any thing else of him. " There was one John Seager son of " Will. Seager of Bristol, who became a student in " St. Mary Magd. hall, A. D. 1629, aged 17 years, " but this person took no degrees."[a]

Clar. 1650.

SAMUEL YERWORTH, or JERUVORTHUS as he writes himself in the title of the book following, was born in Dorsetshire, became a student in Oriel coll. in the year 1607 and in that of his age 16 or thereabouts, took one degree in arts, and afterwards, being noted for his excellency in the knowledge of the Hebrew tongue, taught and read it privately divers years in Oxon to young students, and for their benefit wrote,

Introductio ad Linguam Ebræam brevissima præcipua duntaxat ejus Documenta, eaque ex optimis Grammaticis collecta, complectens, &c. Oxon.

[a] [The writer did; and writes himself M. A.—WOOD, *MS. note in Ashmole.*]

Clar. 1650. 1650. oct. At the time when it was published he gave notice to the reader, that if the said introduction should be kindly received, he would put forth a more full and compleat grammar with scholia added to each chapter, as need should require, but whether the grammar was acceptable among scholars, and so consequently the author stood to his promise, I know not.

WILLIAM HEMMINGS son of John Hemmings a comedian or actor of plays with Will. Shakespear, was born in London, elected from Westminster school a student of Ch. Ch. an. 1631, aged 16 years or thereabouts, took the degrees in arts, that of master being compleated in 1638, and, at hours of recess from happier employments, than the delight of poetry, composed,

The fatal Contract, Comedy. Lond. 1653. qu. printed from the original copy, by the care of A. T. and A. P. There again in 1661. qu. It was revived,[3] not many years since, under the title of *Love and Revenge*, with some alterations; and in 1687 it was reprinted as a new play under the title of *The Eunuch*, a trag. This being founded on a French chroniele, was said in the first edition of it, 1653, to be a French comedy.

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The Jews Tragedy: or, their fatal and final Overthrow by Vespasian and Titus his Son. Lond. 1662. qu. written agreeable to the authentic history of Josephus. Our author Hemmings left behind him greater monuments of his worth and ability, but whether they are yet published, I cannot tell. However the *Fatal Contract* having justly gained an esteem with men of excellent judgments, by several copies of it that flew abroad in MS, was therefore published for the satisfaction of all persons, especially such who had lighted upon imperfect copies.

Clar. 1650.

[Hemmings was not born, as Wood states, in 1605, for it appears from the register of St. Mary, Aldermanbury, that he was baptized October 3, 1602.[4] He was the ninth of thirteen children, and probably the eldest surviving son, as he was the executor of his father's will, who died at the age of seventy-five, and was buried October 12, 1630.[5]

Although it appears that Hemmings was elected from Westminster-school in 1631, it would seem that he was not matriculated till the year 1634, as the following exact transcript from the register proves,

Ædes Christi, Año Dñi 1634to
Vicecancellario Do[re] Piers.
Jul. 24to. Gul. Hemmings Lond. fil. Joh'is Hemmings de London p'd (prædict.) annos natus 19.[6]

In March 1632-3, he produced a comedy entitled *The Coursinge of a Hare; or the Mad Capp*, which was performed at the Fortune theatre, but which, as is now conjectured, is lost. The title was recovered by Malone from the MSS. of sir Henry Herbert, then master of the revells.[7]]

CHRISTOPHER LOVE, son of a father of both his names, was born at Cardiff in Glamorganshire, became a servitor of New Inn in Midsummer or act term, 1635, aged 17 years, took a degree in arts, holy orders, and would with great impudence and conceitedness ascend the pulpit in the church of S. Peter in the Bayly joyning to the said inn, and there hold out prating for more than an hour before academical, as well as lay, auditors. In 1642 he proceeded master of arts, and was junior of the act then celebrated, at which time he performed the exercise of that office with more confidence than was seemly. He himself[8] tells us 'that when he was a scholar in Oxon, and master of arts, he was the first scholar that he knew of, or ever heard of in Oxon, that did publicly refuse in the congregation house to subscribe unto those impositions, or canons, imposed by the archb. touching the prelates and common prayer. For which, tho' they would not deny him his degree, yet he was expelled the congregation, never to sit as a member among them,' &c. About that time he left the university, went to, or near, London, and became a sedulous preacher up of treason and rebellion——'About the beginning of the wars (saith[9] he) I was the first minister that I knew of in England, who was accused of preaching treason and rebellion, merely for maintaining in a sermon, in Kent at Tenterden, the lawfulness of a defensive war, at the first breaking out and irruption of our troubles,' &c. So that being then esteemed a leading man in the blessed cause, he became preacher to the garrison of Windsor castle, then under the command of colonel John Venn. In which office he shewed himself so violent against the king and his cause, that he was usually stiled by the royalists Venn's principal fireman at Windsor. This Venn, by the way it must be known, did, while governor of that castle, exercise very great cruelty against the royalists that were prisoners there; but being dismist of his employ, and col. Christopher Witchcot put into his place, he retired to London, carried on the cause there with great zeal, was one of the judges of K. Ch. I. and at length hung him-

[3] See *An Account of the English Dramatick Poets*, &c. Oxon. 1691. oct. p. 247. written by Gerard Langbaine.

[4] [As far as relates to the age of this writer, Wood followed his authority very exactly. He is inserted in the original matriculation book as nineteen years old in 1634. It is probable, that Hemmings did not know his own age at the time of his admission.]

[5] [Shakspeare's Works, by Reed, ed. 1803, vol. iii, pages 241 and 488.]

[6] [*Reg. Matric. Univ. Oxon.* PP. fol. 22, b.]

[7] [*Historical Account of the English Stage*, ut supra, vol. iii, page 234.]

[8] In his *Trial in Westm. Hall*, printed in Aug. 1661.

[9] Ibid.

self in his chamber, as some say, others, that he died suddenly in his bed, on the 7 of July at night, or early next morning, an. 1650. In the year 1644, when the commissioners from the king and parliament met at Uxbridge to treat about peace, this our author Love did very officiously put himself upon preaching before some of them, on the first day of their meeting, (Jan. 30) being the market-day. In which his sermon, full of dire malice, he vented many passages very scandalous to his majesty's person, and derogatory to his honour, stirring up the people against the treaty, and incensing them against the king's commissioners, telling the said people that they came with hearts full of blood, and that there was as great distance between the treaty and peace as between heaven and hell, or words to that effect, with divers other seditious passages against his majesty and the treaty. Whereupon the commissioners belonging to the king, putting up their complaints to those of the parliament, they represented the matter to the lords and commons assembled at Westminster, who thereupon,[1] tho' they could not with good conscience imprison Mr. Love, yet they did confine him; and where should it be, but to that very house where his mistress then lived, whom for two years going before, he had wooed with prayers, sermons and ugly faces.[2] After this he was made minister of S. Anne's church near to Aldersgate, a recruiter of the assembly of divines, and at length minister of the church of S. Laurence in the Jewry in London, which he kept till Oliver Cromwell paid the debt, and brought him to the scaffold when he least looked for it, which was upon this account. After the presbyterians had been gull'd of their king by the independents, the prime heads of them were resolved to set up his son Charles II. Whereupon he being invited from beyond the seas into Scotland, and there had taken the covenant and was crown'd, the presbyterians in England plotted to bring him in among them, and to that end corresponded with him, and supplied him and his with money, contrary to an act of parliament, then lately made, in that case provided. These matters being discovered, our author Love, Mr. Tho. Case, Mr. Will. Jenkyns, and other London ministers, as also one Dr. Roger Drake, (a physician as it seems[3]) were by authority of the council of state taken into custody about the 7th of May 1651, as being the chief actors in the said treason, as they then called it. Soon after, it was resolved by the great masters at Westminster, that Mr. Love the minister, then prisoner in the Tower, should be brought to his tryal before the high court of justice on the 20th of June 1651, not for any matter of doctrine, as it was then given out, but for high-treason as they said, and conspiracy against the common-wealth of England. He and the rest (as the independents then said) had outstript the Jesuit both in practice and project, as having not only tamper'd with men's consciences in private, (beyond which the Jesuit doth very rarely venture) but preached open rebellion and treason with a full mouth in the pulpit. On the said day he made his first appearance, in order to his tryal, and one Jackson a minister (Arth. Jackson, as it seems[4]) refusing then to give in evidence against him, was for his contempt fined 500*l.* and committed prisoner to the Fleet. The next day he appeared again, and, as twas then said by his enemies, in his carriage and behaviour he discover'd as much ridiculous impudence, equivocation and hypocrisy, as ever any person did upon the like occasion, adding, that in him you might have seen the true character of his faction, full of passion and spleen, and void of all ingenuity. On the 25th and 27th days of the said month of June he appeared again, and, on the last of those two days he brought his council with him, viz. Mr. Matthew Hale, Mr. John Archer, and Mr. Tho. Walter, but the two last having not taken the engagement, were not suffer'd to plead for him. At which time Mr. Love, as the independents said, was full of malepert carriage, matchless impudence, obstinacy and impatiency. On the 5th of July he was condemned to be beheaded on Tower-hill on the 15th of the same month, but then several petitions being read in parliament in his behalf, viz. one from divers ministers, another from himself, and a third from his wife, he was reprieve'd till the 15th of Aug. following, and thence to the 22d of the same month. What farther may be said concerning his principles and profession, you shall have it from his own mouth[5] which he spoke when

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[1] *Mercurius Aulicus* Feb. 10. an. 1644. p. 1378.

[2] [They severely reprimanded him, and caused him to depart from Uxbridge. *MS. Note* in *Mr. Heber's copy.*]

[3] [Not so, he was a doctor in divinity. *MS. Note* in *Mr. Heber's copy.*

A Boundary to the Holy Mount: or A Barre against free Admission to the Lord's Supper, in Answer to an humble Vindication of free Admission to the Lord's Supper, published by Mr. Humphrey, minister of Froome in Somersetshire; which humble Vindication, though it profess much of Piety and Conscience, yet upon due Triall and Examination is found worthy of Suspension, if not of a greater Censure. By Roger Drake Minister of Peters Cheap London. Lond. 1653. 8vo. Ch. Ch. library, A. 49. Pamph.

Mr. Baxter says, he was a wonder of humility and sincerity. He was one of the commissioners at the Savoy. He always laid by a tenth part of his worldly incomes for the poor, before he ud any himself. There is a sermon of his in the *Morning Exercise at St. Giles's, on the Believer's Dignity and Duty.* His last words were these. Jesus take me! I am ready. He wrote also *The Bar Fixed, in Answer to Mr. Humphrey's Rejoynder*, 1655, 8vo. Calamy's *Hist. of Ejected Ministers.*]

[4] [Minister of St. Michael, Wood-street, and engaged in Love's plot. He died Aug. 5, 1666, as Calamy says, in great comfort.

He wrote the *Annotations on Isaiah*, which his son John (who was ejected from St. Bennet's, Paul's Wharf,) published.]

[5] In his *Tryal* before-mentioned, and in his *Speech on the Scaffold.*

he was tried for his life thus——'God is my witness, I never drove a malignant design, I never carried on a malignant interest, I detest both. I still retain my covenanting principles, from which, through the grace of God, I will never depart, for any terror or perswasion whatsoever—I do retain as great a keenness, and shall whilst I live, and as strong an oppositon against a malignant interest, whether in Scotland or in England, or in any part of the world, against the nation where I live, and have to this day, as ever I did in former times—I have all along engaged my estate and life in the parliament's quarrel against the forces raised by the king. I gave my all, and did not only deem it my duty to preach for the lawfulness of a defensive war, but (unless my books and wearing apparel) I contributed all I had [188] in the world—and tho' my life is endeavoured to be taken away, yet for all that, I repent not of what I have done—I have in my measure ventured my all, in the same quarrel that you were engaged in, and lifted up my hands in the same covenant, that took sweet counsel together, and walked in fellowship one with another.—I die cleaving to all those oaths, vows, covenants and protestations that were imposed by the two houses of parliament, as owning them, and dying with my judgment for them, to the protestation, the vow, and the covenant, the solemn league and covenant. And this I tell you all, that I had rather die a covenant-keeper, than live a covenant-breaker,[6] &c. As for his writings and works they are these,

The Debauched Cavalier, or, the English Midianite: wherein are compared by way of Parallel the Carriage or rather Miscarriage of the Cavaliers, &c. Lond. 1642. Which pamphlet, tho' 'tis but one sheet in qu. yet forsooth he had a co-operator in writing it, and who should that be but one George Laurence of New-Inn, as rank a presbyterian as Love.

England's Distemper, having Division and Error, as its Cause; wanting Peace and Truth for its Cure, &c. *Serm. preached at Uxbridge* 30 *Jan.* 1644; *on Jer.* 33. 6. Lond. 1645. qu. [Bodl. 4to. G. 5. Th.]

His Vindication from those scandalous Aspersions cast upon him by the Malignant Party, who charge him to be a Hinderer of the Treaty at Uxbridge, &c.—Printed with *England's Distemper*, and by itself in one sh. in qu. at Lond. 1651.

Short and plain Animadversions on some Passages in Mr. Will. Dell's Sermon preached before the House of Commons, 25 *Nov.* 1646; *on Heb.* 9. 10. Lond. 1646, and 47. qu. Which *Animadversions* were replied upon the same year by Dell.[7] The reader is to note, that our author Love preached the same day, being a solemn fast, before the said house of commons; but his sermon being much displeasing to the independents, and malepert against the then proceedings of parliament, he had neither thanks given him, or order to print it; but Dell, a minister attending on his excellency sir Tho. Fairfax, being encouraged to print his, nettled Love so much, that he forthwith wrote the said *Animadversions*.

Answer to an unlicensed Pamphlet annex'd to the Sermon, entit. A Reply to Mr. Love's Contradictions. Lond. 1647. oct. Which *Reply to the Contradictions of Mr. Love's Sermon*, was written, as it seems, by Dell.

His Case——Pr. 1651. qu. and thereupon followed soon after *Queries upon it*, but who wrote them I know not.[8]

His Vindication—Printed 1651. qu. penn'd by himself.

His Advocate—Pr. 1651. qu. penn'd, as I have been informed, by himself.

Several Petitions to the Parl. in Jul. and Aug. Lond. 1651. qu.

A full Narrative of the late dangerous Design against the State, &c. Lond. 1651. qu. This is said to be written by him, and by him sent to the parl. Wherein he setteth down his several meetings and several actings with major Alford, &c. Mr. Thomas Case, Mr. Tho. Cawton, Dr. Drake, Mr. Rich. Drake,[9] maj. Rob. Huntingdon, Mr. Will. Jenkyns, &c.

His Speech and Prayer on the Scaffold on Tower-hill, 22 *Aug.* 1651. Lond. 1651. qu. [Bodl. C. 13. 1. Linc.] On which speech and prayer were animadversions made and published by Anonymus, and on his decollation a poem by Dr. Rob. Wild rector of Aince in Northamptonshire, entit. *The Tragedy of Christop. Love at Tower-hill.* Lond. 1660 in one sh. in qu.

Grace: the Truth, and Growth, and different Degrees thereof. The Sum and Substance of the last 15 *Sermons preached by him.* Lond. 1652. in oct. there again 1654, and a third time in 1657. qu. [Bodl. 4to. S. 56. Th.] The first sermon is on 1 Kings 14. part of the 13th verse, published with an epistle before them, subscribed by Edm. Calamy, Simeon Ash, Jerem. Whitaker, and Will. Taylor, dated 13 Feb. 1654.

Sermon at the Funeral of Mrs. B. being the last Sermon he ever preached; on Job 30. 23.—Printed with the *Book of Grace* before-mention'd. [189]

He was a peculiar man, and challeng'd for three contradictions in his life. 1. For being professedly against pædobaptism, and yet he had his own children baptized. 2. For preaching against universities, when yet he held the headship of a college. 3. For being against tythes, and yet taking 200*l.* per annum at his living in Yeldon in Bedfordshire.]

[6] [And he would not so much as pray for the king, otherwise than that he might propagate the covenant. *MS. Note in Mr. Heber's copy.*]

[7] [See an account of Mr. Dell in my vol. xxxiii (in the British museum) pages 269, 271, &c. Cole.

Will. Dell was master of Caius college in Cambridge.

[8] [See them both Bodl. Crynes. 895.]

[9] [Ric. Drake S. T. P. regis literis, dat. Aug. 2. reg. 12. (1660.) Barker.]

Against the said sermons[1] were great complaints[2] made by divers officers of the army and other notorious independents to the parliament in 1652, thus—'Several pamphlets have been lately published in vindication of Mr. Love, wherein they (the presbyterians) account him a martyr (as in the pref. to his sermons) and charge the parliament with injustice in putting him to death, &c. more particularly Mr. Edm. Calamy in his late epistle before Mr. Love's sermons; and his funeral sermon hangs out a flag of defiance to the state, proclaiming Mr. Love to die in, and for, the Lord: and the saints (meaning the independents and anabaptists) he calls murtherers, traytors, rebels, blasphemers, &c. and chargeth the highest sins to have ascended into pulpits and thrones,' &c. But upon examination, Mr. Calamy (as 'tis[3] said) was not the author of that preface, but another, more violent than he.

Heaven's Glory, Hell's Terror: or, two Treatises, the one concerning the Glory of the Saints with Jesus Christ, as a Spur to Duty, in 10 *Sermons. The other of the Torments of the Damned, as a Preservative against Security, in* 8 *Sermons.* Lond. 1653, 58. qu.

Soul's Cordial, in two Treatises. Lond. 1653. oct.

Treatise of effectual Calling and Election, in 16 *Sermons on* 2 *Pet.* 1. 10. Lond. 1653. qu. ibid. 1658. oct. This treatise hath an epist. commend. before it, subscribed by E. Calamy, Jerem. Whitaker, Simeon Ash, Will. Taylor, and Allen Geree.

Scripture Rules to be observed in buying and selling. Lond. 1653. on one side of a sh. of paper.

The true Doctrine of Mortification and Sincerity, in Opposition to Hypocrisy. Lond. 1654. in oct.

Combate between the Flesh and the Spirit; as also the woful Withdrawing of the Spirit of God, with the Causes thereof, &c. being the Sum and Substance of 27 *Sermons.* Lond. 1654, 58. qu. Ded. by Will. Taylor to Edw. Bradshaw mayor of Chester, and the epist. to the reader is subscrib'd by E. Calamy, S. Ash, and Jer. Whitaker, before-mention'd.

Sum or Substance of practical Divinity; or, the Grounds of Religion in a Catechistical Way. Lond. 1654. in tw.

Christian's Directory, tending to direct him in the various Conditions that God hath cast him into, in 15 *Sermons.* Lond. 1654 and 58. qu. The epist. to the reader is subscrib'd by Calamy, Ash, Taylor, and Geree before-mention'd, all presbyterians.

The dejected Soul's Cure, tending to support poor drooping Sinners, &c. in divers Sermons. Lond. 1657. qu.

The Ministry of the Angels to the Heirs of Salvation: Or a Treatise of Angels. Lond. 1657. qu.

Of the Omnipresence of God, in several Sermons, begun 13 *May* 1649, *and ended* 3 *June following.* Lond. 1657. qu.

The Sinners Legacy to their Posterity; on Lam. 5. 8. Lond. 1657. qu.

These four last books have an epist. commend. before them, subscribed by Calamy, Ash, and Taylor before-mentioned, as also by Will. Whitaker, Matth. Poole and Jos. Church, presbyterians.

The Penitent pardon'd. A Treatise wherein is handled the Duty of Confession of Sin, and the Privilege of the Pardon of Sin. Lond. 1657. qu.

Discourse of Christ's Ascension into Heaven, and of his Coming again from Heaven, wherein the Opinion of the Chiolists is considered and solidly confuted. Lond. 1657. qu. This, with *The Penitent pardoned*, &c. is the substance of several sermons: Both published by Calamy, Ash, Taylor, and Will. Whitaker before-mention'd.

The natural Man's Case stated: or, an exact Map of the little World, Man, in 17 *Sermons.* Lond. 1658. oct. These are all the things that he hath extant, [140]
as I conceive, and therefore I have nothing more to say, only that he was beheaded on Tower-hill on the 22d of August in sixteen hundred fifty and one. 1661.
Whereupon his body being afterwards carried to his house, and there reposited for a time, was buried [August 25.[4]] with great lamentation by the brethren, on the north side of the chancel belonging to the church of S. Laurence in the Jewry before-mention'd: At which time Mr. Tho. Manton, one of the chief presbyterians in London preached his funeral sermon, which was afterwards made public. It was observed by many, and looked upon as miraculous by the brethren, that when the members of the rump parliament had passed their votes for his death, there did happen one of the most terrible thunder claps that was ever heard. Also that that day on which he suffer'd, was seen a most clear sky; but soon after his death, which was about two of the clock in the afternoon, the sky began to thicken, and at last was envelop'd in a black and dismal cloud, and all that night and till the next morning, such thunder, lightning and tempest hapned, as if the machine of the world had been dissolving. This was the observation of the presbyterian, who stuck not to say thereupon, that God was angry at these things that had passed, &c. Yet the independent, anabaptist, and others, made another construction of the matter, which was published soon after in the common mercury called *Politicus*, viz.

[1] [The complaints were not made against the sermons above mention'd, but against the 17 sermons entit. *The true Map of Man's miserable Estate by Nature*, printed at Lond. 1652, 8vo. with his picture before them, the imprimatur of Edm. Calamy and a preface subscribed E. C.; and Mr. Manton's *Funeral Sermon* at the end. In the preface and sermon is the character of Mr. Love, and in the pref. 'his dying in the Lord.' TANNER.]

[2] See *The Beacon spread*, &c. Lond. 1652. qu. p. 14.

[3] See *The Beacon flaming with a non obstante.* Lond. 1652. qu. p. 2.

[4] [So the sermon at his funeral. TANNER.]

'That on the 22 of Aug. the old tyrant (Charles I.) did first erect his standard at Nottingham, and then Mr. Love and his brethren did well to cry it down: But it being down, and themselves not set up (as they expected) then they deserted their first principles, and cryed up his son; whose interest (however disguised) is the same with his father's; and he, by their instigation making way into England, entred and erected his standard at Worcester also, upon the 22d of Aug. 1651: upon which very day likewise it was, that Mr. Love, who having help'd to beat down the old malignant standard, and then turning apostate to set up the new one, lost his head upon Tower-hill, as a just judgment of God for his implacable apostasy and enmity, and for a terror to all the men of his confederacy, &c.' At the same time, and upon the same scaffold, was beheaded Mr. Jo. Gibbons engaged in the same plot: but as for others engaged therein and to be brought to their tryal, viz. col. Joseph Vaughan sometimes a leather-seller in London, lieut. col. —— Jackson, capt. Hugh Massey (brother to maj. gen. Edw. Massey) Dr. Drake, Mr. Th. Case, Mr. Arthur Jackson, Mr. W. Jenkyns minister of Ch. Ch. in London, Mr. Th. Watson, Mr. Ralph Robinson, Mr. Rich. Heyrick, &c. were, upon the motion of a certain noble person, pardoned for life and estate, and freed both from sequestration and imprisonment.

[Die Martis 12 Junii 1660. The humble petition of Mary late wife of Christopher Love and major James Winstanley, her brother, citizen of London, was read. *Journals of the House of Commons.* Die Sabati 7 Junii 1660, In proceeding upon the bill of general pardon and oblivion, a proviso was tendred to have reparation against the judges of the high court of justice who sate in judgment when Mr. Christopher Love was condemned to dye, which was read the first time, and upon the question rejected. KENNET.

There is a curious plate of Christopher Love, in the pulpit, by A. Conradus, large sheet, and there are two others by Cross, one in 1651, the second in 1652.]

"ARTHUR DEE, son of Dr. Joh. Dee the "famous mathematician, by Jane Fromond his "wife, was born at Mortlack in Surrey about four "of the clock in the morning of the 14th of July "1579, on which day (in the morn. also) died his "mother's father Mr. Fronond, which was looked "upon as no good omen by Dr. Dee. On the 21st "of Sept. 1583, this Arthur Dee was conveyed "from Mortlack towards Poland by his father and "mother, in the company of Albert Alaskie, or à "Lasco, a Polish prince, who conducting them to "Cracow in Poland, they went thence, after some "stay, to Prague in Bohemia; where, while Arthur "was a little boy, 'twas usual with him to play at "quaits with the slates of gold made by projection, "in the garret of his father's lodgings, as count Ro-"sinberg (a great patron of Dr. Joh. Dee) did with "slates of silver; all made by the said doctor. "When this our author Arthur Dee was about 8 "years of age, and at Trebona in Bohemia with his "father, he was designed to succeed Edw. Kelley as "his father's speculator.[5] For it[6] appears that [141]
"those angels or spiritual creatures which Dr. "Joh. Dee dealt withal by the speculation of the "said Kelley, were so distastful with his vicious "course of life (concerning which, they had formerly "given him frequent warnings to amend, yet wrought "nothing with him) that one of them then in dis-"course with Dee and Kelley, told Kelley plainly, "that he would discharge him from that employ-"ment, and that power which was given him of "seeing, should be diminished, and should dwell "upon Arthur Dee, giving then Kelley 14 days "warning for choosing or refusing; and in the "mean time appointed that the child (Arthur) "should be exercised in that faculty; which, by "Dr. Dee, after a serious and devout address to "God, was done several days. It appears[7] there-"fore that Arthur did see, which, tho' the things "were small and inconsiderable, yet they clearly "manifested that he had the gift of seeing, and were "very suitable and proper enough for a young be-"ginner. Upon this Kelley perceiving that he "should be wholly set aside, and become useless in "matter of skrying or seeing, he insinuated himself "into their company for one day, while they were "at exercise: And Arthur waiting for a vision, "Kelley pretended to see something, of which he "gave[8] an account. By this canning artifice, that "delusive and impure doctrine took place, from "whence Dr. Dee and Kelley were induced to mix "with each others wives, which so distasted the good "angels, that they forsook their company, and ap-"peared no more to Dr. Dee. Afterwards our au-"thor A. Dee coming into England, he was sent to "the college school at Westminster, 3 May 1592, "being then a youth of exceeding great and haughty "mind, and naturally ready to revenge rashly. "After he had spent some time there, he was sent "to the univ. of Oxon, as his son Rdwl. Dee, and "one or more persons of Norwich (where he after-"wards practised physic) who knew Arth. Dee very "well, have informed me, but in what coll. or hall "he was entred and settled, they could not tell me, "nor indeed doth the matricula mention it. Having "spent some time there, (either in Ch. Ch. or S. "Mary's hall as it seems) he left it without a degree "conferr'd on him, and settling afterwards in Lon-"don in order to practise the faculty of physic, he "hung out a table at the door where he lived, in

[5] [For several particulars relative to the transactions of Dee and Kelley, see these ATHENÆ, vol. 1, col. 639, 640, &c.]

[6] "See the *Relation concerning Dr. Joh. Dee's convers-"ing with Spirits*, printed 1659. fol. lib. 2. p. 3."

[7] "Ibid. p. 4, 5, 6, 7." [8] "Ibid."

"which, or by a certain writing painted thereon, he "gave notice to him or them that should pass by, "that he exposed to sale several medicines, by which "many diseases were said to be certainly cured. An "account of this matter coming afterwards to the "knowledge of the college of physicians, the mem-"bers thereof did esteem[9] it such an intolerable "cheat and imposture, that the censors of the said "coll. ordered him to appear with his remedies, in "order to the inflicting a due penalty upon him; "but what became of the matter I know not. From "London (which he found uneasy to him) he went "to Manchester in Lancashire, where his father "then, or lately, was warden of the coll. there, and "settling in that place for a time, he took to wife "Isabella dau. of Edw. Prestwych, a justice of "peace living at Holme near to the said town. At "length the emperor of Russia desiring K. Jam. "I. of England to send him one of his physicians, "he forthwith nominated our author A. Dee as a "very fit person. So that soon after obtaining "letters of commendation, he went into that country, "where he continued physician to the said emperor "14 years or more. In 1629 he wrote a book at "Musco, where he mostly lived, entit.

"*Fasciculus chymicus de Abstrusis Hermeticæ* "*Scientiæ Ingressu, Progressu*, &c. Par. 1631. in "tw. Which book coming afterwards into the "hands of Elias Ashmole, esq; he translated it into "English under this title, *Chymical Collections*; "*expressing the Ingress, Progress, and Egress of* "*the secret hermetic Science, out of the choicest and* "*most famous Authors.* Lond. 1650. oct. See "more in Elias Ashmole under the year 1692. "Afterwards A. Dee returning into England, he "brought with him most ample testimonies of his "own worth, and imperial commendations to king "Charles I. whereupon he was sworn physician in [142] "ordinary to him, and, as it seems, settled for a "time in London. Afterwards he retired to the "city of Norwich, where he practised his faculty "with good success to his dying day. Sir Tho. "Browne the learned physician sometimes of that "city, who knew the said A. Dee very well, and "was familiarly acquainted with him, hath informed "me by letters that 'he the said Arthur hath af-"firmed to him with an oath, that he had seen pro-"jection made by his father and Kelley, and trans-"mutation of pewter dishes and flaggons into silver, "which the goldsmiths of Prague bought of them "——That the said transmutation was made by a "small powder they had found in some old place, "and a book lying by it containing nothing but "hieroglyphics: which book his father bestowed "much time upon, but he could not hear that he "could make it out. He said also that Kelley dealt "not justly with his father, and that he went away "with the greatest part of the powder, and was af-"terwards imprison'd by the emperor in a certain "castle, from whence attempting an escape down "the wall, he fell and broke his leg, and was im-"prison'd again——That his father Dr. Joh. Dee "presented Q. Elizabeth with a little part of the "powder, who having made tryal thereof, she "attempted to get Kelley out of prison, and sent "certain persons for that purpose, who giving opium "drink to the keepers, laid them so fast asleep that "Kelley found an opportunity to attempt an escape, "and there were horses ready to carry him away, "but the business unhappily succeeded, &c.—Arth. "Dee was a youth when he saw the projection "made in Bohemia, with which he was so inflamed, "that he fell really upon that study, and read not "much all his life but books of that subject——Two "years before his death he contracted with Joh. "Huniades or Hans Hungar in London, to be his "operator. This Hans Hungar having lived long "in London, and growing in years, he resolved to "return to Hungary. Whereupon going first to "Amsterdam, he had orders given him to remain "there till Dr. Arth. Dee came to him—The "Doctor to my knowledge was serious in this mat-"ter, and had provided all things in readiness to "go, but suddenly he heard that Hans Hungar was "dead, and so desisted,' &c.——Thus far the "worthy sir Tho. Brown, who hath added in "another letter, that he (A. Dee) was a persevering "student in hermetical philosophy, and had no "small encouragement, because he had seen projec-"tion made. That he had had several manuscripts "of his lying by him, &c. At length this Dr. A. "Dee having lived to the age of man, departed this "mortal life at Norwich in the month of Sept. in "sixteen hundred fifty and one, and was buried in 1651.
"the church of S. George in Tombland, situate and "being within the said city. By his wife Isabella "before-mention'd he had 7 sons, three of which, "viz. the first, second, and seventh died young; "the third was Arthur a merchant in Amsterdam; "the fourth was Rowl. Dee a merchant in London, "the fifth and sixth were William and John, both "merchants in Russia, besides six daughters who "were all married. John Dee before-mention'd, "father of Arthur, was born in London on the 13th "of July, an. 1527, and by his father Rowland "Dee a vintner he was carefully educated, but in "what school, unless in that of S. Paul, I know "not.[1] In 1542 he was sent to S. John's coll. in "Cambridge, where continuing till after he was "bach. of arts, he went beyond the seas to confer

[9] "So Dr. Cha. Goodall in his *Historical Account of the* "*Coll. of Physicians Proceedings against Empiricks*, printed "in 1684. p. 304."

[1] "See in Edw. Kelley under the year 1595. vol. 1. col. 639."

[1] [I had before, in London, and at Chelmsford, been meetly well furnished with understanding of the Latine tongue. See his *Briefe Note and Abstract*, publ. by Hearne, *Johan. Glastoniensis Chronica*, 1726, page 500.]

" with learned men, as G. Frisius, Ger. Mercator, " Gasp. à Mercia, Ant. Gogava, &c. After his " return he was chosen fellow of Trin. coll. at its " first erection thereof by K. Hen. 8. and was as- " signed there to be under reader of the Greek " tongue to Mr. —— Pember the chief reader, and " in 1548 he went out master of arts, and then left " Cambridge for altogether; but whether he studied " in Oxon, I cannot justly say it, notwithstanding I " have read in one of his books, wherein he acknow- " ledgeth to have studied in patrias academiis. Af- " terwards he travelled again, and was, I presume, " doctorated beyond the seas, became a searcher into [143] " profound studies, a great investigator of the more " secret hermetical learning, a perfect astronomer, a " curious astrologer, an excellent geometrician, and " indeed excellent in all kinds of learning, but the " most ambitious person (as 'tis[a] said) that ever " lived, and none more desirous of fame and renown " than he, being never so well pleased as when he " heard himself stiled most excellent or most learned. " The truth is, he was a ready witted man, quick of " apprehension, learned, and of great judgment in " the Latin and Greek tongues, which made him " more admired and reverenced beyond, than within, " the seas. After his return he setled at Mortlack " in Surrey, and spared not to enrich his library " with choice books as well manuscript as printed: " and being skil'd in magic, no farther, I presume, " than natural philosophy directed him, was there- " fore but ill treated by the rude vulgar of his " neighbourhood, who looking upon him no other " than a conjurer, he became weary of the place. " In the beginning of 1583 he contracted with cer- " tain spirits to act and converse with them, and " appointing Edw. Kelley to be his seer or skryer, " the first sight and discourse they had with them " was at Lesden on the 28th of May the same year. " On the 21st of Sept. following, they left Mortlack " in order to go beyond the seas in the company, and " upon the invitation, of a noble Polonian called " Albert Alaskie or a Lasco, prince of Sirad, and " about that time Dr. Dee's library was seized on, " wherein were 4000 books and 700 of them ma- " nuscripts. At every place where they made a " stay for two or three days their conversation with " spirits continued, by virtue of a *shew-stone* which " Dee had formerly given to him by an angel. To " which *shew-stone*, after they had finished their " prayers, Kelley always applied himself to see when " the spirit or spiritual creature came; and what he " saw and what he heard he dictated to Dr. Dee " who sate at a table by him, and wrote down in a " book what was dictated. On the 13th of March " following they came to the city of Cracow in Po- " land, hired a house, lived there, and carried on " their conversation with spirits. On the 1 Aug. " 1584 they went towards Prague, and in eight days " time arrived there, hired an house, and carried on " therein their discourses with spirits: And Rodolph " the second, emperor of Germany, hearing they " were there, sent forthwith by Octavius Spinola " his servant, that Dee come to him, being then in " his palace at Prague. Dee did so, and was con- " ducted to him in his most private room, where " was lying then before him Dr. Dee's book entit. " *Morias Hieroglyphica*, which Dr. Dee had dedi- " cated to Maximilian the emperor, father to the " said Rodolph; and being kindly received, and " the room voided of all but those two; Dee, after " a great deal of reverence made, told him he had a " message from God for his own good; which, being " delivered in a canting way, no more than one of " our quakers would do to a great man or king, I " shall for brevity's sake pass it by. At that time " it appears that Dee was in a poor condition, and " being scarce able to subsist, he therefore sent to " Alb. Alaskie then in Poland for relief, which I " presume he received. In Apr. 1585 I find him " with Kelley at Cracow, at which time Prance. " Puccius became acquainted with them, and in " the beginning of August following being at " Prague, Puccius was admitted among them while " they conversed with spirits on the 6th of the said " month. In May 1586 they were commanded to " leave Prague by the emperor, being put upon it so " to do by Philip bishop of Placentia the pope's " nuncio, who had a command given him from the " pope, that Dee and Kelley two English magicians " should be banished, or sent to Rome. Afterward " they went to Erphurd in Thuring, and then to " Trebona, where Arthur Dee was for a time skryer, " as I have before told you. In the beginning of " May 1589 Dr. Dee left Trebona and Kelley " there, he having been false to him in many respects, " and on the 16th of Nov. 1589 I find him[b] at " Stade or Stoad, where he met with Mr. (after- " wards sir) Edward Dyer going in his embassy to " Denmark, who the year before had been at Tre- [144] " bona, and carried back letters thence from Dr. " Dee to queen Elizabeth. On the 9th of Dec. " 1589, being then newly come into England, he " presented himself to queen Elizabeth then at " Richmond, where he was favoured with a kind " reception, and afterwards carried on at Mortlake " his conversation with spirits, one Bartholomew " [Hickman] being then his skryer. The said queen " would sometimes call at his house, and shew her- " self courteous to him on all occasions; and in " 1590, a little before Christmas, she sent him 200 " angels, wherewith to keep his Christmas; and at " the same time in 1592 she sent him 200 marks, " and word by Mr. Tho. Cavendish that he do what " he would in alchymy and philosophy and none " should controul or molest him. On the 8th of

[a] " By Will. Lilly in his own *Life*, p. 85."

[b] " As in *Theat. Chymic. Britan.* published by Elias Ash- " mole, p. 480, 481."

" Dec. 1594 he obtained the grant of the chancel-
" lorship of S. Paul's cathedral church in London,
" and on the 27th of May 1595 his patent past the
" great seal for the wardenship of Manchester col-
" lege in Lancashire, whither he, his wife, children,
" and family came on the 14th of Febr. following,
" and on the 20th day he was installd. There he
" lived for some time, not without great trouble
" from the fellows thereof, but whether he kept that
" place to the time of his death, I cannot justly say.
" As before his departure from England he was
" scandalized for a conjurer, so more after his
" return: whereupon putting up a supplication to
" the queen at Hampton-Court 9 Nov. 1592,[4] to
" stop those reports, I find about that time secretary
" Walsingham and sir Tho. Gorge to be sent to his
" then dwelling house at Mortlack, by virtue of a
" commission, to understand the matter and causes
" for which his studies were scandalized. About
" the year 1594 he was under a kind of restraint,
" which occasion'd him to write to the lady Scula-
" more, 28 Oct. 1594, to move the queen that either
" he might declare his case to the body of the coun-
" cil, or else under the broad seal, to have liberty to
" go freely where he pleased; and on the 16th of
" Jan. following he sent to Dr. Whitgift archbishop
" of Canterbury, *A Letter or Discourse Apologe-*
" *tical, &c. for the lawful, sincere and faithful*
" *Course of his Philosophical Studies and Exer-*
" *cises*, &c. printed in 3 sh. in qu. [Bodl. 4to. S. 2.
" Jur.] wherein is set down a cat. of those books
" which he hath printed, and of such that were then
" in MS. fit for the press, which did him some good
" for the present. After K. James came to the
" crown, (he having heard much of him before) he
" gave him his countenance, yet Dr. Dee being much
" moved by ill reports (especially by a person who
" in print did publish to the world in Jan. 1592,
" that he was a conjurer) he did on the 5th of June
" 1604 present a petition to the said king at Green-
" wich, that he or his privy-council or parliament
" would cause him to be tried, and cleared of that
" damnable and to him most grievous slander, gene-
" rally and for these many years last past in this
" kingdom raised and continued by report and print
" against him, viz. that he hath been a conjurer, a
" caller or invocator of devils, notwithstanding he
" hath published divers his earnest apologies for him-
" self against such slanders; And on the 8th of the
" same month he put up a petition in verse to the
" house of commons for the same purpose, beginning
" 'The honour, due unto you all,' &c. But the
" king and they being satisfied that what he did was
" no other than what his profound knowledge in
" philosophy directed him to, they did nothing as I
" can yet find, in the matter. He was living at
" Mortlack in 1608, but when he died I cannot yet
" find, nor can I positively say whether he was bu-
" ried there, because his name standeth not in the
" register of that parish as buried there. In 1672
" it was then the tradition of the most antient people
" living at Mortlack that he died in his house there,
" and was buried in the chancel of the church of
" Mortlack, and pointed out the very place to my
" friend where he was buried: And Dr. Rich. Na-
" pier rector of Lindford in Bucks, a great astro-
" loger, and one that knew Dr. Dee well, used often
" to say that he died at Mortlack very poor, being
" forced many times to sell some book or other to
" buy his dinner. His father Rowl. Dee was de-
" scended from the Dees of Nanty Groes in Radnor-
" shire, antiently called Du, which signifies the
" same with Niger, i. e. Black, as I have been in-
" formed by a learned[5] Cambro-Britaine, who tells
" us also, that this Dr. Joh. Dee, whom he knew,
" was 'vir certe ornatissimus & doctiss. & omnium
" hac nostra ætate (1592) tum philosophorum, tum
" mathematicorum facile princeps' &c."

[145]

CLEMENT WALKER was born at Cliffe in Dorsetshire, educated in acad. learning in Ch. Church, as I have been informed by his son John Walker, sometimes a gent. com. of Linc. coll. but in what year, or years, of the Lord, I know not, for his name occurs not in the matricula, either under Ch. Church, or Broadgate's hall adjoining, a receptacle mostly in the reign of king James I. for Dorsetshire men. Afterwards leaving the university without a degree, he retired to an estate he had at Charterhouse near Wells in Somersetshire, where living in good repute, was esteem'd among the gentry in those parts for his knowledge in secular affairs, and always taken to be, as really he was, an enemy to the puritans, as making it his frequent theme to declaim against them. Before the civil war commenc'd, he was made usher of the exchequer, but when the puritans or presbyterians were like to carry all before 'em, he closed with them, was elected one of the burgesses for the city of Wells upon the retreat to his majesty of sir Ralph Hopton and sir Edw. Rodney, who were elected to serve for that city in the parliament began at Westminster 3 Nov. 1640. Afterwards he became a zealous covenanter, and was advocate to that congregation of murderers, that adjudged Rob. Yeomans and George Bowcher

[4] [*The compendious Rehearsal of John Dee his dutifull Declaration and Proofe of the Course and Race of his studious Life for the Space of half an Hundred Years, now (by God's Favour and Help) fully spent, and of the very great Injuries, Damages, and Indignities, which for these last Nine Years he hath in England sustained, (contrary to her Majestie's very gracious Will and express Commandment) made unto the two honourable Commissioners, by her most excellent Majestie thereto assigned, according to the Intent of the most humble Supplication of the said John, exhibited to her most gracious Majestie at Hampton Court A. 1592. Nov. 9.* See the whole of this very curious paper in Hearne's *Johan. Glastoniensis Chronica, sive Historia de Rebus Glastoniensibus*, Append. p. 497, &c.]

[5] " Jo. Dav. Rhesus in *Cambro-Britanicæ Linguæ Insti-*
" *tutionibus*, &c. Lond. 1592. fol. p. 60."

citizens of Bristol to death, having had (as 'tis[6] said) his hands stained with his own wife's blood, before he dipped them so deep in those martyrs at Bristol. About that time he and W. Prynne, (inseparable brethren) became great enemies to coll. Nath. Fiennes for his cowardly surrendring up the city of Bristol, and were the chief men that brought him to a trial for his life for the same. During the time that our author Walker sate in the parliament, he was a curious observer, and diligent enquirer after, not only the actions, but the counsels of those times. He was well read also, and notably vers'd in the liberties and privileges of parliaments, and in the statute law of this kingdom, as those that knew him well, have often affirmed it: and when he saw how the independent faction began to sway, and govern all things, then did he become a bitter enemy to Fairfax the general for his "brutishness and" folly to be led by the nose by O. Cromwell, and to Cromwell for his devilish hypocrisy, falseness, tyranny, &c. and an indefatigable enemy in his writings and prayers against the said independents that were then the saints militant. But so it was, that tho' he shew'd himself a zealous presbyterian, yet he was very serviceable in many things to the parliament, and did not at all get as others did, as his own[7] words,[8] which I believe are true, aver it thus——'I have served you (the parliament) faithfully from the beginning, and have taken as much pains, and run as many hazards as most men in your service, wherein I have lost my health, and above seven thousand pounds of my estate, without any penny of compensation, as other men have had. Nor have I laid my hands upon any man's money or goods, or had any gainful imployments from you. I was contented to serve my country gratis, and some little honor I had gotten thereby, whereof you have now robb'd me, &c. by a roving[9] accusation shot at random at me,' &c. Thus our author: which service of his was performed till 1647, when he saw the independent faction to grow mighty, he being then an elderly man and of a low stature.[1] His works that are published are these,

An Answer to Col. Nathan Fiennes's Relation concerning his Surrender of the City and Castle of Bristol.——printed 1643 in 2 sheets in qu. But for some misconstruction made of a clause in the said answer, the author was suddenly seiz'd and sent prisoner to the tower of London by the parliament, where he continued for some time. [146]

Articles of Impeachment and Accusation, exhibited in Parliament against Col. Nath. Fiennes touching his dishonourable Surrender of the City and Castle of Bristol. Lond. 1643. in two sh. in qu. W. Prynne had a hand also in drawing up of the said articles: at the end of which is his letter to the said Fiennes.

True and full Relation of the Prosecution, Arraignment, Tryal and Condemnation of Nath. Fiennes, late Colonel and Governor of the City and Castle of Bristol, before a Council of War, held at S. Albans, during 9 Day's Space, in Decemb. 1643. Lond. 1644. qu. The said Prynne was his cooperator in this work also.

Declaration and Protestation against the present Actings and Proceedings of the General (Fairfax) and general Council of the Army, and their Faction now examining and sitting in the said House—This was written on the 19th of January 1648, and printed on one side of a sheet of paper, the author being then a secur'd member of the house, after he with many of his fellows had been by force taken thence.

Six serious Queries concerning the King's Tryal by the High Court of Justice——The author's name is not set to them, but by all believed to have been written by Walker.

The Mystery of the two Juntoes, Presbyterian and Independent.[2] Lond. 1647. in 3 sh. in qu.

History of Independency, with the Rise, Growth and Practices of that powerful and restless Faction. Lond. 1648. qu. [Bodl. C. 15. 2. Linc.]

A List of the Names of the Members of the House of Commons, observing which are Officers of the Army, contrary to the self-denying Ordinance: together with such Sums of Money, Offices and Lands, as they have given to themselves for Service done, or to be done, against the King and Kingdom. Lond. 1648. This being printed in one sh. in qu. was soon after remitted into the first part of the *Hist. of Independency.* See more in George Wharton.

Appendix to the Hist. of Independency, being a brief Description of some few of Argyle's Proceedings, before and since he joined in Confederacy with the Independent Junto in England. Lond. 1648. qu.

[6] In *The two State Martyrs; or the Murder of Mr. R. Yeomans and Mr. G. Bowcher*, &c. printed 1643 in qu. p. 11. See also in *Mer. Rusticus*, nu. 19.

[7] In the first part of *The History of Independency*, § 49. [55.]

[8] [He says of himself, page 56, Part I. of *Hist. of Indep.* 'Mr. Walker hath always been opposite to all parties and factions, both presbyterian and independent, upon whom he looks as the common disturbers both of church and commonwealth, and enemies of peace. Nor could he ever be perswaded to be at any of their juntos or secret meetings. But I hear they cannot endure his severity, nor he their knavery.' COLE.]

[9] He was accused for setting on the apprentices to force the house of commons.

[1] [And lean and meagre. See *History of Independency*, page 53, 54. COLE.]

[2] [Printed afterwards, with the first part of the *History of Independency*, under this title: *Relations and Observations historicall and politick, upon the Parliament begun Anno Dom.* 1640. *Divided into ii Bookes: 1 The Mystery of the two Iuntos, Presbyterian and Independent. 2 The History of Independency, &c. Together with an Appendix, touching the proceedings of the Independent Faction in Scotland. Printed in the Yeare* 1650. Bodl. Mar. 161.]

Parallel between Argyle and Cromwell.——This is printed with the *Appendix*.

Anarchia Anglicana: Or, the History of Independency; the second Part. Lond. 1649. qu. [Bodl. Mar. 101.] Put out as the former part was, under the name of Theodorus verax.[3]

The High Court of Justice: or Cromwell's Slaughter-house, being the third Part of the Hist. of Indep. Lond. 1651. qu. [Bodl. C. 13. 1. Linc.] Out of which, as also the two former parts, were many things translated into Latin, and printed beyond the seas in a manual,[4] 1653. [Bodl. 8vo. M. 18. Art. Seld. vide p. 427.[5]] After the king's restoration, one T. M. added a fourth part; which, with all the things before-mentioned from *The Mystery of the two Juntoes*, &c. were printed in one thick volume in qu.—Lond. 1661. Upon the coming out of the second part of the *Hist. of Independency*, the author being discover'd by Cromwell, was committed prisoner to the Tower of London, 13 Nov. 1649,[6] where having got allowance of pen, ink, and paper, he wrote the third part of that history. He gave way to fate there, to the great grief of the presbyterian party, in the month of October in sixteen hundred fifty and one: whereupon his body was convey'd to the church of Allhallows Barkin near to the said Tower, and there buried, as I have been informed by his said son John Walker. The next writer that must follow according to time, was the greatest royalist in the age he lived, and a person much reverenced by those who knew his virtues and piety.

1651.

[Among the baptisms at Cliff the following occur. Thomas, son of Mr. Clement Walker and Frances, 1626; Anthony 1629; Peter 1631, sons of the same.[7]]

RICHARD STEUART was born of a genteel family[8] in Northamptonshire, (at Patishul I think) became a commoner of Magd. hall in 1608, aged 14 or thereabouts, elected fellow of Alls. coll. in 1613, being then bach. of arts, proceeded in his faculty, studied the civil law for a time, and took one degree therein. In 1624 he proceeded in the said faculty, and in 1628 he was made preb. of Worcester on the death of Rich. Potter bach. of div. About the beginning of March 1629 he had the prebendship of North Aulton in the church of Sarum conferr'd upon him, and about that time was made chapl. in ord. to his majesty. In 1634 he became dean of Chichester in the place of Dr. Franc. Dee promoted to the see of Peterborough, and soon after clerk of the closet, in the room of Dr. Matth. Wren, and prebendary of Westminster in his place, an. 1638. In which year he resigned his prebendship of Worcester, and was succeeded therein by Will. Smith D. D. warden of Wadham coll. About the same time he was made dean of S. Paul's cathedral,[9] and in Dec. or Jan. 1639 provost of Eaton coll. in the room of sir Hen. Wotton deceased.[1] He was also at the same time dean of the chappel royal, and when Dr. Williams bishop of Linc. (who kept the deanery of Westminster in commendam with that see) was translated to York, he was made dean of that collegiat church, not in 1641, but in 1645. While he remained in the university, he was accounted a good poet and orator, and after he had left it a noted divine, eloquent preacher, and a person of a smart fluent stile. In the beginning of the rebellion he suffer'd much for the king's cause, lost all, and at length retiring to France, became a great champion for the protestant cause at Paris, where, at the Hostle de Blinville, he preached an excellent sermon *Of the English Case, or Hezekiah's Reformation*, in vindication of ours. So that whereas Mr. Rich. Baxter in several of his public writings doth most uncharitably[2] suggest as if he, (Dr. Steuart) when at Paris, had a design to introduce the French popery by preaching, it appears to the contrary not only in that, but in another sermon preached in defence of the protestants against the papists in an auditory of prelatists there. Besides also, he, with that public-spirited man sir George Ratcliff, did go very far in making an accommodation between the Jansenists and the reformed party, our author being then chaplain to his majesty king Charles II. His works are these,

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[3] [The dedication of the edition 1650, is signed *Theoph.* Verax, but in the same book the address to sir Thomas Fairfax and his army is subscribed *Theodorus* Verax.]

[4] [It has this title: *Metamorphosis Anglorum, sive Mutationes variæ Regum, Regni, Rerumque Angliæ. Opus historicum et politicum, ex variis Fide dignissimis Monumentis ac Auctoribus contextum, ad hæc usque Tempora deductum, Memoriæque Posteritatis æternæ consecratum. Anno* CIↃIↃCLIII.]

[5] [And the first part was translated into Latin and very handsomely printed, for distribution on the continent, in quarto. See it, with several other tracts of a like nature, Bodl. 4to. N. 10. Jur.]

[6] [Ao 1649, 13 Nov. Resolved, That Clem. Walker, esq. be committed prisoner to the Tower, in order for his tryal for high treason. *Journals of the House of Commons*, vol. vi. page 322. Cole.]

[7] [Hutchins, *Hist. of Dorsetshire*, vol. ii. page 213, edit. Lond. 1803.]

[8] [On a tomb-stone in Patishull church-yard are the following inscriptions. Hic jacent corpora Johannis Steward generosi et Janæ uxoris ejus. Obiit ille 1° Augusti 1577, illa 26° Februarii 1591. Filii mæstissimi Nicholaus et Johannes P. P. P. P.

Piæ Memoriæ Nicolai Steward generosi et Annæ uxoris ejus, quorum ille obiit 2° die Januarii 1628; illa vero 30 Aprilis 1613. Mærens posuit Richard Steward LL.D. P. P. P. P. *History of Northamptonshire*, by Bridges, vol. i. page 269.]

[9] [Not at that time made dean, but design'd, and by the king confirm'd in 1641.

1641, 21 Mar. Ric. Steward LL.D. confirmatus fuit in decan. S. Pauli per promotionem Tho. Winniffe in ep. Linc. *Reg. London.* Kennet.]

[1] [Recommended by the king to be elected at Eaton, 24 Dec. elected Dec. 28, instituted 2 Jan. 1639. *Tho. Martin, ex Eaton coll. Reg.* Tanner.]

[2] See in Tho. Pierce his Appendix to the *New Discovery discovered*, &c. §. 44.

An Answer to a Letter written at Oxford and superscribed to Dr. Sam. Turner concerning the Church and Revenues thereof——Printed 1647 in 8 sheets and an half in qu. [Bodl. C. 8. 29. Linc.] This afterwards came out under this title, *A Discourse of Episcopacy and Sacrilege by Way of Letter, written* 1646. Lond. 1688. qu. The said letter was written not at Oxon, but rather at Ailesbury by Joh. Fountain lately a royalist, but then a turn-coat.

Three Sermons (1) *On* 1 *Cor.* 10. 30. (2) *On Mat.* 28. 6. (3) *On* 1 *Cor.* 15. 29. Lond. 1656 and 58. in twelv. [Bodl. 8vo. T. 82. Th.]

Trias Sacra: A second Ternary of Sermons. Lond. 1659. in tw.

Catholic Divinity: or, the most solid and sententious Expressions of the primitive Doctors of the Church, with other ecclesiastical and civil Authors, &c. Lond. 1657. oct.

Other sermons, as, (1) *The English Case exactly set down by Hezekiah's Reformation, in a Court Sermon at Paris; on* 2 *Kings* 18. 22. Lond. 1659. oct. [Bodl. 8vo. A. 117. Linc.] and before: published for the full vindication of the church of England from the Romanists charge of schism, and commended to the consideration of the late author of *The Grotian Religion discovered.* The picture of K. Ch. II. is set before the title. (2) *Golden Remains, or three Sermons, the first on Phil.* 4. 17. *the second on Mark* 6. 20: *and the third on Heb.* 10. 1, 2. Lond. 1661. in tw. &c.

The old Puritan detected and defeated: or, a brief Treatise shewing how by the Artifice of Pulpit Prayers, our Dissenters at all Times have endeavoured to undermine the Liturgy of the reformed Church of England. Together with the Fault and Danger of such Prayers, whether vented extempore, or forethought by a Speaker. Lond. 1682, in one sh. in qu. said by the bookseller, who printed
[148] it, that Dr. Rich. Steuart was the author. See more in Rich. Sherlock, an. 1689. The design of this small treatise is, (as also another of the same subject, viz. about the meaning of the 55th canon published by Dr. Heylin) to make out and evidence that the 55th of K. Jam. I. enjoyns only an exhortation to, or bidding of prayer, and that that canon contains an express and precise form of prayer, not in the least to be deviated from by ministers, and that the primary design and scope of this canon, was not barely to lay down and prescribe matter, heads, and contents of prayer, which were left to be worded and expressed according to the discretion of the minister; which last is owned to be the more general practice of our divines, tho' he saith it is directly against the intendment of the canon. These are all the things that Dr. Steuart hath written, as I conceive, and therefore I shall only say, that when he lay upon his death-bed at Paris in Nov. in six-
1651. teen hundred fifty and one, K. Ch. II. gave him two visits, being then newly arrived there from his escape from Worcester fight, and his concealment in England, and that he was interred in an open burying place in the suburbs of S. Germain, walled in, and some time before granted to those of the reformed religion to bury the bodies of their deceased. His epitaph over his grave, made some years after his decease, tells us that he died on the 14 of Nov. 1652. but false, for it should be 1651, for every one of the English nation that was then at Paris, saith that he died shortly after K. Ch. II. came into France after his escape from Worcester fight,[5] which was in the month of Octob. 1651.[6] See his epitaph in *Hist. & Antiq. Univ. Oxon.*[7] lib. 2. p. 182.

[Richard Steward installed prebendary of Winchester in 1628, on the death of Richard Potter, and resigned in 1638.

1641, 15 Mar. Ric. Steward LL.D. admiss. ad officium penitentiarii et preb. S^ti Pancratii, per promot. Hen. King ad ep'atum Cicestr. ad pres. regis. *Reg. London.* KENNET.

Doctor Stewart, says lord Clarendon,[8] was a very honest and learned gentleman, and most conversant in that learning which vindicated the dignity and authority of the church, upon which his heart was most entirely set; not without some prejudice to those who thought there was any other object to be more carefully pursued.

Dr. Richard Steward clerk of the closet to Charles I. had an estate at Lodington, Northamptonshire, lately sold by Mr. Steward of Cotterstock to Bartholomew Clerk of London esquire.[9]

Dr. Steward's Judgment of a private Prayer in publick, relating to the Orders of the Church of England. With an Account of the Bidding Prayer. Oxford, Printed by L. Litchfield, Printer to the University, for Richard Sherlock, Bookseller, in the Year 1684. This is found at sign. G. 2. of *Several short but seasonable Discourses touching common and private Prayer, relating to the publick Offices of the Church.* Oxford &c. as before, 1684. Bodl. 8vo. C. 716. Linc.]

HENRY IRETON eldest son and heir of German Ireton of Artenton in Nottinghamshire esq; and brother to sir Jo. Ireton lord mayor of London 1658, was born there, or at least in that county, became a gent. com. of Trinity coll. in the year 1626 and in that of his age 16, took one degree in arts in 1629, but left the university without compleating that degree by determination: At which

[5] [He died within fourteen days after the king's return to France from Worcester fight, according to lord Clarendon, who says, 'the king had reverence for his judgement in matters of religion, by the earnest recommendation of his father.' See *History of the Rebellion*, vol. iii. page 345, edit. folio.]

[6] [It was in November, that the king landed in Normandy, in a small creek, from whence he got to Roan. Lord Clarendon, ibid. p. 331. ibid.]

[7] [As also before his *English Case.* COLE.]

[8] [*Life*, page 124, edit. fol.]

[9] [Bridges, *Hist. of Northamptonshire*, vol. ii. page 43.]

time he had the character in that house of a stubborn and sawcy fellow towards the seniors, and therefore his company was not at all wanting. Afterwards he went to the Middle Temple, learned some grounds of the common law, became a man of a working and laborious brain, which in the end led him into some errors. When the grand rebellion broke out, he, as a person natur'd to mischief, took up arms against the king, "was a recruiter in "the long parliament either for the county of West-"morland or for Appleby," and about that time married Bridget one of the daughters of Oliv. Cromwell then a colonel of a regiment, afterwards lord protector of England. By whose endeavours, he became first a captain, afterwards a colonel, of a regiment of horse, and at length commissary general upon the new modelling of the army, in the beginning of the year 1645. About that time I find him an active man, and one very busy in breaking the presbyterian faction in the house of commons, to the end that the independents might get the king into their own clutches. His parts and abilities were such, his dissimulation so profound, and his mischievous designs had so clean a conveyance, that his father-in-law Cromwell made frequent use of him when he was put to a push to compleat his wicked designs: And having always found him to be very capacious of overthrowing monarchy, and a thorow-pac'd dissembler under the mask of religion, (being absolutely the best prayer-maker and preacher in the army) he, with col. Joh. Lambert (who had likewise studied in the inns of court and was of a subtle working brain) did put him upon writing a remonstrance on the army's behalf for justice to be done on the king. Whereupon retiring in private for some days to Windsor castle, as I have been informed, he drew up the remonstrance, and after he had communicated it to Fairfax the generalissimo (whom he and Cromwell made a stalking horse, and to believe any thing) and the prime officers of the army, they caused it to be delivered to the house of [149] commons, by the hands of col. Isaac Ewer and seven other officers: Which done, it was printed under this title,

A Remonstrance of his Excellency Thomas Lord Fairfax, Lord General of the Parliament Forces, and of the general Council of Officers held at S. Albans the 16 *of Nov.* 1648, *presented to the Commons assembled in Parliament, the* 20*th instant, and tendered to the Consideration of the whole Kingdom.* Lond. 1648, in 9 sheets in qu. [Bodl. 4to. W. 36. Jur.] Which remonstrance being read to his majesty at Newport in the isle of Wight, he propounded four queries thereupon against the power of the army, which may be seen in his works printed 1662. p. 671. The said Ireton also, who was about that time one of the commissioners of the navy, did write, or at least had a chief hand in, a certain pamphlet called

The Agreement of the People——meaning of the army, published in the month of Jan. 1648; judiciously answer'd by Will. Ashurst, esq; a parliament man for Newton in Lancashire and a presbyterian. The said agreement (with a petition) was presented[a] to the parliament in the name of all the army, by lieut. gen. Tho. Hammond, and divers chief officers thereof, on the 20th day of the same month of Jan. He the said Ireton was chiefly employed also, and took upon him the business of the pen in all the declarations, desires, modules, and transactions of the army, nay and in all or most letters written by Fairfax the general to the parliament, before the king was beheaded, being esteemed a person full of invention and industry, and skill'd in the common law. About that time he became a busy man to bring his majesty to his tryal, had a hand in drawing up the ordinance for it, and the precept for proclaiming the high court of justice, sate as a judge among the rest when he was tried, and was one of the committee that appointed the time and place of his execution. Afterwards, in June 1649, he was appointed by parliament the next commander in chief under Cromwell in his expedition for Ireland, that is, to be major general, and after his arrival, a commission and patent was sent to him to be president of Mounster. After Cromwell the lord lieutenant had given an account to the parliament of affairs done there, he returned into England in June 1650, at which time, he left Ireton his deputy to prosecute the parliament's interest there, and acting highly against such as they called rebels, was, in his way to Limerick, taken with a sudden disease, (some said the plague[a]) on the 16th day of November: whereupon being conveyed in all haste to Limerick, died there on the 26th of the said month, in sixteen hundred fifty and 1651.
one. Afterwards col. Edm. Ludlow, who was lieut. gen. of the army there, did execute the office of deputy for a time by the appointment of the superior power. On the 9 of Dec. the parliament ordered a bill to be brought in for the settling of 2000*l.* per an. on the wife and children of Ireton, out of the lands belonging to George duke of Bucks, and on the 17 of the said month, his carcass being landed at Bristol, was pompously conveyed towards London, and lying in state for a time in Somerset-house in the Strand, all hung with black, there was hung over the common gate an atchievement commonly called a hatchment, with this motto under his arms depicted thereon, *Dulce est pro patria mori*, which was englished by an honest cavalier thus, *It is good for his country that he is dead.* On the sixth day

[a] Bulstrode Whitlock in his *Memorials of Engl. Affairs*, in Jan. 1648. p. 364. b.

[a] [He dyed at the siege of Limerick of a pestilential feaver, and who, as he was a man of blood, for he had deeply dyed himselfe in the king's, expired with that word in his mouth, for in his raving, as I was told by one that was then there, he cryed out, 'I will have more blood, blood, blood.' Sir Philip Warwick's *Memoires of the Reign of King Charles I.* Lond. 1701, 8vo. page 354.]

of Febr. following, his body was interr'd with great state in the chappel of K. Hen. 7. at Westminster; at which time John Owen dean of Ch. Ch. in Oxon. preached (not without some blaspheny[1]) on Dan. 12. 13.[2] and had about that time elegies made on his death, and a stately tomb erected over his grave with the effigies of him and his wife thereon. After the restoration of king Charles II. his body, with that of Oliv. Cromwell, were taken up on Saturday 26 Jan. 1660, and on Monday night following were drawn in two several carts from Westminster to the Red Lyon in Holbourn, where they continued that evening. The next morning the carcass of Joh. Bradshaw president of the high court of justice [150] (which had been with great solemnity buried in S. Peter's church at Westminster 22 Nov. 1659.) was carried in a cart to Holbourn also; and the next day following that, (which was the 30 of January, on which day king Charles I. was beheaded in 1648,) they were drawn to Tyburn on three several sledges, followed by the universal outcry of the people. Afterwards they being pulled out from their coffins, were hanged at the several angles of that triple tree, where they hung till the sun was set. After which, they were taken down, their heads cut off, (to be set on Westminster hall) and their loathsome trunks thrown into a deep hole under the gallows, where they now remain. At the same time Ireton's tomb was broken down, and what remained over the graves of Cromwell and Bradshaw were clean swept away, and no footstep left of their remembrances in that royal and stately burial place of our English kings. While this Ireton lived came out a pamphlet entit. *Independency stript and whipt: or, Ireton's Petition*, &c. 1648. qu. and after his death another called *The Kingdom of Christ to the Parliament, from* 1649 *to* 1652, with the name of Hen. Ireton deputy of Ireland in the title page. But these I have not yet seen. "Under his name was printed "at Cork 1650[3] qu. in 2 sheets, *A Declaration and* "*Proclamation concerning the present Hand of* "*God in the Visitation of the Plague, and for* "*Exercise of Fasting and Prayer.*"

[Ireton was chosen a recruiter in the long parliament, either for the county of Westmorland, or for Appleby, about 1643. WOOD. *MS. Note in Ashmole.*

'Ireton,' says lord Clarendon, 'was of a melancholick, reserv'd dark nature, who communicated his thoughts to very few: so that, for the most part, he resolv'd alone, but was never diverted from any resolution he had taken; and he was thought often by his obstinacy to prevail over Cromwell himself, and to extort his concurrence contrary to his own inclinations. But that proceeded only from his dissembling less; for he was never reserv'd in the owning and communicating his worst and most barbarous purposes; which the other allways conceal'd and disavow'd. Hitherto their concurrence had been very natural, since they had the same ends and designs. It was generally conceiv'd by those who had the opportunity to know them both very well, that Ireton was a man so radically averse from monarchy, and so fixt to a republick government, that if he had liv'd, he would either, by his counsel and credit, have prevented those excesses in Cromwell, or publickly opposed and declared against them, and carried the greatest part of the army with him; and that Cromwell, who best knew his nature, and his temper, had therefore carried him into Ireland, and left him there, that he might be without his counsels or importunities, when he should find it necessary to put off his mask, and to act that part which he foresaw it would be requisite to do. Others thought his parts lay more towards civil affairs; and were fitter for the modelling that government, which his heart was set upon (being a scholar, conversant in the law, and in all those authors who had expressed the greatest animosity and malice against the regal government) than for the conduct of an army to support it; his personal courage being never reckon'd among his other abilities.'[4]

There is a good head of Ireton, by Houbraken in Birch's *Illustrious Heads*, and a whole length in 8vo. 'sold by Walton.']

FRANCIS WOODCOCK son of Rob. Woodcock was born in the city of Chester, applied his mind to academical studies in Brasen. coll. in Easter term 1629, aged 15 years, took a degree in arts, holy orders from a bishop, and then left the house, and had a cure of souls bestowed on him. But being always puritannically affected, he sided with the presbyterians upon a defection of a predominant party in the long parliament, an. 1641, became a lecturer of S. Laurence church in the Jewry in London, a covenanter, one of the assembly of divines, and at length by ordinance of parliament dat. 10 Jul. 1646, was made parson of S. Olaves in Southwark, having for some time before exercised his function in that place. He hath written and published,

The two Witnesses, in several Lectures at S. Laurence Jewry, on Rev. 11. *with the great Question discussed, whether the two Witnesses were slain or no.* Lond. 1643. qu. [Bodl. 4to. G. 12.

[1] [He runs a parallel betwixt Daniel and Ireton; but without blaspheny. BARES.]

[2] [*The labouring Saint's Dismission to Rest, a Sermon preached at the Funeral of the right honourable Henry Ireton, lord Deputy of Ireland, in the Abbey Church at Westminster, the 6th Day of February* 1651. *By John Owen, Minister of the Gospel. Licensed and Entered according to Order. London, Printed by R. and W. Leybourn for Philemon Stephens at the gilded Lion in Paul's Church-yard,* 1652. Bodl. 4to. N. 5. Th. BS. Ded. to colonel Henry Cromwell.]

[3] [Reprinted at London soon after. WOOD. *MS. Note in Ashmole.*]

[4] [*Hist. of the Rebellion*, iii. 392.]

Th. BS.] made extant by virtue of an order of the committee of the house of commons bearing date 27 of April the same year. This book was afterwards reprinted.

Several sermons, as (1) *Christ's Warning-piece, giving Notice to every one to watch and keep their Garments, Fast-Sermon before the H. of Com.* 30 *Oct.* 1644; *on Rev.* 16. 15. Lond. 1644. qu. [Bodl. 4to. G. 12. Th. BS.] (2) *Lex Talionis: or, God paying every Man in his own Coin, Fast-Serm. before the H. of C.* 30 *Jul.* 1645; *on* 1 *Sam.* 2. 30. *latter part.* Lond. 1645. qu. [Bodl. 4to. G. 12. Th. BS.] (3) *Joseph parallel'd by the present Parliament in his Sufferings and Advancement, Thanksgiving Sermon before the H. of C.* 19 *Feb.* 1645. *for reducing the City of Chester by the Parl. Forces under the Command of Sir Will. Brereton; on Gen.* 49. 23, 24. Lond. 1646. qu. [Bodl. 4to. G. 12. Th. BS.] "(4) *A Sermon on* "*Gen.* 49. *v.* 23, 24."[5] What other things he hath extant I know not, nor any thing else of him, only
1651. that he dying in sixteen hundred fifty and one, or thereabouts, was buried in the church of S. Olave's before-mentioned. One of his sirname was by act of parliament dated in March 1659-60, appointed among several other ministers to approve of ministers of the gospel according to the presbyterian way, which act came soon after to nothing. He is the same person who was afterwards a frequent conventicler, and has one or more sermons extant in *The Morning Exercise methodized.* Lond. 1676. qu.

[Woodcock has one sermon in the fourth volume of *Casuistical Morning Exercises*, pr. for John Dunton, Lond. 1690, in 4to. (Bodl. C. 2. 30. Linc.) This is on Romans 14, 1, and on the following question, *How doth practical Godliness better rectifie the Judgment than doubtfull Disputations?*]

"WILLIAM BARTON, born in Buckingham-
"hamshire, became a servitor of Merton coll. in the
"year 1610, aged 16, left it without a degree, and
"seems to have been the same with one Will. Bar-
"ton a preacher, who hath published
"*The Psalms and Hymns composed and fitted*
[151] "*for the present Occasion of public Thanksgiving,*
"24 *Oct.* 1651. First printed by act of parliament
"1645. oct.[6]

Clarui "One Will. Barton minister of S. Martin's in
1651. "Leicester was a grand phanatic, 1659. See Dug-
"dale's *Short View*, p. 472. There was also one
"Will. Barton son of William Barton of the city
"of Gloucester yeoman, who was matriculated of
"Hart-hall Apr. 13. an. 1632."[7]

[It was not the William Barton of Hart-hall, nor he of Merton who was the author here mentioned, but Barton the minister of St. Martin's Leicester, who I cannot find to have been a member of this university. He was certainly neither a native of Buckinghamshire or Gloucestershire, as in the dedication of his *Select Hymns out of the Psalms*, 1672, to the corporations of Coventry, Leicester and Northampton, he says he had his birth, breeding and abode in these respective places. In 1656 he was appointed minister of St. Martin's Leicester, at a salary of twenty shillings a week, and had the rectory of Cadeby, in the hundred of Sparkenhoe, given him by Oliver Cromwell March 19, 1656, 7, whence he was ejected in 1662. He wrote

1. *Two Centuries of select Hymns and Spiritual Songs collected out of several Chapters of the Holy Bible. All to be sung in six or seven Tunes commonly known and practised. By W. B. M. A. and Minister of the Gospel at St. Martins in Leicester. Printed for the Author*——London, by W. Godbid, &c. 1670. 8vo. ded. to sir Matthew Hale and sir Thomas Tyrrell.

2. *Two Centuries of select Hymns collected out of the Psalms.* Lond. 1672. 8vo. ded. to the corporations and three mayors of Coventry, Leicester and Northampton. Both these are in the Bodleian 8vo. S. 122. Th. I give one extract from the latter.

Psalm 121. *Looking up to God.*

Up to the hills I lift mine eye,
Whence comes my help at need:
From him that made both earth and skye
Doth all my help proceed.
He will not let thy foot be mov'd,
For still thy keeper wakes;
Lo, he that keepeth his belov'd
No sleep nor slumber takes.

The Lord at thy right hand shall be
Thy shadow of defence.
The sun and moon shall shed on thee
No harmful influence.
From evils all he keeps thee sure,
And guards thy soul about;
Henceforth for ever to secure
Thy goings in and out.]

THOMAS RYVES, who writes himself in some of his books RIVIUS, was the fourth son of John Ryves of Damery court in Dorsetshire, educated in grammar learning in Wykeham's school near to Winchester, admitted true and perpetual fellow of New coll. as a native of Langton in the said county of Dorset, after he had served two years of probation, an. 1598, where applying his studies to the

[5] [See it in Wood's study, in a volume entitled on the back *Presbyterians*.]

[6] [A° 1650, 27 Sept. The humble petition of William Barton, preacher of God's word, was this day read.—Ordered, That it be referred to Mr. Carril, Mr. Rye, Mr. Bond, Mr. Strange, Mr. Sedgwick, and Mr. Byfield, to peruse Mr. Rouse's translation of the Psalms, and since reviewed by the said Dr. Barton, and if they approve of them, to license the printing thereof. *Journals of the House of Commons*, vol. vi, page 474. COLE.]

[7] [He took his degree as B. A. Oct. 22, 1633.]

faculty of the civil law, took the degrees therein, that of doctor being completed 1610, about which time he was an eminent advocate in doctors commons and the court of admiralty. Afterwards "about "A. D. 1618" he was one of the masters of chancery, and judge of the faculties and prerogative court in Ireland, where he was held in great esteem for his knowledge in the laws. At length, upon the coming to the crown of king Ch. I. he was made his advocate, and by him knighted, was engaged in his cause when the grand rebellion broke out, wherein he gave good evidence of his valour; and notwithstanding he was then well stricken in years, yet he received several wounds in fights and skirmishes for his cause. He was accounted a thorough-pac'd scholar in all polite learning, was a pure Latinist, and master of a smooth stile. He understood also the common law so well, that he was as fit to plead in Westminster-hall, as in his proper courts, and therefore his, and the assistance of Dr. Duck, were required by his majesty at the treaty for peace in the isle of Wight. He hath written and published,

The Vicar's Plea: or, that a Competency of Means is due to Vicars out of the several Parishes. Lond. 1620. qu. [Bodl. 4to. G. 46. Th.]

Regiminis Anglicani in Hibernia Defensio adversus Analecten:[a] *Lib.* 3. Lond. 1624. qu. [Bodl. 4to. R. 9. Jur. Seld. 8]

Imperatoris Justiniani Defensio contra Alemannum. Lond. 1626. oct. [Bodl. 8vo. R. 14. Jur. Seld.]

Historia navalis antiqua: Lib. 4. Lond. 1633. oct. [Bodl. 8vo. R. 6. Art. Seld.]

Hist. navalis media: Lib. 3. Lond. 1640. oct. [Bodl. 8vo. R. 7. Art. Seld.] What other things he hath published I know not, nor any thing else of him, only that he paid his last debt to nature on the second of January, or thereabouts, in sixteen hundred fifty and one, and was buried in the church
1651. of S. Clement's Danes without Temple-Bar near London, on the fifth day of the same month, having suffer'd much in his estate for the king's cause, which he had stoutly defended.

[Archbishop Usher gives a very indifferent account, either of Ryves's gratitude or honesty. See Parr's *Usher's Letters*, page 335, &c. Colx.

Letter from Ryves to Usher, when bishop of Meath, in Parr's *Life and Letters of Usher*, 1686, page 301.

Letters from him to Camden, in Smith's *Camdeni Epistolæ*, 1691, pages 236, and 257.]

PETER TURNER, a younger son of Dr. Peter Turner a physitian, mention'd among the incorporations in the Pasti, an. 1599, was born, as it seems, in the parish of S. Helen within Bishopsgate in the city of London, in which parish his father lived and practised his faculty, admitted probationary fellow of Mert. coll. in 1607, proceeded in arts, and being not bound to any particular faculty, as the fellows in other colleges are, became most admirably well vers'd in all kind of learning. He was a most exact Latinist and Grecian, was well skill'd in the Hebrew and Arabic, was a thorough-pac'd mathematician, was excellently well read in the fathers and councils, a most curious critic, a politician, statesman, and what not. The first preferment that he had, whereby his parts were made manifest to the world, was the professorship of geometry in Gresham college,[1] which he kept with his fellowship, as afterwards he did the Savilian professorship of geometry in this university, obtained on the death of Hen. Briggs, in the year 1630. He was much beloved of archb. Laud, and so highly valued by him, that he would have procured him to be one of the secretaries of state, or clerks of the privy council, &c. but being wedded to his college and a studious life (entertaining hopes withal of being warden thereof) he denied those, and other honourable and beneficial places. In 1636 he was [152]
actually created doctor of physic, and in the beginning of the grand rebellion was one of the first scholars that went out and served his majesty in the quality of a volunteer[2] under the command of colonel sir John Byron; for which, he did not only for the present suffer, as being a prisoner of war,[3] but was afterwards ejected by the parliamentarian visitors from all right he had to his fellowship of Mert. coll. and from his professorship of the university.[4] He wrote many admirable things, but being too curious and critical, he could never finish them according to his mind, and therefore cancell'd them. He also made divers translations from Greek into Lat. particularly some of the epistles, from are

[a] [This was written, as he says in a letter on the subject to Camden, by command of the state in Ireland, 'by reason of the many foul imputations which it casteth upon the government of the English, and even toucheth to the title of the crown itself.' *Camdeni Epistolæ*, edit. Smith. epist. CLXXXVII.]

[8] ['I doubt not but D. Ryves hath sent your lordship his *Answer to the Analecta*. I have read him over, and approve the work, but not in every particular; as where he makes Sedulius among others (pag. 46, lib. 2) to be one of St. Patrick's forerunners in the plantation of Christian religion in Ireland. I do not see how that can be; the best authors making him contemporary, if not later than St. Patrick. Some other passages I could censure, both of ancient and modern times, but I will spare that labour till our meeting.' Letter from sir Henry Bourgchier to bishop Usher, dated Lond. Jan. 17, 1624, printed in Parr's *Life and Letters of Usher*, Lond. 1686, folio, page 317.]

[1] [He was chosen July 25, 1620, on the resignation of Briggs.* Ward's *Lives of the Professors of Gresham College*, page 126.]

[2] Vide *Hist. & Antiq. Univ. Oxon.* lib. 1. p. 355.

[3] [Peter Turner, doctor in physic, being apprehended, actually levying war against the parliament, viz. taken as trooper under sir John Byron, going from Leicester to Oxford, Sept. 1642, was committed prisoner to the counter in Southwark. Tanner.]

[4] [Wallis was put into his place, but allowed him nothinge. Wood, *MS. note in Ashmole.*]

old authentic MS. of Isidorus Pelusiota: Which trans. were found among Hen. Jacob's papers after his death. But that, with other curiosities of our learned Turner, went afterwards into obscure hands.[5] He hath extant in several books,

Epistolæ varia ad doctissimos Viros.[6] He had also a principal hand in framing the university statutes now in use, and was the sole person that made them run in good Latin, and put the preface to them. He made the *Caroline Cycle* for the election of proctors, beginning in 1629 and ending in 1720, and did many other matters for the benefit of learning and this university. At length being in a manner undone by the severities of the parliamentarian visitors in 1648, he retired to the house of his sister, the afflicted widow of one Wats a brewer, living against the Compter prison in Southwark near London, where spending the short remainder of his life in obscurity, surrendered up his soul to God in the month of January, in sixteen 1654. hundred fifty and one, and in that of his age 66 or thereabouts; whereupon his body was buried in the church of S. Saviour there. This person having been of a proud and haughty mind, because of his great parts, and intimate acquaintance with archb. Laud and the great heroes of that time, the snivling presbyterians therefore, especially those of his college which he left behind him, as Alex. Fisher, Ralph. Button, &c. did not stick to report that he died no better than a brewer's clerk, because he often inspected the accompts of his sister beforemention'd, and had a great care of her concerns.

JOHN ARNWAY, a Shropshire man born, became a commoner of S. Edm. hall in the year 1618, and in that of his age 18, took the degrees in arts, entred into the sacred function, and had a cure of souls bestowed on him. At length the civil wars breaking forth, he adhered to the king's cause, suffered much for it in his own country, went after him to Oxon, and was actually created D. of D. in 1642, being about that time (as I conceive) made archdeacon of Lichf. and Coventry, in the place of Dr. Ralph Brownrig promoted to the see of Exeter. He had then quitted a large fortune to serve his prince, and thereupon was plunder'd by the rebels, and lost his books and papers, which he could never recover. Afterwards upon the declining of the king's cause, he went to the Hague in Holland, and afterwards to Virginia where he died. He hath written,

The Tablet, or Moderation of Charles the first, Martyr.

An Alarum to the Subjects of England.

A few copies of these two little treatises were both printed together in a small character at the Hague, an. 1650, afterwards reprinted at Lond. 1661. in oct. by the care of Will. Rider sometimes of Mert. coll. who married the author's near kinswoman. Afterwards Dr. Arnway being reduced Clar. 1651.
to necessity, left the Hague, and upon an invitation he went into Virginia to exercise his function among the English, where he died about Lyn haven, Elizabeth river or Nausumum, but when I cannot tell, unless about the year 1653.

[Arnway was not only archdeacon of Coventry, but prebendary of Woolvey in the church of Lichfield, rector of Hodnet and of Ightfield in Shropshire. He was driven from his living at Hodnet by the garrison of Wem, when he retired to Oxford.

Arnway's two little treatises are very rare, but the curious reader may be pleased to see some extracts from them in Walker's *Sufferings of the Clergy*, part 2. page 40.]

JOHN VICARS a Londoner born, descended from those of his name living in the county of Cum- [153]
berland, educated from his infancy, or time of understanding, in school learning in Christ-church hospital in London, and in academical, partly in Oxon. particularly, as it seems, in Queen's coll. but whether he took a degree it appears not. Afterwards he retired to his native place, became usher of the said hospital (which he kept to, or near, his dying day) and was esteemed among some, especially the puritannical party (of which number he was a zealous brother) a tolerable poet, but by the royalists not, because *he was inspired with ale or vile liquors.* In the beginning of the civil wars, he shewed himself a forward man for the presbyterian cause, hated all people that loved obedience, and did affright many of the weaker sort and others from having any agreement with the king's party, by continually inculcating into their heads strange stories of God's wrath against the cavaliers. Afterwards when the independents began to take place, he bore a great hatred towards them, especially after they had taken away the king's life. His works are these:

A prospective Glass to look into Heaven: or, the celestial Canaan described. Lond. 1618. oct. [Bodl. 8vo. V. 60. Th.] 'Tis a poem.[9]

The Soul's sacred Soliloquie, &c. sung in a most heavenly Hymn——'Tis a poem also, and printed with the former.

England's Hallelujah: or Great Britain's grate-

[5] [See on to col. 331, under HENRY JACOB.]

[6] [See extracts from three of his letters to Selden in Ward's *Lives*, &c. pages 134, 135.]

[7] [Vide *Hist. & Antiq. Univ. Oxon.* p. 338, 339.

[8] [He wrote a Latin poem in *Bodleiomnemon* Oxon. 1613. 4to.]

[9] [*A Prospective Glasse to look into Heaven, or the celestiall Canaan described. Together with the Soules sacred Soliloquie, and most ardent Desire to be inuested into the same. Sung in a most heauenly Hymne to the great Comfort of all good Christians by the Meues most vnworthy John Vicars. London printed by W. Stansby for John Smethwicke, and are to be sold at his Shop in Saint Dunstanes Church-yard in Fleet-street.* 1618.]

ful Retribution for God's gracious Benediction in our many and famous Deliverances since the Halcyon Days of ever blessed Queen Elizab. to these present Times.[1] Lond. 1631. oct. [Bodl. 8vo. V. 60. Th.] This is a poem also, and his kinsman Tho. Vicars of Qu. coll. hath a copy of verses before it.

Quintessence of Cruelty: or, the Popish Powder-plot related——"Tis a poem, and printed in a large oct.

England's Remembrancer. Or, a thankful Acknowledgment of Parliamentary Mercies to the English Nation, "wherein is contained a brief "Enumeration of all or the most of God's free "Favours and choice Blessings multiplied on us "since this Parliament first began." Lond. 1641. a poem in one sh. in qu. [Bodl. C. 13. 11. Linc.]

The Sinfulness and Unlawfulness of having or making the Picture of Christ's Humanity, &c. Lond. 1641. in tw.

God in the Mount: or, England's Remembrancer, being a Panegyrick Pyramides erected to the Honour of England's God, &c. Lond. 1642. qu. a poem.

Looking Glass for Malignants: or, God's Hand against God-haters. Lond. 1643. qu. in 6 sheets.[2] In this book is much bitterness against the king's followers, whom he often stiles cormorants, against the prelates also, especially Laud.

"*Jehovah Jireth:*" *God in the Mount: or, England's Remembrancer, being the first and second Part of a Parliamentary Chronicle,*[3] *or a Chronicle of the Parliament of England from* 1641, *to the Month of Octob.* 1643. Lond. 1644. qu. [Bodl. GG. 72. Jur.]

"*His Letter to Dr. John Bastwick concerning* "*Lieut. Colonel Lilburn dated* 9 *Aug.* 1645, an-"swered by John Bastwick in his *Just De-*"*fence against the Calumnies of John Lilburn,* "&c."

God's Ark overtopping the World's Waves: or, a third Part of a Parliamentary Chronicle, &c. Lond. 1646. qu.

The burning Bush not consumed: or, the fourth and last Part of a Parliam. Chronicle, &c. Lond. 1646. qu. [Bodl. GG. 73. Jur.] One J. Hart did put out in the year 1627, *The burning Bush not yet consumed,* printed in oct. which title our author Vicars borrowed. These three last books, viz. *God in the Mount,* &c. *God's Ark,* &c. and *The burning Bush,* &c. were all printed together, with this general title,——*Magnalia Dei Anglicana: or England's Parliamentary Chronicle,* &c. Lond. 1646. qu. Of which chronicle one Joh. Hornius a Dutchman is very liberal in his character[4] thus——'Chron. Vicarii qui priora belli complexus est, sermones potius sacros, quales ad populum habentur, quam historias continet, cum maxima operis pars theologica sit,' &c.

Coleman-street Conclave visited; and that grand Impostor, the Schismaticks Cheater in chief (who hath long slily lurked therein) truly and duly discovered; containing a most palpable and plain Display of Mr. John Goodwin's Self-Conviction, &c. *and of the notorious Heresies, Errors, Malice, Pride and Hypocrisy of this most huge Garagantua,* &c. Lond. 1648. qu. in 7 sheets. Before the title is John Goodwin's picture, with a windmill over his head, and weather-cock upon it, with other hieroglyphicks or emblems about him, to shew the instability of the man. [154]

The Schismatic sifted, &c.

Soul-saving Knowledge, &c. in oct.

Picture of a Puritan, &c.——These three last I have not yet seen.

Dagon demolished: or, twenty admirable Examples of God's severe Justice and Displeasure against the Subscribers of the late Engagement against K. Ch. II. and the whole House of Peers, &c. [by that late worthy patriot of his country, Mr. John Vicars.[5]] Lond. 1660. in two sh. in qu. He the said J. Vicars translated from Lat. into English (1) *Mischief's Mystery: or, Treason's Masterpiece, the Powder-plot, invented by hellish Malice, prevented by heavenly Means,*[6] Lond. &c. 1617. qu. [Bodl. 4to. H. 21. Art.] This is a poem written in Latin by the rev. and learned Dr. Fr. Herringe, but much dilated by Vicars; whose labours therein are commended to the world by several copies of verses made by divers persons; among whom are Thom. Salisbury M. A. of Cambridge, Joshua Sylvester, Nathan. Chamber of Greys-inn, &c. Afterwards Vicars making some additions to the said translation, repaired to Dr. Sam. Baker chaplain to Laud bishop of London, to have it licensed, but denied for several reasons. See in *Canterburies Doom,* p. 184. (2) *Epigrams of that most witty*

[1] [*England's Hallelujah: or Great Brittaines grateful Retribution for Gods gratious Benediction. In our many and most famous Deliverances, since the Halcyon Dayes of ever blessed Queene Elizabeth, to these present Times. Together with diuers of Dauids Psalmes, according to the French Metre and Measures. By J. V. Printed at London by Tho. Purfoot, for Henry Seile, and are to be sold at the Tygers Head in S. Paules Church-yard.* 1631.]

[2] [The second part of *Looking Glass for Malignants,* 1645. BAKER.]

[3] [All the four parts of this medley of facts and of party fury are extremely scarce. The full titles of them will be found in the *Conura Literaria,* vol. i. pp. 329—339. In the year 1803, I saw a perfect copy sell at an auction for twelve pounds.]

[4] In his epist. ded. to the reader, before his book entit. *Rerum Britannicarum Libri* 7. &c.

[5] [Pene me. KENNET.]

[6] [*Mischeefes Mysterie: or Treasons Master-piece, The Powder-plot. Inuented by hellish Malice, preuented by heauenly Mercy: truely related. And from the Latine of the learned and reuerend Doctour Herring translated, and very much dilated By John Vicars. London, Printed by E. Griffin, dwelling in the Little Olde Bayly neere the signe of the Kings head.* 1617.]

and worthy Epigrammatist Mr. John Owen, Gent. Lond. 1619. oct. [Bodl. 8vo. O. 18. Art.] (3) *Babel's Balm: or, the Honey-comb of Rome's Religion: with a neat Draining and Strainings out of the rammish Honey thereof; sung in ten most elegant Elegies in Lat. by the most Christian Satyrist Mr. George Goodwin.* Lond. 1624. qu. [Bodl. 4to. G. 18. Th.] (4) *The XII Æneids of Virgil into English deca-Syllables.* Lond. 1632. oct. [Bodl. 8vo. C. 384. Linc.] What other things this presbyterian poet hath written and translated I know not, nor any thing else of him, only that he dying after he had spent 72 years in
1652. this vain world, about the 12 of April in sixteen hundred fifty and two, was buried in the north isle of the church of Christ-church hospital before-mention'd. Over his grave was a large stone soon after laid, with an inscription thereon, but defaced and consumed with the church it self, in the grand conflagration that hapned in London, in the beginning of Sept. 1666. One Joh. Vicars of Magd. coll. was admitted bac. of arts, Nov. 7, an. 1587. and another Joh. Vicars of Broadgate's hall was admitted master of that faculty in the beginning of July the same year, but both these are too soon for John Vicars the author before-mentioned, who had a son of both his names, matriculated, in this university as a member of Queen's coll. in Mich. term 1631, aged 17. I have made mention of John Vicears among these writers under the year 1639.

[In the form of consecration of the bishops for the kingdom of Scotland, in the chapel of the bishop of London, on Sunday the 15th of April 1610, it is said; concione eruditâ habita per quendam magistrum Johannem Vickers. *Reg. London*, p. 414. KENNET.

A Sight of the Transactions of these latter Yeares, Emblemized with engraven Plates, which Men may read without Spectacles. Are to be sould by Thomas Jenner at his Shop at the Old Exchange. 4to. 4 sheets, no date; but the last date named is August 11, 1646. Among Crynes's books in the Bodleian, and in the library of right hon. Thomas Grenville.

I give one extract of Vicars's poetry:

A briefe Recapitulation of the glorious Structure of the New Jerusalem.

(From *A Prospective Glasse to look into Heauen*, 1618; sign. D. 6.)

O amiable citie of the Lord!
How should my soule thy prayses due record?
What excellent rare things are said of thee!
What things are writ, are hop't, are found to bee
In thee! thou hast the seate of glorie sure,
That good-best-good-god ioy and solace pure,
Which farre exceeds the science and deepe sense
Of humane reason and intelligence.
For which euen legions of professors good,
And godly martyrs, haue not spar'd their blood,
But, with vn-daunted, valiant courage, haue
Made lyons, tigres, fire and sword their graue,
That after death they might enioy that crowne,
Those palmes of peace, of honour and renowne,
Wherewith thy saints, o blest Jerusalem!
Are happift'd in happinesse supreme;
Walking as kings in those most gorgeous streets,
Where each-one nought but perfect pleasure meets.
In streets, I say, more precious than pure gold,
Glistring with glorie, wond'rous to behold.
The gates of which most holy habitation,
Are pearles of peerlesse price and valuation,
Whose wall is all of precious stones most pure,
Incomparably rich, and strong t'endure:
There is that glorious paradise celestiall,
Surpassing Adam's paradise terrestriall,
Wherein are fluent oily riuers currents,
Faire brooks of butter and sweet honny torrents;
Replenished with garden-walks and bowers
With beds all wrought, and fraught with fragrant flowers,
Whose odoriferous rare varietie
Afford most various sweet amenitie,
Whose curious colours, and whose louely greene
Are alwaies fresh, are alwaies springing seene.
There harts-ease, saffron, lillies and the rose
Doe sauour, sent, spring, spire, with sweet repose.
There are all spices aromaticall
Tafford delight, and cheere the heart withall.
There is that soueraigne balsum med'cinable
For sent and salue most precious amiable.
All these in thee flourish without defect;
With these the garlands of the saints are deckt,
Without corruption they continue still,
And sprout and spring about this Sion hill.]

" EDWARD SACKVILLE, a younger son of " Robert lord Buckhurst, and he the son and heir " of Thom. the first earl of Dorset of his name, " was born in London in Dorset-house as I con- " ceive, in or near Salisbury court by Fleet-street, " became a nobleman of Christ Church in act term " 1605, aged 15 years; spent three 3 years or " more, and afterwards travel'd or went to one of " the inns of court. In 1616, he was made knight " of the Bath at the creation of Charles prince of " Wales, was a commander in the low-countries " under sir Horatio Vere, an. 1620, succeeded his " brother Richard (who had been a noble man of " Christ Church also) in the earldom of Dorset an. " 1624, and was afterwards made lord chamberlain " to queen Mary the consort of king Charles I. " When the rebellion broke out, he adhered to the " cause of the said king, who, when he retired to " Oxon after Edghill fight, conferr'd not only upon " him the office of lord chamberlain of his hous- " hold, in the place of Rob. earl of Essex who was " then general of the parliament forces, but also

"made him one of his privy-council, lord privy
"seal, president of his council, and, as 'tis said,
[155] "knight of the garter. When the king's cause
"declined he adhered notwithstanding closely to
"him, attended him at Hampton court when he
"was there a prisoner, till his attendance was pro-
"hibited by the parliament, 1647, and afterwards
"would have attended him in the isle of Wight:
"For which his loyalty, and leaving the parliament
"at Westminster to wait upon his majesty, when
"he was forced to take up arms in his own defence,
"he suffer'd much in his estate. This person, who
"was of acute parts, and had a great command of
"his pen, and was of able elocution, hath extant
"under his name,

"Several speeches, as (1) *Speech at the Council*
"*Table at Oxon. for a speedy Accommodation be-*
"*tween his Maj. and High Court of Parliament.*
"Oxon. 1642, and soon after at Lond. (2) *Speech*
"*before his Majesty and Privy Council at his re-*
"*ceiving the Office of L. Privy Seal.* (3) *Speech*
"*before his Maj. and Privy Council, when he was*
"*made President of his Majesty's Privy Council.*
"These two were printed at Oxon. 1644. qu. He
"hath other speeches extant.

"*Letters of State—or Letters concerning state*
"*Affairs* and other things of the like nature. He
"died in Dorset-house before-mentioned, on Sa-
1652. "turday the 17 of July in sixteen hundred fifty
"and two, and was buried with his ancestors at
"Withiam in Sussex, leaving then behind him a
"son named Richard who succeeded him in his
"honours. But as for his second son Edw. Sack-
"vile, who took to wife Bridget lady Norris, dau.
"and heir of Edw. Wrey esq; of Ricot in Oxford-
"shire and of Witham near Comnore in Berkshire,
"on the 24 of Decemb. 1645, was unfortunately,
"basely and cowardly killed at Chawley in Com-
"more parish near Abingdon by a common soldier
"of the garrison at Abingdon on the eleventh day
"of Apr. 1646; whereupon his body was buried
"in the chancel of the church at Wytham near
"Comnore before-mentioned. On the 28 of March
"1658 was buried by him the body of the said
"Edw. Wrey, who died at Fritwell in Oxfordshire
"on the 20 of the said month 1657; as also the
"body of Francis Bertie the fourth son of Robert
"earl of Lindsey, on the 10 of Oct. 1658, after it
"had rested in the vault under S. Ann's chappel,
"joyning on the north side of Allsaints church in
"Oxon, from Newbury fight 20 Sept. 1643 (in
"which battle he was kill'd) to that time."

[The earl of Dorset was in his person beautiful and graceful and vigorous, his wit pleasant, sparkling and sublime; and his other parts of learning and language of that lustre, that he could not miscarry in the world. The vices he had were of the age, which he was not stubborn enough to contemn or resist. He was a younger brother, grandchild to the great treasurer Buckhurst, created, at the king's first entrance, earl of Dorset, who outliv'd his father, and took care and delight in the education of his grandchild, and left him a good support for a younger brother; besides a wife, who was heir to a fine fortune. As his person and parts were such as are before mention'd, so he gave them full scope, without restraint; and indulged to his appetite all the pleasures that season of his life (the fullest of jollity and riot of any that preceeded or succeeded) could tempt or suggest to him. He entred into a fatal quarrel, upon a subject very unwarrantable, with a young nobleman of Scotland, the lord Bruce, upon which they both transplanted themselves to Flanders, and attended only by two chirurgions placed at a distance, and under an obligation not to stir, but upon the fall of one of them, they fought under the walls of Antwerp, where the lord Bruce fell dead upon the place; and sir Edward Sackville (for so he was then call'd) being likewise hurt, retired into the next monastery, which was at hand. Nor did this miserable accident, which he allways exceedingly lamented, make that through impression upon him, but that he indulged still too much those importunate and insatiate appetites, even of that individual person, that had so lately embark'd him in that desperate enterprize; being too much tinder not to be inflamed with those sparks. His elder brother did not enjoy his grandfather's titles many years, before they descended for want of heirs male, to the younger brother. But in these few years the elder, by an excess of expence in all the ways to which money can be applied, so entirely consumed almost all the whole great fortune that descended to him, that, when he was forced to leave the title to his younger brother, he left upon the matter nothing to him to support it; which exposed him to many difficulties and inconveniencies. Yet his known great parts, and the very good general reputation he had acquired, notwithstanding his defects (for as he was eminent in the house of commons, whilst he sat there; so he shined in the house of peers, when he came to move in that sphere) inclined king James to call him to his privy-council before his death. And if he had not too much cherish'd his natural constitution and propensity; and been too much griev'd and wrung by an uneasy and streight fortune; he would have been an excellent man of business: for he had a very sharp, discerning spirit; and was a man of an obliging nature, much honour, and great generosity, and of most entire fidelity to the court.]

Sir Edward Sackville's Relation of the Fight betwixt him and the Lord Bruce.[8]

Worthy S[r]

As I am not ignorant (soe ought I to be sensible) of the false aspertions some authorles

[7] [Lord Clarendon, *Hist. of the Rebellion*, i. 47. edit. fol.]
[8] [From a MS. in the Ashmole museum. *MS. Ashmole* 781. page 67.]

tounges have laid vpon me, in the reporte of the infortunate passage lately hapned betweene the lo. Bruse and myself, which as they are spred heere, soe may I iustlie feare they rune alsoe wheare you are. There are but 2 ways to resolue doubts of this nature, by oath or by swoorde. The firste is dewe by magistrates and comunicable by ffrindes, the other to such as malitiously slander and impudently defend their assertion. Your love, not my merit, assures me you hold me your ffrinde, which esteeme I am much desierous to retaine; doe me therefore the right to vnderstand the truth of that, and in my behalf informe others whoe either are or may be infected with sinister rumors much preiudiciall to the fayre opinion I desire to hold amongest all worthy persons. And on the faith of a gent. the relation I shall give is neither more nor lesse then the bare truth. The inclosed containes the first citation* sent me from Paris by a Scotish gent. whoe deliverd it me in Derbysheere at my father-in-lawe's house in Derbysheere. After it, followes my then answere, retorned by the same berer. The next is my accomplishment of my firste promise, beinge a perticular asignation of place and weapons, which I sent by a servant of myne by poste from Roterdam as soone as I landed there.

* [A Monsieur, Monsieur Sackvile.

I, that am in France, hear how much you attribute to yourself in this time, that I have given the world leave to ring your praises; and for me, the truest almanack, to tell you how much I suffer. If you call to memory, when as I gave you my hand last, I told you I reserved the heart for a truer reconciliation. Now be that noble gentleman my love once spoke, and come and do him right that could recite the trials you owe your birth and country, were I not confident your honour gives you the same courage to do me right, that it did to do me wrong. Be master of your own weapons and time; the place wheresoever, I will wait on you. By doing this, you shall shorten revenge, and clear the idle opinion the world hath of both our worths. Ed. Bruce.

A Monsieur, Monsieur Baron de Kinloss.

As it shall be always far from me to seek a quarrel, so will I be always ready to meet with any that is desirous to make trial of my valour, by so fair a course as you require. A witness whereof yourself shall be, who within a month, shall receive a strict account of time, place and weapon, where you shall find me ready disposed to give honourable satisfaction, by him that shall conduct you thither. In the mean time, be as secret of the appointment, as it seems you are desirous of it. E. Sackvile.

A Monsieur, Monsieur Baron de Kinloss.

I am at Tergoze, a town in Zealand, to give what satisfaction your sword can render you, accompanied with a worthy gentleman for my second, in degree a knight. And for your coming, I will not limit you a peremptory day, but desire you to make a definite and speedy repair, for your own honour, and fear of prevention; at which time you shall find me there. E. Sackvile.

Tergoze 10th of August, 1613.

A Monsieur, Monsieur Sackvile.

I have received your letter by your man, and acknowledge you have dealt nobly with me; and now I come, with all possible haste, to meet you. E. Bruce.]

The receipt of which, ioyned with an acknowledgment of my too faire carriage to the deceased lord, is testefied by the laste, which periods the buisines, till we meete at Tergoze in Zealand, it beinge the place alloted for randivous, where he, accompanied with one Mr. Cranford, an English gent. for his seccond, a surgeon, and a man, arrived with all the speede hee could. And there, havinge once rendred myself, I adressed my seccond sir Jo. Heidon to let him vnderstand that nowe all followinge should be don by consent, as concerninge the termes whereon wee should fight, as alsoe the place: to our secconds wee gave power for there appointments, whoe agreed we should goe to Anwerp, from thence to Bargen-op-some, wherein the midway but a village devides the States territories from the arch-dukes. And there was the destined-stage; to the end, that havinge ended, he that could, might presently exempt himself from the justice of the contrie, by retyringe into the dominion not offended. It was further concluded, that in case any should fall or slippe, that then combat should cease, and he whose ill-fortune had soe subiected him, was to acknowledge his life to be in the other's handes; but in case one partie's swoorde should breake, because that could onely chaunce by hazard, it was agreed that the other should take noe advantage, but either then be made frindes, or vpon even termes goe to it againe. Thus these conclusions beinge by each of them related to his partie, was by both of vs approved and assented vnto. Accordingly wee imbarqued for Anwerp, and by reason my lord (as I conceve, because he could not handsomely without danger of discoverie) had not paired the swords, I sent him to Paris, bringinge one of the same length, but twise as broad. My seccond excepted againste it, and advised me to match my owne, and send him the choice, which I obayed (it beinge, as you knowe, the challengers priviledge to elect his weapon). At the delivery of the swoordes, it pleased the lo. Bruse to choose mine owne, which sir Jo. Heidon performed, and then (paste expectation) he tould him, that he found himselfe soe farre behinde hand as a litell of my blood would not serve his turne, and therefore he was nowe resolued to have me alone, because he knewe (for I will vse his owne woordes) that soe worthy a gent. and my frinde could not endure to stand by, and see him to doe that which he must, to satisfie himself and his honnor. Herevnto sir John Heidon replyed that such intentions were bloudy, and butcherlie, far vnfit soe noble a parsonadge, whose should desier to bleede for reputation not for life; withall addinge, he thought himself iniurd, beinge come thus farr, nowe to be prohibited from executinge those honnorable offices he came for. The lo. for answre onely reitterated his former resolution, wherevppon sir Jo. leavinge him the sword he had elected, delivered me the other, with his determinations, the which (not for matter but for manner) soe moved me, as,

thoe, to my remembrance, I had not of a long tyme eaten more liberall then at dynner, and therefore vnfit for such an action, seeinge the surgeons hold a wound vpon a full stomacke much more dangerous then otherwise, I requested my second to certefie him, that I would presently decide the difference, and therefore he should immediately meete me on horsebacke onely wayted on by our surgeons, they beinge vnarmed. Together wee rode, but one before the other 12 short, aboute some 2 English, miles, and then passion havinge so weake an ennemie to assaile as my direction, easily became victor and vsinge his power, made me obedient to his commaundement. I beinge verilie madd with anger, the lo. Bruse thirst after my life with a kynd of assurances, seeinge I had come soe farr and needlesly to give him leave to regaine his loste reputation, I had him alight, which with all willingnes he quickly granted, and there in a medowe (muckled deepe in water) biddinge farewell to our dublets, in our shirts, began to charge each other; havinge before commaunded our surgeons, to withdrawe themselves a pretty distance from vs, conuringe them besids, as they respected our favors, or their owne safeties; not to stirre, but suffer vs to execute our pleasures, wee beeinge fully resolued (God forgive us) to dispatch each other by what meanes wie could. I made a thruste at my enemie, but was shorte, and in drawinge backe my arme, I receved a greate wound with a blowe thereon (which I interpreted as a reward for my shorte shootinge): but in revenge I prest into him, though I then miste him alsoe, and then receivinge a wound in my right pap, which paste levell through my bodie and almoste to my backe, and there wee wrestled for the too derest and greatest prizes, wee could ever exspect triall for, honnor and life. In which struglinge my hand (havinge but an ordinarie glove on it) lost one of her servants (though the meanest) which hung by a skine, and to sight yet remaineth as before, and I am put in hope one day to have the vse alsoe. But at laste, breathles, yet keepinge our boulds, there paste on both sides propositions of quitting each other's swoorde. But when amitie was dead, confidence could not live, and whoe should quit firste was the question, which on neither parte either would performe, and restrivinge afresh, with a kick and a wrinch together, I freed my longe captived weapon, which incontinently levinge at his throte (beinge maister still of his) I demaunded if he would aske his life, or yeelde his swoord; both which (though in that eminnent danger) he brauely denied to doe. My selfe beinge wounded and feelinge losse of bloud (havinge 3 conduits runinge on me) began to make me fainte and he couragiously persistinge not to accord to yeelde to either of my propositions, remembrance of his former bloudie desier and feelinge of my present estate, I strooke at his harte, but with his avoydinge, miste my syme, yet paste through the boddie, and drawinge through my swoord, repaste it through againe, through annother place, when he cryed 'Oh! I am slaine,' seconding his speech with all the force he had to caste me, but beinge too weake, after I had defended his assault, I easely became maister of him, layinge him on his backe, when, beinge over him, I redemaunded if he would request his life, but it seemed he prized it not at soo deare a rate to be beholdinge for it, bravely replyed, he skornd it, which answere of his was soe noble and worthy as I protest I could not finde in my harte to offer him any more violence, onely keeping him downe, till at length his surgeon afarr of, cryed out, he would immediately dye, if his woundes weare not stopped; whereyppon, I asked if he desiered his surgeon should come, which he accepted of, and soe beinge drawne away, I never offered to take his sword, accountinge it inhumane to rob a dead man (for soe I held him to be). This thus ended, I retyred to my surgeon, in whose armes, after I had remained a while, for want of bloude I loste my sight, and withall, as I thought, my life alsoe, but stronge waters and his diligence quickly recoverd me. When I escaped in greate danger, ffor my lord's surgeon, when noe bodie dreamt of it, ran full at me, with his lord's swoorde, and had not mine with my swoorde interposed himself, I had bene slaine by those base handes, allthough the lord Bruse weltringe in his bloud, and paste expectation of life, conformable to all his former carriage, which was vndoubtedly noble, cried out, 'Rascall, hold thy hand.' Soe may I prosper as I have dealt sincerely with you in this relation, which I pray you, with the enclosed letter, deliver to my lo. chamberlaine; and so I rest your's

Ed. Sacuile.

Loraine this 8th of September 1613.

A Speech in the Parliament House, Feb. 14, 1620. MS. Harl. 6021.

There is a good head of the earl of Dorset, from Vandyck, by Vertue 1741, one, large oval 'sold by Hind,' which is rare, and a third by Hollar, small.]

ARTHUR WILSON, son of Rich. Wilson of Yarmouth in Norfolk gent. was born in that county,[1] became a gent. com. of Trinity coll. in the year 1631, being then about 33 years of age, where spending more than two years, was all the academical education that he ever received, but whether he took a degree, or was actually created M. of A. as some of his relations have told me, it doth no where appear in the registers. During his stay in the said coll. he was very punctual in frequenting the chappel and hall, and in observing all orders of the col-

[1] [Extract from the parish register of Yarmouth. 'December 14th 1595, Arthur Wylson, sonne of John and Susan.' Yet he was matriculated as 'fil. Ric'hi Willson de Yarmouth.' *Reg. Matric.* PP. fol. 130.]

lege and university. He had little skill in the Latin tongue, less in the Greek, a good readiness in the French, and some smattering in the Dutch. He had travelled in Germany, France and Spain in the quality of a servant to Robert earl of Essex, and was well seen in the mathematics and poetry, and something in the common law of the nation. He had composed some comedies, which were acted at the Black-friers in London by the king's players, and in the act time at Oxon, with good applause, himself being present: but whether they are printed I cannot yet tell: sure I am that I have seen several specimens of his poetry printed in divers books. His carriage was very courteous and obliging, and such as did become a well-bred gentleman. He also had a great command of the English tongue, as well in writing as speaking, and had he bestowed his endeavours on another subject than that of history, they would have without doubt seemed better. For in those things which he hath done, are wanting the principal matters conducing to the completion of that faculty, viz. matter from record, exact time, name and place: which by his endeavouring too much to set out his bare collections in an affected and bombastic stile, are much neglected. The capacious title of these collections is, *The History of Great Britain, being the Life and Reign of K. James the First, relating to what passed from his first Access to the Crown, till his Death.* Lond. 1653. fol.[a] In which history (which some call an infamous pasquil) you'll find the author to favour Rob. d'Evereux the last earl of Essex and his allies, and to underprize such as were more in the king's favour than he. The reason is, because he from his youth had attended that count in his chamber, and had received an annual pension from him several years. After his death, he was received into the family of Robert earl of Warwick, and by him made his steward; of whose father, named Robert also, he maketh honourable mention in the said history; in which may easily be discerned a partial presbyterian vein that constantly goes throughout the whole work. And it being the geny of those people to pry more than they should into the courts and comportments of princes, do take occasion thereupon to traduce and bespatter them. Further also, our author having endeavour'd in many things to make the world believe that king James, and his son after him, were inclined to popery, and to bring that religion into England, hath made him subject to many errors and misrepresentations. He gave way to fate at Felsted, near to Little Leighes (the seat of the earl of Warwick) in the county of Essex, about the beginning of October in sixteen hundred fifty and two, and was buried in the chancel of the church there.[b] After his death the said history coming into the hands of a certain doctor, had some alterations made therein (as 'tis[c] said) by him, who shaped it according to his desire. In the year before the said hist. was published, came out a most desperate and libellous book, full of lies, mistakes, nonsense, &c. entit. *The divine Catastrophe of the Kingly Family of the House of Stuarts: or, a short History of the Rise, Reign, and Ruin thereof. Wherein the most secret and Chamber-abominations of the two last Kings (Jam. I. and Ch. I.) are discovered,* &c. Lond. 1652. oct.[a] written by one who pretended to be a diligent observer of the times, named sir Edw. Peyton knight and baronet, the same who had written and published *A Discourse concerning the Fit-*

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1652.

[a] [With a head of king James I. by Vaughan. This is a very curious and entertaining book: It has been reprinted in the collection generally known by the name of Kennet's *History of England*, in three folio volumes, second and best edition printed at Lond. 1719. Bodl. Godw. 114 &c.]

[b] *Heads of Arthur Wilson's Will.*
(Taken from the original, in the Prerogative Office, Doctors Commons, and communicated to me by the kindness of Edmund Lodge, esq. Lancaster herald.)
Arthur Wilson, of Felsted in Essex, gent.—Gives the 16th part of a ship, which cost him 30*l.* and 10*l.* in money to his sister Judith's children—To his sister Mary 40*l.* and the lease of his house in Portpool-lane—Names the youngest daughter of his sister Catharine—Gives to his cousin Robert Nixon 10*l.*, and to his cousin Richard Nixon 10*l.*, and Camden's Britannia, and all his books of English Chronicles in English—To his son-in-law William Webb his statute books, and all other books concerning the law—All his other books 'to my lord's library at Leeze, to be continued always to the benefit of the chaplains of that noble house'—His daughter Webb—To his friend Mr. Mary Humphries 10*l.* with Gerard's Herbal, and 'my Physic MS. with blue strings'—To the poor of Little Leeze 40*l.*—To poor of Felsted 4*l.*—Residue to his wife (of whom he speaks with much tenderness) that is to say, his 'little house and lands in Felsted, called Drinkalls,' and after her death, the said estate to the poor of Felsted for ever, and his house and lands on Cleveland's-green, in Felsted, called Clevelands, for her life, and then to his cousin Richard Nixon, and his heirs, charging said latter estate, when it shall come to said Richard Nixon, with payments to his sisters Mary and Catharine, and to the eldest son of his sister Judith, of 20*l.* each; and to his cousins captain Robert Nixon, and John Nixon, 10*l.* each—Money, plate, household stuff, &c. not already bequeathed, to his wife, and she executrix.—Dated Aug. 1, 1650.
By a codicil dated Sept. 28, 1650, he revokes all legacies of books, and gives his whole library to his 'noble lord the earl of Warwick,' whom he requests 'to appoint a fit place for disposing and chaining them with safety, so as they may be continued to the use and service of that noble family'—To the countess of Warwick, 'in testimony of my humble duty and gratitude for all her noble and undeserved favours to me,' 50*l.* to be by her laid out in a piece of gold plate—To Arthur Nixon, son of his cousin Robert Nixon, 20*l.*—To his friend Mr. William Jessopp his best diamond ring—Names his late grandchild Elizabeth Spittle—His wife dead since the date of his will.
Will and Codicil proved Oct. 16. 1652.]

[c] See in Will. Sanderson's proem to *The Reign and Death of K. James*, printed 1656. fol.

[a] [This *Divine Catastrophe* &c. was reprinted in oct. in Jan. 1730, in the printing house of Mr. William Bowyer junr. in White Fryers, at the expence of Mr. Charles Davis, who was taken into custody by messengers on 27 Jan. as were the day before the two publishers. RAWLINSON.]

ness of the Posture necessary to be used in taking the Bread and Wine at the Sacrament. Lond. 1642. qu. The said book called *The divine Catastrophe*, &c. being highly resented by the royalists, the author of it therefore was condemn'd of great baseness and ingratitude. His puritanical education had been at Cambridge for a time, and therefore he being out of my road, I have no more to say of him but this, that he was bred in grammar learning at S. Edmund's Bury, that after he had left the university, he settled on his patrimony in Cambridgeshire, (in which county, I suppose, he was born) that afterwards he served in one or more parliaments in the latter end of Jac. I. and in others after, and was custos rotulorum for Cambridgshire, of which office he was deprived by the endeavours of the great favourite of K. Jam. I. called George duke of Buckingham. At length, he, siding with the presbyterians in the time of the grand rebellion, had his share of sufferings for that cause while the war lasted, wrote a sharp pamphlet against the king's violation of the rights and privileges of parliament (as he calls them) by endeavouring to seize upon, and imprison five of the members thereof, 4 Jan. 1641. and was ready upon all occasions to blast the reputation of his majesty and his followers. At length having lived to see the line of the Stuarts extirpated for a time, died at Wicket in Cambridgeshire in the beginning of the year 1657.

[In a MS. Tract of Arthur Wilson, under this title: *Observations of God's Providence in the Tract of my Life*, are these words: 1602 When I was a little boy about seaven years of age, which was in the year 1602 &c.—When I was 14 years of age, and fit for Cambridge, my genius rather carried to a desire to travel—My father sent me into France &c.—I went under the notion of a puritan —1614 My lord of Essex took me into liking &c. —1630 I went to Oxford and settled myself in Trinitie college (where my noble master's bountie made me capable to subsist) and by the help of my friends was admitted M^r of arts and had all the accommodations the house or the publicke library could give me &c. An ill account[6] of Oxford follows. BAKER.

This life of Wilson by himself was printed by the rev. Francis Peck 'from the original (all of the author's own hand-writing) in the hands of Samuel Knight S. T. P. archdeacon of Berks,' in his *Desiderata Curiosa*, Lond. 1735, folio, vol. ii, lib. XII, page 6 &c.[7]

Of Wilson's dramatic pieces the titles of three only now remain:[8]

1. *The Switzer.*
2. *The Corporal.*[9]
3. *The Inconstant Lady.*

[6] [This ill account, as indeed all relating to Wilson's sojourn in Oxford, the reader shall have:—'Now having beene sixteene yeares, though a private man, in a publick way; I made a new election, intending to spend my life free from the troubles of the world. For I went presently to Oxford to studie, to avoid it; and setled my self in Trinity college (where my noble master's bountie made me capable to subsist) with an intent never to stirr. And, by the help of my freinds, was admitted master of arts; and had all the accommodations which the house or the publique libraries could give mee.

'The first thing I began to busie my selfe in was the mathematiques. But, finding the profitt of them to consist more in the mechanicall part than in the speculative, I laid them by, rather than gave them over. And

'Being much solicited, by some able friends which I had gained in the colledge, to the studie of divinitie; I had a long strife in my selfe about it. For, though I knew divinitie to be the queen of arts, yet I found my selfe fitter to learne, than to teach. And in that studie I absolutely apprehended, that I must forsake the world, as S. Paul saith Rom. i. 1. *set apart for the ministrie, and dedicate my self to it.* Which I knew not whether I should be able to doe having had my breeding in so much liberty. For whosever, in my opinion, undertakes that profession, and makes auie more use of the world than for necessaries for himselfe and familie, is out of his way. Besides. The cleargie, for the most part, in those times weare extreamely ambitious, and generally contemn'd; but that some, of eminent vertues, did a little beare up the falling reputation of them.

'This made me applie my selfe to physicke. And the time I staid there, which was almost two year.s, made it my indeaver.

'But that which was most burthenous to mee in this my retirement was the debaucherie of the universitie. For the most eminent schollers of the towne, especially of S. John's college (being of my acquaintance) did worke upon mee by such indearements as tooke the name of civilities (yett day and night could witnes oure madnes) and I must confesse, the whole time of my life besides did never so much transport mee with drinking, as that short time I lived in Oxford: and that with some of the gravest bachelors of divinitie there.

'The Canterburian faction was very active at that time. Chillingworth was a great man in our colledge, with whome I had often disputes, about absolute monarchie. For I, being bred with a master who ever affected (out of the nobleness of his mind) a naturall and just freedom of the subject; could not relish this growing way the clergie had gotten, to make themselves great by advancing the king. So that I was accounted a kind of puritan among them; especially with such as hee. Who, not long after, fled to Doway and profest himself a papist. Where, finding but cold entertainment, he was easily persuaded by the archbishop (Laud) to return into England, and to practise his religion here.

'While I was weary of this converse, and studying where I might live privately, I received information from sir Walter Devereux, that my noble master that now is (viz. Robert earl of Warwick) desired to have me to serve him.

'Coming from Oxford for that purpose in February 1638,' &c.]

[7] [It has since been reprinted in the appendix to Wilson's *Inconstant Ladie*, Oxford, 1814.]

[8] [M^r. Sept. 1646, Mr. Robinson and Mr. Mozely entered for their copies, under the hands of Mr. Langley and Mr. Whitaker, wardens, these several tragedies hereunder mentioned, viz.—(Here follows a long list of 48 plays by various writers, among which)

'*Switzer*, } by Mr. Wilson.'
'*The Corporall*, }

Sept. 9th 1653, Mr. Mozely entered for his copies, the several plays following,—(Here follows a long list of 42 plays by various writers, the last of which is)

'*The Inconstant Lady*, by Arth. Wilson.'
Register of the Stationer's Company.]

[9] [See the dramatis personæ and title, in the appendix to *The Inconstant Ladie*.]

The latter was once in Mr. Warburton's possession, but was supposed to be totally lost till a copy was discovered among Dr. Rawlinson's MSS. in the Bodleian.[1] From this MS. one hundred and fifty copies were printed at the Clarendon press in 4to. with an appendix, 1814. An extract from it shall be given in the note.[2]

JOHN GREAVES son of John Greaves rector of Colmore near Alresford in Hampshire, was born there, educated in grammar and polite learning under his father, the most noted schoolmaster in all that country, became a student[3] in this university in the fifteenth year of his age, an. 1617, took a degree in arts, and being master's standing, was a candidate for a fellowship of Merton coll. in 1624, at which time shewing himself an admirable proficient in philosophy, Latin and Greek learning was the first of five that was elected. Afterwards being

[1] [The reader of this play will see at pages 50 and 51 that the manuscript has received damage by fire. Since the volume was printed, another MS. copy has been found in the same collection, but this is in a much later hand, and has evidently been copied from that which was used for the printed edition, as the defaced lines are either totally omitted, or if not, attempted to be restored in a very blundering manner.]

[2] [*Ara.*——'Tis faire Cloris!
My angell guardian! How shall I appeare
Before you, madame, to expresse a mind
Thankfull for all your mercies? If there bee
Any thing in mee capable of gratitude
Your charitie gaue it life; you fram'd mee new,
Built mee from ruines—This poore tenement
Had perished, and bene vnfit for euer
For Reason to abide in, if your goodnes
Had not repair'd it, for which I must owe you
All that I doe, or euer can, call happie.
Clo. Are you the iniur'd Aramant, that drawes
A pitty from all eyes?
Ara. Madame, I am
That Aramant that calls them happie howers
That gaue his eros es birth, since they deriue
A pittie from such sweetnes.
Clo. 'Tis true, Aramant,
Your many wrongs did worke vpon my essinces,
And mou'd compassion. Your iniuries
I suffer'd with as much affliction,
As if they had bene my owne: judge mildly of mee,
'Twas a meere pitie.
Ara. Giu 't some other name—
Call it, deare sainte, a loue, and make the ioy
You haue inspir'd into mee such a comfort
As none can wonder at, but those that haue
Arriued at so much blisse.
Clo. Alas, my loue
Can yeild small benefitt vnto your wishes;
I am a pris'ner heere, and who doth know
If those vnhappie eyes shall euer blesse
The ayre vpon breath in more.
Ara. Then I shall take
A sad leaue of my self: I must confesse
You may misdoubt my faith, because your eares
Haue not bene pester'd yett with protestations;
But I want art to make my loue suspected,
For they, that mark my words, may trace their stepps
Along the snowie path of innocence
Vnto a loyall heart.
Clo. I thinke yee noble.
Ara. And lett not my credulitie begett
Beleife in you, that I am apt to change,
Because I did once fix my mind vpon
Your worthlesse sister: ther 's a higher power
That doth dispose my loue now; 'tis a loue
Aboue joy, pleasure, or delight;
Without feare, iolousie, or appetite.
Then doe not shame to name it, and that word,
That little word, will add a spirit vnto mee
Aboue all power of man, equall to it selfe.
Clo. But dare you trust a woman? I had thought
My sister's wickednes had blasted all
Respect vnto the sex.
Ara. O neuer, madame,
When it comes guarded with such innocence!
I must confesse, if your faire vertues had not
Given a new stamp vnto the rugged thoughts
That crosse-peece of your sex imprinted in mee,
I should haue buried all my hopes in her,
Which now reuine in you.
Clo. Bee not too confident
Before you find iust cause. And yett you may,
For I will ne're proue false.
Ara. Will you be mine then?
Why should I aske more? I will tak't as granted.
Lett me be found but worthie of this blessing,
And I shall thinke my crosses were but stepps
Vnto this height of joy.
Clo. But ther 's no hope
Of freedome from this prison, for the duke
Solicites howerly, by all meanes, to shake
My fixed thoughts, which seeke no other obiect.
Ara. I know his loue is arm'd with violence:
For princes judge of all things by their lusts,
And measure loue by will, as if it were
To be constrain'd, like the hott sun that burnes
What it might cherish with a gentle warmth.
They will, because they will; and doe confine
Others to lawes which they themselues neglect.
O, where is justice? that thou causelessly
Should'st be imprison'd? Such a horrid parent
Can ne're begett loue, though a monster like it.
Clo. Mistake not, sir; for if there be a vertue
That man can iustly call his owne, it dwells
In this most noble prince. 'Tis true hee loues me;
And that great power, that doth distinguish loue
In his effects, makes mee loue him agen.
Be not you sad at this—it is his goodnes,
That, with a free soule, I admire and loue.
A secret inspiration touches mee
With reserence to his person; and if you
Had not possesst my hearte before, I should
Esteeme this scruitude the greatest freedome,
That e're I co'd attaine to.
Ara. I am chang'd then—
For I had strange thoughts hammering in my breast,
That prompted mee to vndertake a way
For thy deliuerie, through the jawes of danger.
Clo. Thinke not of any thing beares such a front,
But let time worke. Beleeue mee, ther 's noe prison,
No power; nor no respect; no life, no death,
Nor any thing that may invite, or threat,
Shall hinder mee from truly loving thee.
Doe I not blush to speake theise words?
Ara. They are
Like gold refin'd by triall. Cease, my joyes,
And prize this vertue rightly to the value.
Tell her my actions shall———]

[3] [He was originally of Balliol college, and is entered in the matricula, under that house, as follows.
Johannes Greaves Southamtoniensis, verbi Dei ministri filius an. nat. 18. Decemb. 12°. 1617°. *Reg. Matric. Univ. Oxon.* PP. fol. 220, b.]

[157] made compleat fellow and master of arts, he had more liberty to pursue his critical studies, much advanc'd by his acquaintance and familiarity had with Pet. Turner a senior fellow of that house, who finding him a compleat master, and genteel withal, was by his endeavours brought into the favour of Dr. Laud archb. of Canterbury.[4] At length, in the year 1638, his worth and knowledge being well known to that worthy person, he sent him to travel into the eastern parts of the world to obtain books of the languages for him. The voyage he performed not without great danger, and having satisfied himself with many curiosities, return'd in 1640 to the great content of his patron, and three years after, upon the death of Dr. Bainbridge, he became not only the Savilian professor of astronomy in this university,[5] but also superior reader of Lynacre's lecture in Merton coll.[6] In the performance of which, especially that of astronomy, his learning was so made manifest to the remnant of the academians then left, that he gained thereby to himself an unperishing reputation. But then again the parliamentarian visitation coming on, the impetuous visitors (mostly presbyterians) who did not, or at least would not, discern between dunces and scholars, threw him out of his lecture, and right to his fellowship, (which by supreme authority he kept in commendam with his astr. lecture) and the rather for this cause, that he avoided an answer to several articles of misdemeanour, (pretended to have been committed by him while the king was in Oxon) that were by the endeavours of some factious and puritanical fellows put up to them and prosecuted. Among them I find these, (1.) 'That he betrayed the college in discovering to the king's agents 400l. in the treasury, which thereupon was taken away for the king's use. (2.) That contrary to his oath he conveyed away a considerable part of the college goods, without the consent of the company, and thereby gratified courtiers with them in other houses. (3.) That he feasted the queen's confessors, and sent divers presents to them, among which was an *holy throne*, and that he was more familiar with them, than any true protestants use to be. (4.) That he was the occasion of ejecting sir Nath. Brent from his wardenship for adhering to the parliament, and bringing in Dr. Harvey into his place. (5.) That he was the occasion why Mr. Edw. Corbet and Mr. Ralph Burton (puritanical fellows) were turned out of their respective offices and chambers in the college, because they abode in the parliaments quarters, &c. (6.) That he gave leave to father[7] Philips the queen's confessor, and Wyatt[8] one of her chaplains, to come in the college library to study there, and that he put Mr. John French, fellow, out of his chamber in Mert. coll. and put them into it,' &c. So that, I say, being ejected by the said visitors, he retired to London, married and died soon after. He was a person in great value, and much respected by learned men, particularly by Selden, who, had our author lived, would have left to him part of his wealth, and have taken great care that Hen. Jacob and Pet. Turner should not want, but they all died before him. He hath written,

Pyramidographia: or, a Description of the Pyramids in Ægypt. Lond. 1646. in a large oct. [Bodl. 8vo. N. 25. Jur.] Translated into French and printed in a book of travels written in that language.[9] Our author Greaves found and visited these pyramids in his travels, an. 1638 and 39, or the thousand and forty eighth year of Hegira. He went twice to Grand Cairo from Alexandria, and from thence into the Deserts; and for the greater solemnity to view them, he carried with him a radius of ten feet most accurately divided, besides some other instruments for the farther discovery of the truth. While he was there he made the measure of the foot, observed by all nations, in one of the rooms under the said pyramids, with his name John Gravius under it; which hath been noted by several travellers. [158]

A Discourse of the Roman Foot, and Denarius: From whence, as from two Principles, the Measures and Weights used by the Ancients may be deduced. Lond. 1647. oct. [Bodl. 8vo. G. 2. Art. BS.]

Demonstratio Ortus Syrii Heliaci, pro Parallelo inferioris Ægypti. Oxon. 1648. qu. [Bodl. 8vo. B. 38. Art. Seld.] published with Dr. Bainbridge his *Canicularia*. To which is subjoined out of Ulugh Beigh *The Longitudes and Latitudes of the chiefest of the fixed Stars.*

Elementa Linguæ Persicæ. Lond. 1649. qu.[1] [Bodl. 4to. G. 22. Art. Et cum notis manuscriptis Jac. Golii et Guil. Guisii. Bodl. Mar. 119.] With which he published *Anonymus Persa de Siglis Arabum & Persarum Astronomicis.*

The Manner of hatching Chickens at Cairo—See in the *Philosophical Transactions*, numb. 137. p. 923.

"*An Account of the Latitude of Constantinople and Rhodes*, directed to Dr. James Usher archbishop of Armagh. In the *Philosophical Transactions*, n. 178. Dec. 1685."[2]

He published likewise in Arabic and Latin,

[4] [Archb. Laud stiles Mr. Greaves a great traveller, and a man of great worth. WOOD, *MS. note in Ashmole.*]

[5] [He was also geometry professor at Gresham college, succeeding Peter Turner, Feb. 22, 1630. Ward's *Lives of Professors of Gresham*, page 36.]

[6] [This is true of his brother, Dr. Edward Greaves. See these ATHENÆ, vol. i, col. 45, and again in the article GREAVES, under the year 1680, as well as Smith in *Vita Bainbridgii*, pag. 6, not. LOVEDAY.]

[7] A Scot by birth, and by order an Oratorian.

[8] Rather Veatt a Frenchman.

[9] [*Relations de divers Voyages curieux.* Paris 1663. in folio, Bodl. D. 6. 13. Art.]

[1] [The first impression was Lond. 1648. See it Bodl. 4to. Z. 7. Art. Seld.]

[2] [These two papers are reprinted by Birch in the second vol. of Greaves's *Miscellaneous Works.*]

Epocha celebriores, Astronomis, Historicis, Chronologiis Chaitaiorum, Syro-Græcorum, Arabum, Persarum, Chorasmiorum usitatæ, ex Traditione Ulugh Beigh; together with the Geographical Tables of Abul Feda. Both which pieces he illustrated with his learned notes.[3] In like manner he set forth *Astronomica Shah Cholgii Persæ*, together with the *Hypotheses of the Planets:* to which likewise he subjoyned *The Geographical Tables of Nassir Eddinus the Persian, and of Ulugh Beigh*, as you may further see in the *Bodleian or Oxford Catalogue*, where you'll find his publication of the *Description of the Grand Seignior's Seraglio, or the Turkish Emperor's Court.* Lond. 1650, 53. oct. [1659. Bodl. 8vo. G. 2. Art. Seld.] written by one Robert Withers. He also left behind him at his death, *Lemmata Archimedis, apud Græcos & Latinos, è vetusto Codice MS. Arabico traducta, cum Arabum Scholiis.* Which coming into the hands of Sam. Foster the mathematician, were by him reviewed and amended, and remitted into the body of the *Miscellanies, or Mathematical Lucubrations* of him the said Foster: Many of which were translated into English, and published by the care and industry of John Twisden C. L. M. D.[4] whereunto he hath annexed some things of his own—— Lond. 1659. fol. Other things our learned author Greaves did intend to publish, (among which was a map or maps of Ægypt, first of all made by him) and the learned world might justly have expected them, had not death, by a too hasty end of his life, put a stop to the course of his ingenious studies; which happening to the great grief of learned
1652. and virtuous men in the month of October[5] in sixteen hundred fifty and two, his body was, with the tears of many, accompanied to his grave in the church of S. Bennet Sherehog in London, as I was some years since informed by his learned brother Dr. Tho. Greaves, whom I accidentally met in London, when I was anxiously seeking after the place where his reliques had been lodg'd. See more of our author Joh. Greaves in Dr. John Bainbridge, whom I have mention'd among these writers, under the year 1643.

[I must refer the reader to a very good and copious account of Greaves in the *Biographia*, and shall only add a list of such of his works as were unknown to Wood.

1. *An Account of some Experiments for trying the Force of the great Guns made at Woolwich, March* 18, 1651. In the *Philosophical Transactions*, No. 173. Reprinted by Dr. Birch.[6]

2. *Binarum Tabularum Versio a Georgio Chrysococca ex Manuscriptis Persicis Græce facta, quarum altera Longitudines et Latitudines Stellarum insignium 25, altera insignium Oppidorum, continebat.* Published by Ismael Bullialdus in an appendix to his *Astronomia Philolaica*, Paris 1645, folio, pag. 225 et 230. (Bodl. A. 2. 18. Art. Seld.) which Mr. Greaves had collated with his copy; and the latter of them has been reprinted in the third vol. of Hudson's *Geographiæ veteris Scriptores Græci minores*, Oxon. 1712, 8vo.

3. *Descriptio Peninsulæ Arabiæ ex Abulfeda, cum Descriptione Maris Persici et Rubri, Arabice et Latine.*

4. *Ptolemæi Arabia.* These two are also printed by Hudson.

5. *Tabulæ integræ Longitudinis et Latitudinis Stellarum fixarum juxta Ulug Beigi Observationes.* Not printed.

6. *A geographical Account of the Mountains in the Country near the Arabians from Abulfeda.* Part only printed by Dr. Birch.

7. *Of the Tartars or Inhabitants of Mogol, with a short Description of the chief Regions in Persia.*

8. *Elementa omnium Scientiarum præsertim Mathematicarum.* In MS. among Dr. Smith's, bequeathed by him to Hearne, and now in the Bodleian.

9. *Miscellaneous Observations made at Constantinople, Rhodes, Alexandria, and other Places in the East, chiefly in* 1638, 1639, &c. MS. in the Savilian museum at Oxford. Several extracts from them have been printed by Dr. Birch.

10. *Reflections on the Report made by the Lord Treasurer Burleigh to the Lords of the Council of the Consultation had, and the Examination of the plain Discourse and humble Address to Queen Eliz. to consider concerning the needful Reformation of the vulgar Kalendar, by John Dee.* In the *Philosophical Transactions*, and reprinted by Dr. Birch.

11. *Thoughts upon the Improvement of the Art of Navigation.*

12. *Poemata varia.*

13. *Several Letters to eminent Persons.*

The three last printed also by Dr. Birch, in his *Miscellaneous Works of Greaves.*][7]

[3] [They were printed at London 1650. See the book, Bodl. 4to. E. 1. Art. Seld.]

[4] [John Twisden M. D. was buried in the church of S. Margaret's Westm. Sept. 15, 1688. KENNET.]

[5] [Oct. 8, 105 ; Mr. Graves the Arabick scholler died. *Ric. Smith's Obituary.*

[6] I am sorry for the death of the learned gentleman Mr. Graves, as also for the loss of his several writings, wherein doubtless, he had given a good account of his travels. *Dr. Worthington's Letter*, October 26, 1652.' BAKER.]

[6] [*Miscellaneous Works of Mr. John Greaves, Professor of Astronomy in the University of Oxford many of which are now first published, &c. To which is prefixed An historical and critical Account of the Life and Writings of the Author. In two volumes. Published by Thomas Birch, M.A. F.R.S. and Member of the Society of Antiquaries, London. London Printed by J. Hughs, &c.* 1737. 8vo.]

[7] [A.D. 1727 a pamphlet in 8vo. was published with this title: *The Origine and Antiquity of our English Weights and Measures discover'd by their near Agreement with such Standards that are now found in one of the Egyptian Pyramids. Together with the Explanation of divers Lines therein heretofore measured. The second edition. By Mr. John*

HENRY JACOB, son of Hen. Jacob (whom I have before mention'd, under the year 1621) by his wife Sarah, sister to John Dumaresque of the isle of Jersey, gent. was born in the dioc. of London,[8] and in his youthful years was sent by his relations beyond the seas to be educated in the principles of his father. At length being his good fortune to be put under the tuition of the famous Thomas Erpenius, did in a short time by the help of a natural geny, become the prodigy of his age for philological and oriental learning. This is that Erpenius, who went beyond all the curiosi of his time for severe and crabbed literature; nay beyond Drusius the Belgic critic, who would scarce give place to either of the Scaligers. For one[9] who knew them well saith, that Erpenius was 'integerrimus doctissimusq; vir, linguæ Arabicæ non peritior tantum quam Drusio, sed etiam multo peritissimus,' &c. At two and twenty years of age or more, he came into England, and by the endeavours of Will. Bedwell[1] (with whom the profession of Arabic then only remain'd) he was presented as a great rarity to that most noble and generous count William earl of Pembroke, chancellor of this university, who forthwith for his encouragement, sent his[2] letters to the university in
[159] his behalf, that he might be created bach. of arts, dated 24 Nov. 1628, in which he saith, that Hen. Jacob a young scholar had bestowed divers years in the Low-Countries in the study of good literature, and had his education principally under one Erpenius a famous scholar, especially in the oriental languages; in which learning he profited under him beyond the ordinary measures of his age, &c. In compliance to which letters, he was in January following adorned with that degree. At the same time being commended to the patronage of Joh. Selden, Hen. Briggs, and Pet. Turner, (men much famous in their generation) our author was by their endeavours elected probationer-fellow of Mert. coll. in the year following. But then, he having not so much logic and philosophy to carry him through the severe exercises of that society, the warden and fellows tacitly assign'd him philological lecturer. This being done, he was called away to follow law-suits concerning his patrimony, which being concluded, he fell into a dangerous sickness, and by the sudden loss of his patron (Pembroke) his life was in jeopardy. Soon after that great encourager of learning bishop Laud succeeding him in the chancellorship of this university, a way was found out from Mert. coll. statutes to make him socius grammaticalis, that is reader of philology to the juniors, a place that had been disused for about 100 years. So that being settled and made compleat fellow, he spent some time with the famous Selden, an. 1636, in composing a book which he was then publishing—ubi ad interiorem templum (saith[3] he) amanuensis mihi in codice regi tunc porrigendo operam præstitit mihi vir doctissimus Henricus Jacobus, &c. At which time, as 'tis said, he taught, or at least improved Selden in the Hebrew language, and added several things, which Selden finding to be very excellent, let them stand. In the same year he was created master of arts, but upon the turn of the times, Brent then warden of Mert. coll. no friend to Laud, silenced him. In the year 1641, he was upon the death of John Thimble elected superior beadle of divinity about the 14th of June, and in the beginning of Novemb. in the year following, he was created bach. of physic. But his head being always over-busy about critical notions, (which made him sometimes a little better than craz'd) he neglected his duty so much, that he was suspended once, if not twice, from his place, and had his beadle's staff taken from him. At length when the parliamentarian visitors sate, he lost it for altogether, and the right he pretended to his fellowship in Mert. coll. So that being destitute of maintenance, he retired to London, where the learned Selden exhibited to him, gave him his cloaths, and an old scarlet cloak, of which last his friends would mock him, and call him *Young Selden*, when they saw it on his back. But he being a shiftless person, as most meer scholars are, and the benefactions of friends not sufficing him, he sold that little land he had at Godmersham in Kent to supply his necessities, and died before that was spent. He wrote many things, (but he himself published nothing in his life time) a catalogue of which is this,

Oratio inauguralis, sub Aditu Prælectionis Philologicæ publicè habita apud Collegium Oxonio-Merton, 4 Aug. 1636.

Græca & Latina Poemata.

Description of Oakey-hole near Wells, An. 1632 ——Written in English verse.

Annotationes in eam Partem Orationis Inaug. in qua (viz. p. 6.) dicitur, Oratione soluta scripsit Aristæus Proconnesius. Contained in about 5 sheets in qu. These four things before-mention'd were published at Oxon, while the author lived, an. 1652, in qu. by his intimate friend Hen. Birkhead fellow of All-s. coll. To which he putting a preface, he tells you therein, that this our author had written and lying by him these things following,

Greaves Astronomy Professor at Oxford. As also some Conjectures concerning the time when these Pyramedes were built, in Answer to certain Letters, &c. London. LOVEDAY. The first edition of this tract was in 1706, but, says the writer of his life in the *Biographia Britannica*, it was not written by Greaves, as presently appears on looking into it.]

[8] [The isle of Jersey is in Lond. diocess, and therefore I think, that Hen. Jacob was borne there.

He was borne there without question. WOOD, *MS. note in Ashmole.*]

[9] Nich. Fuller in append. ad 5 & 6. Lib. Miscellan. p. 183.

[1] [W. Bedwell, vicar of Tottenham, preferred thereto by bishop Andrews. Vid. *Life of Bishop Andrews*, pr. in 4to. 1650. BAKER.]

[2] In *Reg. Convoc. R.* fol. 4. a.

[3] In *Vindic. Maris clausi.* Lond. 1653. p. 53.

Etymotechnia Catholica, containing four Diatribe's concerning the Original of Letters. The
[160] *first De Ordine Alphabeti, the second De Transitu Alphabeti, the third De Numero, Figura, Potestate & Divisione Literarum, and the fourth called Geographistor Etymotechnicus.*

Grammatica Ebræa. No English man before his time did ever endeavour to make one, after that way and manner which he did this.

ΣΒΩ', *vel Osiris inventus; de Coptiacis Originibus Commentatio.*

Geographumena. In which are many Assyriac and Egyptic Antiquities discovered.

Pancarpia, Opus ex Artibus et Linguis miscellan. Imperfect.

Excogitata Philosophica; nempe de novâ Ratione circa Monoptosyllogismum Dialecticum, pridem semicirculariter figuratum, natalia Ventorum Conceptacula, &c.

Magnetologia, in Lib. 3. Agentibus de triplici Motu Magnetico Lapidali, Cœlesti & Animali, &c. Before I go any farther, the reader is to understand that this our author Jacob being ejected in 1648 from Merton coll. and so consequently from his chamber, wherein he had left a trunk full of books, as well written as printed, left Oxon, as I have before told you: And taking no care, or appointing any friend for its security, his chamber door, before an year was expired, was broke open for a new comer, who finding the trunk there, did let it remain in its place for a time. At length when no man inquired after it, as the then possessor[4] thereof pretended, he secur'd it for his own use, broke it open and therein discover'd a choice treasure of books. One of them being a MS. and fit for the press, he disguised and alter'd it with another stile; and at length after he had learned Hebrew and the oriental languages to blind the world, and had conversed openly with those most excellent in them, as Pocock and Bogan of C. C. coll. or any Grecian or Jew that came accidentally to the university, he published it under this title.

Delphi Phoenicizantes; sive Tractatus, in quo Græcos, quicquid Delphos celebre erat, &c. è Joshuæ Historia, Scriptisque sacris effluxisse, Rationibus haud inconcinnis ostenditur, &c. Oxon. 1655. oct. To which is added, *Diatriba de Noe in Italiam Adventu; ejusq; Nominibus Ethnicis,* and a little tract *De Origine Druidum.* Which three things are much commended by foreign authors, particularly by Spizelius in his book *De Doctrina Senensium.* The reader is also to know farther, that Dr. Pet. Turner of Mert. coll. being a great friend to Hen. Jacob, did borrow and peruse several of his elucubrations; in which taking great delight, because his learning did partly lye that way, did either keep the originals by him, or at least took copies of them. At length the doctor being involv'd in the same fate with his friend, retired with his books for succour to his sister, the widow of one Wats sometimes a brewer in Southwark; where dying obscurely about an year before Jacob, his papers came into the hands of his nephew Will. Wats, afterwards a residentiary of Hereford, who having a son of Brasen-n. coll. into whose possession they came, he communicated several of them to Moses Pengry fellow of that house, (a curious person in philological learning) of which one was entit.

Di Mari rubro, and another *De Historia Beli & Draconis.* Copies of which Pengry communicated to Mr. Rich. Reeve, then master of the school joining to Magd. coll. which he hath in his possession to this day. Our author Jacob also, did put notes to most of the printed books of his study, (which tho' little, yet curious) and particularly on Solinus his *Hist. of the World,* with Salmasius's notes to it: Which book coming, I know not how, into the hands of Hen. Birkhead,* he transcribed the said notes or observations, and entring them, as it seems, into another copy of his own, deleted those of Jacob with aquafortis, and sold the copy it self to an Oxford bookseller: such was his sordid avarice. There is also another MS. of his going about, entit.

* *into the hands of H. B.* First edit.

Libri Ebræo Rabbinici in Bib. Bodleiana recensiti, an. 1629. A copy of which I have, written by the hand of the learned Dr. Langbaine. It was the first work that Jacob performed after he was settled in Oxon, at the desire and command of his patron Will. earl of Pembroke, being the same books, which the said count a little before had obtained out of Italy from the Baroccian library. [161]
A copy of which cat. or else another, I have seen written under the hand of Pet. Turner for Selden's use. To conclude, it must be now known that this miracle of learning (a harmless, innocent, careless and shiftless person) who, by his studies, had brought his body into great indisposition, did some weeks before his end retire, with the advice of friends, to the city of Canterbury in the month of Sept. an. 1652, where being kindly entertained by Dr. Will. Jacob a noted physician of that place, but of no kin to him, did from him receive a cure of a gangreen in his foot, "which arose from a neglected sore or gaul he "had contracted by going on foot in boots according "to the then mode." But soon after a tumour breaking out from one of his legs, his radical moisture did, as from a flood-gate, violently run forth, and so ended his life on the 5th of Nov. following, about the year of his age 44. The next day the said 1652.
doctor buried him answerable to his quality, in the midst of the parish church of Allsaints in that city. Soon after, in a bright moon-shining night, the resemblance of Hen. Jacob came into the bedchamber of the doctor, who being asleep, the resemblance laid his cold hand upon his face. Whereupon

[4] [Doctor Edmund Dickenson, mentioned in the latter part of these ATHENÆ under the *Writers of Merton College.*]

the doctor awaking, looked up and saw H. Jacob staring upon him, with his beard turned up, as he used to wear it living; whereat being strangely surprised, he stirred himself, thinking that it might be a dream, but still the resemblance stood still; so that the doctor having not courage to speak to it, turned on the other side and lay in a cold sweat. After some time, he looked again, and saw him sitting on a little table near to his bed, but before morning he vanished. Another night the maid going out of the house, saw the said resemblance standing on a wood-pile, and was thereupon much affrighted. These stories the doctor did confidently averr to be true, not only to Dr. Pet. Moulin preb. of Canterbury, but to others of note; among whom, if I am not mistaken, Dr. Meric Casaubon was one.[5] They were sent to me by a second hand from Dr. Jacob, and whether true or not, you may judge, I shall not.

[Jacob wrote various MS. notes to Ptolemæus *De Geographia*, on a copy of that book, printed by Froben, Basil 1533, in the Bodleian library. This is the volume mentioned by Hearne in the preface to *Gul. Newbrigensis Historia*, page xviii. It was bequeathed by Dr. Rawlinson to the univ. of Oxford, and is marked Rawl. 4to. 202:—

And he translated into Latin from the Arabic

1. *Preces aliquot.*

2. *Adagiores C. Gnomæ.* Both which are now among Selden's books[6] in the Bodleian, dated 1627.]

NATHANIEL BRENT, son of Anchor Brent of Little Wolford in Warwickshire, a younger son of Rich. Brent, gentleman, eldest son of John Brent of the house of Brent of Cosington in Somersetshire, was born at Little Wolford before-mention'd, became portionist, commonly called postmaster, of Merton coll. in 1589, admitted probationer-fellow of the said coll. in 94, being then bach. of arts, proceeded in that faculty four years after, entred himself on the law line, became proctor of the university in 1607, travelled into several parts of the learned world in 1613, 14, &c. and underwent dangerous adventures in Italy, to procure the *History of the Council of Trent*, which he translated into English, as I shall anon tell you; and therefore to be remembered by posterity with an honourable mention. After his return he married Martha daughter and heir of Dr. Rob. Abbot bish. of Salisbury, and niece to Dr. Abbot archb. of Canterbury; by the favour of which last, he had the wardenship of Merton coll. conferr'd on him, was made commissary of the diocese of Canterbury, and of the faculties, vicar-general to the archbishop,[7] being then doctor of the civ. law, and at length judge of the prerogative on the death of sir Henry Marten by another hand. In 1639. Aug. 23. he received the honour of knighthood from his majesty at Woodstock, he being then and after accounted a zealous man for the church and prelacy. But when he saw the presbyterians begin to be dominant, he sided with them, and because of a pique that had been between the Abbots and bishop Laud, he therefore became a frequent witness against the last at his tryal, deserted Oxon and his college when king Charles I. garrisoned that place for his use, took the covenant, and ran altogether with the rebellious rout. About the same time he was ejected his wardenship of Mert. coll. by his majesty's command, but restored again when Oxford garrison was surrendred for the parliament's use, an. 1646. In the years 1647, and 48, he was appointed archvisitor of this university, and what he did there to promote the presbyterian cause, the *Hist. and Antiq. of the Univ. of Oxon* will tell you under those years. When an order was made against pluralities, he was forced to leave Mert. coll. in 1650, at which time, if I mistake not, he refused also the oath called the engagement. He translated into English, as I have intimated before, *The History of the Council of Trent, containing eight Books. In which (besides the ordinary Acts of Council) are declared many notable Occurrences which happened in Christendom, during the Space of 40 Years and more,* [162]

[5] [The learned Hen. Jacob, fellow of Merton college in Oxford, died at Dr. Jacob's M.D. house in Canterbury. About a week after his death, the doctor being in bed and awake, and the moon shining bright, saw his cousin Henry standing by his bed, in his shirt, with a white cap on his head, and his beard mustaches turning up, as when he was alive. The doctor pinched himself and was sure he was awaked: He turned to the other side, from him; and after some time took courage to turn the other way again towards him; and Henry Jacob stood there still; he should have spoken to him, but he did not; for which he has been ever since sorry. About half an hour after, he vanished. Not long after this, the cook maid, going to the wood-pile to fetch wood to dress supper, saw him standing in his shirt upon the wood-pile. This account I had in a letter from Dr. Jacob 1673, relating to his life, for Mr. Anthony Wood, which is now in his hands. When Henry Jacob died, he would fain have spoken to the doctor, but could not, his tongue faltered. 'Tis imagin'd, he would have told doctor Jacob, with what person he had deposited his manuscripts of his own writing (they were all the riches he had). 'Tis suspect'd that one had them and printed them under his own name.

This very story Dr. Jacob told me himself, being then at my Ld Teynham's in Kent, where he was then physitian to my eldest son, whom he recovered from a fever. Aubrey, *Miscellanies*, Lond. 1696, 8vo. page 67.]

[6] [Bibl. Bodl. MS. Seld. Arch. B. supra; num. 80.]

[7] [Dr. Nath. Brent had by Dr. Abbot's favour, archbishop of Canterbury, the office or place of commissary to the said archbishop, as of his proper and peculiar diocess of Canterbury. And likewise the several registers of the arches, prerogative, audience, faculties, and of the vicar generall. Prynne, *Diary of Archbishop Laud*, page 12. WOOD, MS. *Note in Ashmole.*

Sir Nath. Brent made judge of the prerogative by the parliament. So *News from Pembroke and Montgomery.* IBID.]

&c. Lond. 1616, there again 1619.' 1677. fol. Sir Nath. Brent did also review *Vindiciæ Ecclesiæ Anglicanæ*, examine the quotations, and compare them with the originals, as I have told you before in Fr. Mason, under the year 1621: and what else he hath translated and written, is yet (if any) in MS. At length after he had lived 79 years, he gave way to fate in his house in Little Britain in the city of London, on the sixth day of November in sixteen hundred fifty and two. Whereupon his body was buried with great solemnity on the 17th of the same month in the church of Little S. Bartholomew within the said city. I have seen a printed epitaph made on him by John Sictor, a Bohemian exile, who, if I mistake not, had for some time before been exhibited to by Brent: the contents of which being large, I shall now for brevity's sake pass by. I find one William Brent a writer, whose great grandfather William Brent of Stoke-dark in Gloucestershire, was younger brother to Richard Brent, grandfather to sir Nathaniel. Of which William Brent the writer, I shall make some mention in Hen. Carey earl of Monmouth, under the year 1661.

1652.

[In the year 1616, sir Dudley Carleton, embassador at the Hague, going to the Spa for his health, thus writes to sir Ralph Winwood, one of the secretaries of state; 'Here I leave Mr. Nathaniel Brent, one not unknown to your honour, to advertise your honour of all occurrents in my absence, and to receive your commandments.' See *Letters from and to Sir Du. Carleton*, &c. Lond. 1757, 4to. published at the *expence* of lord Royston. O wonderful! W. C.

In another letter from sir Dudley to the secretary, dated October 31, 1616, he thus writes: 'Other matters of discourse I refer to the bearer, Mr. N. Brent's relation, who can inform your honour of any thing particularly you can be content to know in these parts, where he hath spent the remainder of the time, which was allowed him by his majesty's licence to travel, and returns in hopes to procure, by your honour's favour, some place of employment in his majesty's service; for which he hath made himself very capable. He will acquaint your honour with an office in Ireland, which by his friend's advice he aims at; and if the interest I have therein (which I willingly resign unto him) may assist him, I shall be very glad, and account myself particularly favoured by the commendation your honour may please to give him.'—p. 65.

In a letter from secretary Winwood to sir Dudley Carleton, dated November 26, 1616, is this passage —'Before Mr. Brent came hither, whom you recommended to be secretary of Ireland, that place was conferred upon one sir Francis Annesley, who is to execute it without fee; otherwise I should have done my best to have pleased him.'—p. 75. COLE.

See Bishop Laud's *History*, sparsim, p. 508, &c. Nov. 6. 1652, sir Nath. Brent, Aldersgate str. died. *Mr. Smith's Obituary.* BAKER.]

CHRISTOPHER ELDERFIELD, son of Will. Elderfield by Margaret his wife, was born at Harwell near to Wantage in Berks, baptized there on the eleventh of Apr. 1607, educated in school learning under Hugh Lloyd,[9] M. A. of Oxon, vicar of Harwell, and sometimes chaplain to the bishop of Bangor, which Hugh built a considerable part of the vicaridge-house standing near the churchyard, and was buried in the chancel of Harwell on the 17th of May 1654. As for our author Elderfield he was entred a batler in S. Mary's hall in Mich. term 1621, and being naturally inclined to good letters, made great proficiency in them, took the degrees in arts, entred into orders, and through several petit employments became chaplain to sir Will. Goring, baronet, and rector of a depopulated town near to Petworth in Sussex, called Burton, having then only the house of the said Goring standing there. In the said house he spent his time in great retiredness, and wrote these books following, which shew him to have been well read in the civil, canon and common law, in school divinity, and other profound matters.

[9] [One Dr. Hugh Lloyd was rector of Barton Segrave near Kettering in the diocese of Peterborough, county of Northampton: In the register book of the said parish are these entries:

Christenings.

1611, Hugh Lloyd, the son of Hugh Lloyd and Jane his wife, was baptized the 22d of Septemb.

1612, William Lloyd, the son of Hugh Lloyd and Jane his wife, was baptized the 28th of February.

1614, Mary Lloyd, the daughter of Hugh Lloyd and Jane his wife, was baptized the 28th of May.

1615, John Lloyd, the son of Hugh Lloyd and Jane his wife, was baptized the 20th of August.

1616, Jane Lloyd, the daughter of Hugh Lloyd and Jane his wife, was baptized the 24th of August.

1620, Theophilus Lloyd, the son of Hugh Lloyd and Cecilia his wife, was baptized the 27th of August.

1621, Cecilia Lloyd, daughter of Hugh Lloyd and Cecilia his wife, was baptized the 30th of Septemb.

1622, John Lloyd, the son of Hugh Lloyd and Cecilia his wife, was baptized the 26th of January.

1625, Rowland Lloyd, son of Hugh Lloyd and Cecilia his wife, was baptized the 17th of July.

Burials.

1616, Jane Lloyd, wife of Hugh Lloyd, was buried the 24th of August.

1629, Hugh Lloyd, Dr. of divinity, was buried the 18th of July.

Cecilia Lloyd, widow, was buried the 16 of Aug. 1629.

KENNET.]

The Civil Right of Tithes,[1] &c. Lond. 1650. qu. [Bodl. 4to. E. 24. Th.[2]]

Of Regeneration and Baptism. Lond. 1654.[3] qu. The author of these was a man of a single life, only wedded to his book, and so had only a spiritual issue to keep up his name. He was left both father and mother to the two said elaborate treatises, and some conceive that the pains and travels of bringing forth the younger (tho' more spiritual) manchild, did cost him his life. They are, and have been, both taken into the hands of learned men, and by them often quoted. The author is stiled by the head[4] of the presbyterian party, 'a very learned and great conformist,' and by others of moderate persuasion, 'a most profound clerk.' He died at Burton, (commonly called Burton place) before-mention'd, on the second day of December in sixteen hundred fifty and two, and was not buried according to his will in the chancel of the said chappel or church, (which sir Will. Goring denied, because he left him not those legacies he expected) but in the body under the reader's seat. Over his grave, tho' there be no monument, (with inscription on it) which the testator desir'd, yet on the south wall of the chancel of Harwell church before-mentioned, is fastned a tablet of free-stone, with this written on it, which shall now go for his epitaph for want of a better. 'Christopher Elderfield clerk born in this parish, gave by his last will and testament three hundred and fifty pounds, with two hundred fourscore and four pounds whereof was bought so much land in the parish of South Moreton, as is worth twenty pounds per an. And the other sixty and six pounds thereof residue (according to a decree in his majesty's court of chancery) remain in the hands of the church-wardens and other officers of Hagborne: the benefit whereof he willed to be employ'd yearly in works of charity, bounty, or piety, for the good of this parish. But he expresly forbid that it should be added to the making up of taxes, or any other way perverted to the easing of able men upon any pretence, particularly he willed every spring two good milch cows to be bought and given to two the poorest men or widows burdned with many children, toward their sustentation. He died Dec. 2. an. Dom. 1652.'—Thus far the inscription. He also, beside several legacies, which he left to several people, bequeathed to the university of Oxon his manuscripts of *Lyra on the Psalms*, the *History of Tobit in Hebrew*, with *Rodolphus his Postills* bound up with Lyra, *Clemens Romanus*, with the *Tract of Purgatory* bound up with it. He left also six and thirty pounds to be bestowed upon godly poor ministers cast down by these times, meaning loyal ministers ejected from their livings.

1652.

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JOHN DIGBY "a younger son of sir George "Digby and Abigail his wife, daughter to sir Ar-"thur Heveningham,"[5] was born in the parish of Colesbill in Warwickshire, in the month of Febr. 1580, became a commoner of Magd. coll. in 1595, and the next year I find him to be one of the poets of the university to bewail the death of sir Hen. Unton of Wadley in Berks, knight. Afterwards he travelled into France and Italy, and returned a well-qualified gentleman. So that his abilities and fidelity being occasionally discerned by king James, he was admitted gentlemen of the privy-chamber, and one of his majesty's carvers, in the year 1605, being then newly created master of arts of this university. On the 16th of Feb. following he received the honour of knighthood, and in April 1611 was sent ambassador into Spain, as he was afterwards again in 1614. In the beginning of January (about the third day) 1615, sir Franc. Cottington was[6] sent into Spain to call him home, and about the middle of March following he returned into England. On the 3d of Apr. 1616 he was[7] admitted one of the king's privy council, and vice-chamberlain of his majesty's houshold in the place of Philip lord Stanhope, who was persuaded by the king's letters to give up that office. In July 1617 he was sent again into Spain, and the next year upon his return he was[8] advanced to the dignity of a baron of this realm 25th of Nov. by the title of the lord Digby of Shirebourne in Dorsetshire. In 1620 he was sent ambassador to the archduke Albert, and the next year following to Ferdinand the emperor; as also to the duke of Bavaria. Whence returning

[1] [*The civil Right of Tythes. By C. E. Mr. of Arts.* Without his name at large. BAKER.

The following note was prefixt to Mr. Selden's *Hist. of Tythes*, by Mr. Baker—' Mr. Langbaine being consulted by some, what might be said for the civil right of tithes, answered them, by sending them to this history: and truly his resolution was not amiss: for, if I mistake not, Selden has said more for the civil right than all the many answers that were made to him.' See Langbaine's Epist. p. 291, in Leland's *Collectanea*, vol. 2. And yet Christopher Elderfield's *Civil Right of Tithes* is well wrote. See Dr. Heylin's *Examen Historicum*, p. 182, 183, 184, 185. COLE.]

[2] [Extract from a letter from Jos. Hall, bishop of Norwich, to archbishop Usher, dated in festo S. Jacobi 1650.

'Misit mihi librum nuper a se editum Christophorus Elderfeldius noster, non, uti fatetur, injussu tuo; sane doctum, ac probe elaboratum, et nisi in deploratum incidissimus rerum, non inutilem: Quantum debeo et authori et patrono? habeat tuas a me utrique gratias.' Parr's *Life and Letters of Usher*, Let. 255, page 554.]

[3] [*Of Regeneration and Baptism, Hebrew and Christian, with their Rites &c. Disquisitions. By Christopher Elderfield deceased, Master of Arts, and late Rector of Burton in Sussex. Published since his Death by his Executors. London, Printed by Tho. Newcomb, dwelling in Thames street, over against Baynard's Castle, 1653.* in quarto. Bodl. 4to. T. 53. Th.

[4] Rich. Baxter in his *First Part of the Nonconformist's Plea for Peace*, &c. Lond. 1679. in oct. page 205.

[5] [So Dugdale in *Warwickshire*. WOOD, *MS. Note in Ashmole.*]

[6] Camden in *Annal. Reg. Jac.* I. MS. sub an. 1616.

[7] Ibid.

[8] *Baronage of England*, tom. 3. p. 437. a.

in October 1621, he was again in 1622 employ'd ambassador extraordinary to the Spaniard touching a marriage between prince Charles (who followed him in few months after) and princess Maria, daughter to Philip 3. king of that realm; and on the 15th of Sept. the same year he was created earl of Bristol. After his return he shew'd himself right able to appear before the English parliament, where he worsted the greatest minion (Buckingham) the folly, love, or wisdom of any king since the conquest ever bred in this nation.[9] As thro' a prodigious dexterity he became the confident of king James, so likewise of his son king Charles I. for a time, tho' they drove on, if not contrary, divers designs. From that time till the beginning of the long parliament, we find no great matter of him, but then he being found guilty of concealing, some say of [164] promoting, a petition of the gentry and ministers of Kent, which was to be delivered to the parliament, he with Thomas Mallet were committed for a time to the Tower the 28 March 1642. Afterwards perceiving full well what destructive courses the members of that parliament took, he left them and became a zealous adherer to the king and his cause, for which at length he suffer'd exile, and the loss of his estate. He hath extant these things following.

Several speeches, as (1) *Speech in the High Court of Parliament* 7 *Dec.* 1640. About which time he spake another upon the delivery of the Scottish remonstrance and schedule of their charges. (2) *Speech in the High Court of Parliament* 20 *May* 1642, *concerning an Accommodation of Peace and Union to be had between the King and his two Houses of Parliament.* Lond. 1642. qu. in one sheet, [Bodl. C. 13. 15. Linc.] reprinted at Caen in Normandy 1647, in fol. and qu. The speaking of which speech giving displeasure to the house of lords, he thereupon spake (3) *Another Speech* 11 *June* 1642 *in Vindication of the former, and of Accommodation.* Lond. 1642, in one sh. in qu. Repr. at Caen in 1647, in fol. and qu. (4) *Speech at the Council Table in Favour of the Continuation of the present War.* Oxon. 1642. qu. It was spoken after Edghill fight, and was reprinted at London the same year. Other speeches of his I have seen in MS. which for brevity's sake I now pass by.

A Tract wherein is set down those Motives and Ties of Religion, Oaths, Laws, Loyalty and Gratitude, which obliged him to adhere unto the King in the late unhappy Wars in England.

Tract wherein he vindicateth his Honour and Innocency from having in any Kind deserved that injurious and merciless Censure, of being excepted from Pardon or Mercy either in Life or Fortunes. —These two tracts have the general title of *His Apology.*

Appendix containing many Particulars specified in his first Tract (meaning his Motives and Ties of Religion) with the Citations of the Chapters and Pages wherein they are cited.—The said two tracts with the Appendix were printed together, with the two speeches before-mention'd of an accommodation, at Caen in the year 1647, in a thin fol. reprinted 1656. qu.

Answer to the Declaration of the H. of Commons on the eleventh of Febr. 1647, *in which they express the Reasons for their Resolution of making no Addresses or receiving any from his Majesty* —Printed (at Caen) 1648. qu. Dedicated to his good country-men of England and fellow-subjects of Scotland and Ireland. After this answer was printed, it came into the mind of our author the earl of Bristol to make some additions thereunto, as well to the preface as work it self. Which being so done, they were not printed, only reserved in MS, being larger than the answer it self, as a copy[1] of them, which I have perused, shew. Besides these things he hath (1) Several letters in the book called *Cabala, Mysteries of State,* &c. Lond. 1654. qu. (2) Several letters in the *Cabala or Scrinia sacra.* Lond. 1663. fol. and also hath translated from French into English Pet. du Moulin's book, entit. *A Defence of the Catholic Faith, contained in the Book of K. James against the Answer of N. Coeffeteau,* &c. Lond. 1610. qu. [Bodl. B. 8. 1. Linc.] the epistle dedicatory of which to his majesty is subscribed in the name of John Sanford his chaplain. He hath also several scatter'd copies of English verses flying abroad; to one of which is an ayre of 3 voices set by the incomparable Hen. Lawes, in his *Ayres and Dialogues,* &c. Lond. 1653. fol. This great count yielded to nature at Paris on Friday the 21st of Jan. in sixteen hundred fifty and two, 1654. and was buried there, in a piece of ground (then, or before, a cabbage garden, as 'tis said) which sir Rich. Browne clerk of the council had a little before bought to bury the bodies of protestants that die in or near that city. A scurrilous[2] writer saith, that 'He was [165] buried in a mean church-yard, with little solemnity, not one lord appearing at his funeral, nor any other person of quality, except his second son Mr. Joh. Digby, and a certain knight. His eldest the lord George Digby absented himself, tho' he was in town, and not only so, but 'tis said he forbore inviting any to save funeral expences: which being talked abroad, hath much crack'd his reputation, because he is observed lavish enough upon other occasions,' &c. But let the truth of these things

[9] [His contest with the duke of Buckingham is fresh in many men's memories, charges of high treason mutually flying about. But this lord fearing the duke's power (as the duke this lord's policy) it at last became a drawn battail betwixt them. Fuller, *Worthies,* vol. ii, page 412, edit. Nichols.]

[1] In the hands of Hastang Ingram of Little Wolford in Warwickshire gentleman, sometimes servant to the said earl of Bristol.

[2] March. Nedham in his *Merc. politic.* numb. 137. p. 1280.

remain with the author, while I proceed to speak of other matters. This earl left behind him his eldest son named George, whom I shall at large mention elsewhere, and another son named John born in London, entred a nobleman into Magd. coll. in the beginning of the year 1634, aged 16, sided with the king in the beginning of the civil war, an. 1642, and being esteemed a valiant and good man, was made general of the horse in the army of Ralph lord Hopton. When the king's cause declined, he went into France, and sometimes followed the court of K. Charles II, but getting nothing thence, he lived very obscurely, and came into England in 1654, where continuing for a time among the afflicted royalists, retired afterwards to Pontoise in France, entred himself among the religious there, became a secular priest, and said mass daily there to the English nuns, in which condition he was living there after the restoration of king Charles II. as I have been informed by a servant who then belonged to Walter Montague abbot of Pontoise.

[The earl of Bristol was a man of a grave aspect, of a presence that drew respect, and of long experience in affairs of great importance. He had been, by the extraordinary favour of king James to his person, (for he was a very handsome man) and his parts, which were naturally great, and had been improv'd by good education at home and abroad, sent embassadour into Spain before he was thirty years of age: and afterwards in several other embassies; and at last, again into Spain; where he treated and concluded the marriage between the prince of Wales and that infanta; which was afterwards dissolv'd. He was by king James made of the privy council, vice-chamberlain of the household, an earl, and a gentleman of the bed-chamber to the prince, and was then crush'd by the power of the duke of Buckingham, and the prejudice the prince himself had contracted against him, during his highnesse's being in Spain; upon which he was imprison'd upon his return; and after the duke's death, the king retain'd so strict a memory of all that duke's friendships and displeasures, that the earl of Bristol could never recover any admission to court, but liv'd in the country, in ease, and plenty in his fortune, and in great reputation with all who had not an implicit reverence for the court; and before, and in the beginning of the parliament, appear'd in the head of all the discontented party; but quickly left them, when they enter'd upon their unwarrantable violences, and grew so much into their disfavour, that after the king was gone to York, upon some expressions he used in the house of peers, they committed him to the Tower; from whence, being released, in two or three days, he made hast to York to the king; who had before restored him to his place in the council, and the bed-chamber. He was with him at Edgehill, and came with him from thence to Oxford; and, at the end of the war, went into France; where he dyed; that party having so great an animosity against him, that they would not suffer him to live in England, nor to compound for his estate, as they suffer'd others to do, who had done them more hurt. Though he was a man of great parts, and a wise man, yet he had been for the most part single, and by himself in business; which he managed with good sufficiency; and had liv'd but little in consort, so that in council he was passionate, and supercilious, and did not bear contradiction without much passion, and was too voluminous in discourse; so that he was not consider'd there with much respect, to the lessening whereof no man contributed more than his son, the lord Digby, who shortly after came to sit there as secretary of state, and had not that reverence for his father's wisdom, which his great experience deserv'd, though he failed not in his piety towards him.[3]

'The worst,' says Fuller,'[4] 'I wish such who causelesly suspect him of popish inclinations is, that I may hear from them but half so many strong arguments for the protestant religion, as I have heard from him, who was, to his commendation, a cordial champion for the church of England.'

The Speeches of the Lord Digby in the High Court of Parliament, concerning Grievances and the Triennial Parliament. London, printed for Thomas Walkley, 1641, 4to. containing 25 pages. These speeches were spoken November 9 and January 19, 1640, when he sat for the county of Dorset. He concludes his recommendation of a triennial parliament thus: 'Mr. Speaker, in chasing ill ministers we do but dissipate clouds that may gather again; but in voting this bill, we shall contribute, as much as in us lies, to the perpetuating our sun, our sovereign, in his vertical, in his noon-day lustre.'

I conclude this article with the following elegant madrigal from Lawes's *Ayres for three Voyces*, no. 24. Bodl. AA. 73. Art.

Grieve not, dear love, although we often part,
But know that nature gently doth us sever,
Thereby to train us up with tender art,
To brook the day when we must part for ever.

For nature, doubting we should be surpriz'd
By that sad day, whose dread doth chiefly fear us,
Doth keep us dayly school'd and exercised,
Lest that the fright thereof should overbear us.]

ROBERT MEAD, son of Rob. Mead a stationer, was born at the Black Lion in Fleetstreet, London, elected student of Christ Church from Westminster school, in the year 1634, and that of his age 18, took the degrees in arts, bore arms for his maj. in the garrison of Oxon, and at length was

[3] [Lord Clarendon, *Hist. of the Rebellion*, ii, pages 153, 154.]

[4] [*Worthies of England*, ii, 412. ed. 4to.]

made captain. In May 1646 he was appointed by the governor thereof one of the commissioners to treat with those appointed by Fairfax, the generalissimo of the parliament forces then besieging Oxon, for the surrender thereof; and in June following he was actually created doctor of physic. In 1648 he was deprived of all right he had to his student's place by the visitors appointed by parliament; so that going into France, he was employ'd by our exil'd king, as an agent into Swedeland. Afterwards he returned into England, took up his quarters in the house of his father, where being overtaken by a malignant fever, died soon after. He was, tho' little, a stout and learned man, and excellent in the faculty of poetry and making plays. His eminent and general abilities were also such, that they have left him a character precious and honourable to our nation. He hath written,

The Combat of Love and Friendship, a Comedy. Lond. 1654. qu. [Bodl. 4to. P. 3. Art. BS.] formerly presented by the gentlemen of Ch. Ch. in this university. He is also said by one or more writers to have been the author of,

The costly Whore, a Com.——But whether true I cannot justly say, because a late[a] author (very knowing in such matters) doubts it. This worthy person captain Mead, who hath also written several poems, some of which are occasionally printed in the books of other authors, died in his father's house before-mention'd on the 21st of Febr. or thereabouts,
1651. in sixteen hundred fifty and two, and was buried in the church of S. Dunstan's in the West in Fleet-street, on the 23d of the same month, being then Ash-wednesday.

[The character of Mead is taken from the stationer's epistle to the reader, prefixed to the *Combat of Love*, who adds that he could say more in his honour, 'but that he was so great a lover of humility in his life that he was almost afraid, being dead he might be displeased to hear his own worth remembered.'

The costly Whore was printed in 4to. 1633, and is certainly attributed to Mead without foundation. Philips in the *Theat. Poetarum* was the writer quoted by Wood as authority for the supposition.

I give one extract from the *Combat of Love and Friendship*, which I think affords a favourable specimen of his abilities.

Theocles.—O the strange subleties of a woman's love!
We must embrace our punishment, and swear
We are rewarded when they torture us!
What comfort dwells in that frail sexe, whose best
Of kindnesse proves a sting? Have I for this
Consum'd my heart in passions? And through sighes
Breath'd out my soul to find a better dwelling
Within Ethusa's breast, and yet does she
Dislike my presence and pretend love too?
Alas I must not visit her—though 't be death
Not to enjoy that face, I dare not see it.
Let those unpitied lovers turn their plaints
Into glad jubilees, whose constant suite
Meets a perpetual frown: I envy that
Which they esteem the worst of misery.
Would I might be deny'd still; they, at least,
Enjoy this comfort, to behold the hand
That strikes, whiles 'tis my fate to dye i' th' dark.
The tempest is then lessen'd, whiles the sun
Mingles his rayes with the unruly showres,
But in the horror of a gloomy night
The shipwrack multiplies, and the sad strokes
Fall double still——]

[a] Gerard Langbaine, in his *Account of the Engl. Dramatick Poets*, p. 366.

RICHARD JONES, son of John Pew of Hentllan in Denbighshire, was born in that county, entred a student in Jesus coll. in the year 1621, and in that of his age 18 or thereabouts, took the degrees in arts, and was afterwards a preacher. This is the person that wrote a book in his country language, containing with admirable brevity all the books and chapters of the bible. This book is called

Gemma Cambricum, &c. Oxon. 1652.[a]——Before [166]
which James Howell hath a short epistle in commendation of it. The author died in Ireland (but *Clar.*
when 'tis not known) as I have been informed by 1652.
Dr. Michael Roberts sometimes principal of Jesus college.

RICHARD PARR a Lancashire man born, was entred a student in Brasen-nose coll. on the 2d of Sept. 1609, aged 17, elected fellow thereof in 1614, being then bach. of arts: Afterwards proceeding in that faculty, he entred into the sacred function and became a frequent preacher in these parts. In 1624 he was admitted to the reading of the sentences, and two years after became rector of Ladbrook in Warwickshire. But giving that place up two years after, upon the obtaining of the rich parsonage of Eccleston (where, as they say, he was

[a] [In the Bodleian is another edition, of which I give the full title for the benefit of my Welsh readers. *Testûn Testament newydd ein Harglwydd a'n Jachawdwr Jesu Grist, Yn Benhillion Cymraeg mewn Egwyddoraidd drefn, a osodwyd allan trwy lafûr Ri. Jones ô Lanfair yn Ghaer Eingnion yn Sir Drefaldwyn gweinidog gair Duw, ac Athro yn y Celfyddydau. Fo chwanegwyd atto Epitome ô Lyfr cyntaf Moses yr hwn a elwir Genesis. Non est mortale quod opto. Nil marwol beth yr wy i'n ei geisio. Chwiliwch y Scrythyran yn rhrai 'r ydych yn meddwl cael bywyd tragwydol. Jo. 5. 39. Ai Printio, yn Llundain, ag iw werthu gan John Brown tan y fesen eurad yn mon wynt Paul.* MDCLIII. 8vo. Bodl. 8vo. K. 124. Linc. To this edit. there is no epistle by Howell, but it contains a dedication to Edward Vaughan of Lwydiart, esq. a prose address to the reader (at y Darlleydd) by the author, and commendatory verses in Latin by John Davies, evangelii minister, Petrus Moyle, gen. and Mathæus Evans, evangelii minister; and in Welsh by Jo. Prichard, and one who signs himself Cawr y Cymry, that is, the lover of the Welsh.]

born) did proceed doctor of his faculty in 1634, and about an year after became bishop of the isle of Man, in the place of William Forster deceased. He was a person very painful in reading the arts to young scholars, while he was of Brasen-nose coll. and afterwards having a cure of souls, he was no less industrious in the ministry, especially after he was made a bishop. He hath written and published,

Concio ad Clerum habita Oxoniæ in Comitiis, 12 *Julii* 1625, *in Apocal.* 3. 4. Oxon. 1628. oct. [Bodl. 8vo. P. 144. Th.]

Several sermons, as (1) *The End of the perfect Man, a Sermon at the Burial of Sir Rob. Spencer, Knight, Baron of Wormleighton* 6 *Nov.* 1627, *in Brainton Church in Northamptonshire; on Psal.* 37. *Ver.* 37. Oxon 1628. qu. [Bodl. 4to. M. 44. Th.] and one or two more, which I have not yet seen. This person, who was a sufferer for the royal cause during the time of the rebellion, was living in Lancashire, as I have been informed thence, in the time of the usurpation; but when he died I cannot yet tell. One Richard Parr was of Exeter coll. and afterwards a writer, and is now (an. 1690) living. One Elnathan Parr also was an eminent divine in the reign of king James I. as his works shew, but he was not of Oxon, but of King's college in Cambridge, was bachelor of divinity and rector of Palgrave in Suffolk.

Clar. 1652.

WILLIAM LYFORD son of William Lyford rector of Peysmere near to Newbury in Berks, was born there, (to the poor of which place he was an especial benefactor at the time of his death) became a commoner of Magd. hall in Lent term 1614, aged 16 or thereabouts, demy of Magd. coll. 1617, and perpetual fellow five years after, he being then master of arts. Afterwards he took holy orders and exercised his function for some time in, and near, Oxford. In 1631 he was admitted to the reading of the sentences, and about that time became minister of Shirebourne in Dorsetshire by the favour of John earl of Bristol, where he was much resorted to for his edifying and practical way of preaching. At length the civil war breaking forth and the presbyterians carrying all before, he sided with, them, was made one of the assembly of divines, but sate not among them. He hath written and published several theological tracts, which savour much of great piety, zeal, and sincerity to religion, but withal they shew him to have been a zealous Calvinist. The titles are these,

Principles of Faith and good Conscience; digested into a catechistical Form. Lond. 1642. Oxon. 1652. [Bodl. 8vo. L. 15. Th. BS.] in oct. &c.

An Apology for our public Ministry and Infant-baptism. Lond. 1652, [Bodl. C. 2. 9. Linc.] 53, &c. qu.

Several sermons, as (1) *The Translation of a Sinner from Death to Life, by the free Grace of God, Sermon at S. Mary's in Oxon; on Tit.* 3. 5. Oxon. 1648. qu. (2) *Sermon on Dan.* 8. *from Ver.* 14. *to* 18. Lond. 1654. qu. (3) *Serm. on* 2 *Cor.* 2. 15, 16. Lond. 1654. qu. (4) *Serm. on Heb.* 5. 13, 14. Lond. 1655. qu. One of these last two, if I am not mistaken, is entit. *The Matching of the Magistrate's Authority and the Christian's true Liberty in Matters of Religion.*

Plain Man's Senses exercised to discern both Good or Evil: or, a Discovery of the Errors, Heresies, and Blasphemies of these Times, &c. Lond. 1655. qu. [Bodl. 4to. L. 2. Th. BS.] [167]

His Legacy; or, an Help for young People to prepare them for the Sacrament. Lond. 1656, [Bodl. 8vo. J. 6. Th. BS.] 58. oct.

Cases of Conscience propounded in the Time of Rebellion resolved. Lond. 1661. oct.

Conscience informed touching our late Thanksgivings, in a plain and modest Discourse. Lond. 1661. This I have not yet seen, and therefore cannot tell you in what vol. 'twas printed. At length this person, who was of great modesty and virtues, being tormented with a painful and sharp disease, by the witchcraft, as 'tis said, of certain quakers, surrendred up his pious soul to God, on the third day of Octob. in sixteen hundred fifty and three, and was buried under the communion table in the chancel of the church at Shirebourne before-mentioned. By his last will and testament he bequeathed to Magd. coll. 120*l.* towards the maintenance of a godly poor scholar thereof, in way of restitution for a sum of money, which, according to a corrupt custom of his time, he did receive for the resignation of his fellowship of that college. You may see more of him, his holy life and conversation, in some memorials of him delivered, after his funeral sermon, by W. H. doct. of div. prefixed to *The plain Man's Senses exercised*, &c. before-mentioned. 1653.

FRANCIS HOLYOKE, who writes himself *de sacrâ Quercu*, was born at Nether Whitacre in Warwickshire, applied his mind to academical learning in this university, in the year 1582, or thereabouts, particularly in Queen's coll. as his son Thomas hath informed me; but whether he took a degree it appears not. Sure I am, that after he had taught school partly here, but mostly in his own country, he was made rector of Southam there, in Feb. 1604. And being esteemed a grave and learned person, was elected a member of the convocation of the clergy 1 Car. I. He hath written and published,

Sermon of Obedience, especially unto Authority Ecclesiastical, &c.; on Heb. 13. 17. *preached at a Visitation of Dr. Will. Hinton Archd. of Coventry.* Oxon. 1610. quart. [Bodl. 4to. L. 10. Th. BS.]

Dictionarium Etymologicum, Part 2. *Rider's Dictionary corrected and augmented. Wherein Rider's Index is translated into a Dictionary Etymological, deriving every Word from his native Fountain*, &c. Lond. 1606, &c. in a thick quarto.

See more in John Rider, under the year 1632. vol. ii. col. 547. This dictionary was afterwards published several times[7] with the addition of many hundred words out of the law, and out of the Latin, French, and other languages, &c. This our author concluded his last day on the 13th of Novemb. in
1653. sixteen hundred fifty and three, and in that of his age 87, and was buried in S. Mary's church in Warwick, having suffer'd much for the king's cause during the time of the grand rebellion, which began in 1642. He left behind him a son named Thomas, whom I shall mention in his proper place.

GEORGE SINGE, son of Rich. Singe alias Millington, was born of genteel parents at Bridgnorth in Shropshire, became a commoner of Baliol coll. in Mich. term 1609. aged fifteen years, took the degrees in arts, that of master being compleated in 1616, and afterwards became chaplain, as it seems, to Dr. Christoph. Hampton archb. of Armagh, who not only made him his vicar-general, but dean of Dromore.[8] In 1638, Nov. 11. he was[9] consecrated at Tredagh bishop of Cloyne, and soon after was made one of the king's privy-council in Ireland; but upon the breaking out of the rebellion there in 1641, he was forced to fly to Dublin for a time for his own security. At length upon the death of Dr. Joh. Maxwell in Feb. 1646, he was, as 'tis said, nominated to succeed him in the archbishoprick of Tuam. The next year he went into England, and settling at his native place, died in few years after, as I shall anon tell you. He was a
[168] learned man, especially in polemical divinity, the civil and canon law, and hath written,

A Rejoinder to the Reply of Will. Malone Jesuit against Dr. Usher Primate of Ireland. Dubl. 1632. qu. [Bodl. 4to. T. 97. Th.] and other things which I have not yet seen. He concluded his last day at Bridgnorth before-mention'd, in winter-time,
1653. (before the month of January) in sixteen hundred fifty and three, and was buried in the church of S. Mary Magdalen there. He had a younger brother named Edward, born at Bridgnorth also, and afterwards was bishop of Cork, Cloyne, and Ross in the said kingdom of Ireland; who, if I mistake not, had received some of his education in this university.

WILLIAM STAMPE, son of Tim. Stampe of Brewern-Abbey near to Chipping-norton in Oxfordshire gent. was born in that county, entred a student in Pembroke coll. in the beginning of the year 1626, and in that of his age 16. Afterwards being made fellow of that house, he proceeded in arts, entred into holy orders, and exercised his function in S. Aldate's church joining to his coll. in 1637. Some time before the rebellion broke out he was made vicar of Stepney near London,[1] where he was much resorted to by persons of orthodox principles for his edifying way of preaching. But when the restless presbyterians had brought all things into confusion; he was violently thrust out, imprison'd, plunder'd, and at length forced to get away and fly for the safety of his life. At that time Oxford being the chief place of refuge for men of his condition, he made shift to get there about the beginning of 1643, and his case being made known to the king then there, this order[2] following was written by lord Falkland, his secretary, to the vice-chancellor of the university, that he have the degree of doctor of div. confer'd on him. 'The king's majesty taking into his princely consideration the great sufferings of Will. Stampe, who hath not only undergone a long and hard imprisonment of 34 weeks, but also is now outed of a very good living, and all this for preaching loyalty and obedience to a disaffected congregation to the extream hazard of his life. His majesty being willing to repair these his sufferings, and to encourage his known abilities (for which by special favour and grace, he is sworn chaplain to his dearest son the prince) hath commanded me to signify to you, that you forthwith confer upon him the degree of doctor of divinity,' &c. In obedience to which order he was actually created doctor of that faculty in July the same year. Afterwards upon the declining of the king and his party, he followed the prince beyond the seas, was afterwards made chaplain to the queen of Bohemia, and became a frequent preacher among the protestants at Charenton near to Paris, and a zealous assertor of the English liturgy. His works are these,

Several sermons, viz. (1) *Sermon preached before his Majesty at Ch. C. in Oxford 28 Apr. 1643; on Isa.* 59. 1, 2. Oxon. 1643. qu. [Bodl. 4to. D. 60. Th.] (2) *Spiritual Infatuation, delivered in several Sermons on Isa.* 6. 9. *&c.* printed at the Hague 1650. in oct. [Bodl. 8vo. I. 70. Th.]

Vindication of the Liturgy of the Church of Engl. —Whether printed I know not. He died of a fever at the Hague in Holland, about sixteen hundred 1653.
fifty and three, and was buried in the church of Loesdune near that town or city, as I have been informed by the most rev. and learned Dr. Morley late bishop of Winchester. In the said church at Loesdune is a bason, wherein, according to the vulgar tradition, were baptized as many children as

[7] [Privilegium pro Fran. Holyocke concess. 4 Jul. 1635. Bymer, *Contin. Ford.* tom. xix, page 642, 3. BAKER.]

[8] [See mention made of Singe in Prynne's *Canterburie's Doome*, page 195, and in the *Strafforde Letters and Dispatches*, publ. by Knowler, Lond. 1739, vol. ii, pages 185, 212, 249.]

[9] Jac. Waræus in *Con. de Præsul. Hibern. p.* 219.

[1] [Will. Stampe A. M. admiss. ad vic. de Stepney, com. Middlesex, 13 Aug. 1641, per resign. Geor. Duglass.

1660, 8 Sept. Emanuel Uly S. T. P. admiss. ad vicariam de Stepney, per mortem Will. Stampe S. T. P. ad præs. Tho. com. Clivel. *Reg. London.* KENNET.]

[2] In *Reg. Convoc.* S. p. 35.

there be days in the year, born at one birth of the body of Margaret countess of Hennenberg.

LANCELOT DAWES was born at Barton-Kirk in Westmorland, became a student in Queen's coll. in the beginning of the year 1597, aged 17, and
[169] two years after being made a poor serving child, was, when bach. of arts standing, made tabarder, and in the year 1605 mast. of arts and fellow. While he continued there, he became, by a studious retiredness, and a severe discipline, a singular ornament of that house. But being thence called to the pastoral charge of that place, which first welcom'd him into the world, he was quickly taken notice of, as worthy of a more eminent station in the church, that is, a prebendship in the cath. church of Carlisle; to which he was accordingly prefer'd to the general liking of all the knowing and pious divines in his diocese, with whom, for a comprehensive and orthodox judgment, adorned with all variety of learning, he was ever held in great estimation. About that time he was made doctor of div. of the university of S. Andrews in Scotland and rector of Ashby in his own county. His works are these,

Sermons preached upon several Occasions. Lond. 1653. qu. [Bodl. 4to. D. 3. Th. BS.] divided into two parts. The first containeth six sermons under this general title, *God's Mercies and Jerusalem's Miseries.*[3] The first is on Jer. 5. 1. &c. In this first part are contained *Two Sermons preached at the Assize holden at Carlisle, touching sundry Corruptions of these times.* Oxon. 1614. oct. [Bodl. 8vo. T. 97. Th.] The first is on Matth. 26. 15. the other on Psal. 82. 6, 7. The second part containeth six more sermons under this tit. *The Healing of the Plague of the Heart.* The first is on Luke 12. 32, &c. Before this last part Tho. Tully M. A. of Queen's coll. hath an epist. to the reader in commendation of them. This Dr. Dawes, who had submitted to the men in authority during the time of rebellion, died in the month of Febr. an
1654. it seems, in sixteen hundred fifty and three, and was buried under the communion-table in the chancel belonging to the church at Barton Kirk before-mentioned. Over his grave was afterwards a plain stone laid, with an inscription thereon, wherein 'tis said that he was pastor of the said church 48 years, and that he died in March 1654. Which last is false, for in the Will Office near S. Paul's cathedral I find that letters of administration were issued out to William his brother, dated the eleventh of March 1653, whereby he was impower'd to administer the goods, debts, chattels of him the said Lanc. Dawes lately deceased. Besides his epitaph were made three copies of verses, viz. one in Greek by the said Tho. Tully, another in Lat. and the third in English by Joseph Williamson and Chan. Ellis bachelors of arts of Queen's coll. All which being fairly transcrib'd, were put in a frame and fastned to the wall over the grave of the defunct, "(afterward printed)," near whom, was his son of both his names buried 18 May 1655.[4]

EDMUND CHILMEAD was born at Stow on the Wold in Glocestershire, became one of the clerks of Magd. coll. in the beginning of the year 1625, and in that of his age 16 or thereabouts, took the degrees in arts, that of master being compleated in 1632, and not long after was made one of the petty-canons or chaplains of Ch. Ch. in Oxon. Whence being ejected by the parliamentarian visitors in 1648, he was forced, such were the then times, to obtain a living by that, which before was only a diversion to him, I mean by a weekly music meeting, which he set up at the Black Horse in Aldersgatestreet in London. He was a choice mathematician, a noted critic, and one that understood several tongues, especially the Greek, very well. He hath written,

De Musicâ antiquâ Græcâ. Published at Oxon, at the end of the Oxford edition of Aratus, an. 1672. oct. [Bodl. 8vo. D. 86. Linc.]

Annotationes in Oliae Dionysii. Printed also there in the same edition. He had likewise translated the aforesaid odes into Lat. but that version is omitted.

Versio Latina & Annotationes in Joh. Malalæ Chronographiam. Oxon. 1691. oct. [Bodl. 8vo. M. 205. Art.] See in the prolegomena to that author, written by Humph. Hody bach. of div. and fellow of Wadh. coll. § 42. He hath written also a little thing

De Sonis, which, I presume, is yet in MS. as also,

Catalogus Manuscriptorum Græcorum in Bib. Bod. pro Ratione Auctorum alphabeticus, An. 1636. MS. in Bodley's library, of great use to curious and critical students. He hath translated from French into English (1) *A Treatise of the Essence, Causes,* [170]
Symptoms, Prognosticks, and Cure of Love, or Erotique Melancholy. Oxon. 1640. oct. [Bodl. 8vo. C. 12. Med.] Written by Jam. Ferrand doctor of phys. (2) *Unheard-of Curiosities concerning the Talismanical Sculpture of the Persians.* Lond. 1650, in a large oct. [Bodl. 8vo. G. 2. Art. BS.] Written by James Gafferel. Also from Lat. into English (1) *Discourse touching the Spanish Monarchy.* Lond. 1654. qu. Written by Thomas Campanella. Which translation lying dead on the bookseller's hands, Will. Prynne of Linc. inn wrote an epistle and caused this title to be printed and put

[3] [*God's Mercies and Jerusalem's Miseries. A Sermon preached at Paule Crosse, the 25 of June,* 1609. *Printed for Clement Knight,* 1609. Ded. to Henrie lord bish. of Carlile. 8vo. In Ch. Ch. library, A. 72. *Pamph.*]

[4] [In Barton church in Cumberland: Here lyeth the body of Lancelot Dawes M.A. eldest son of Lancelot Dawes Dr in divinity, who was marryed to Mary Whelpdale daughter of Mr. Will. Whelpdale of Penrith, and was interred the 9th day of May, in the 55th year of his age, A.D. 1655. Le Neve, sub anno. KENNET.]

before the remaining copies, *Thomas Campanella a Spanish Frier his Advice to the King of Spain for the obtaining of the Universal Monarchy of the World.* Lond. 1639. qu. (2) *Treatise of the Globes.* Lond. 1639 and 59. oct. Written by Rob. Hues; and lastly from Ital. into English, *The History of the Rites, Customs, and Manner of Life of the present Jews throughout the World.* Lond. 1650. oct. Written by Leo Modena a rabbin of Venice. At length this curious person resigning up his last breath in the prime of his years on the 19th of February in sixteen hundred fifty and three, was 1654. buried in S. Botolph's church without Aldersgate in London, having before (with Joh. Gregory another critic) received relief in his necessities from Edw. Bysshe esq. then king of arms by the parliament's authority; and also assisted sir Hen. Holbroke knight, (by whom he had been exhibited to) in his translation of Procopius of Cæsarea his *History of the Wars of the Emperor Justinian, in 8 Books,* &c. Lond. 1653. fol. by exactly comparing the English with the Greek, as it was written by David Hoeschelius, who had it out of the duke of Bavaria's library.

GEORGE JOLLIFF or JOYLIFF, son of Joh. Jol. gent. was born at East-Stower in Dorsetshire, entred a commoner in Wadham coll. in Lent term, an. 163[illegible], but before he had spent two years there, he retired to Pembr. coll. and as a member thereof took the degrees in arts, that of master being completed in 1643, being about that time a lieutenant for the king under Ralph lord Hopton. Afterwards he entred on the physic line, and exercising himself much in anatomy with the help of Dr. Clayton master of his coll. and the king's prof. of physic, he made some discovery of that fourth sort of vessels, plainly differing from veins, arteries, and nerves, now called the lympheducts. Afterwards he went to Clare Hall in Cambridge, took the degree of doctor of physic there, and afterwards made a full and open discovery of the said vasa lymphatica in anatomy lectures in the coll. of physicians, about the year 1653, got to himself a great name, and was for Clar. 1653. a time much retired to for his knowledge in physic. He lived mostly at Garlick hithe in London, and dying before the immortal Harvey, not without some perturbation of spirit, as having been bound for the debts of his brother, was buried in the church of S. James's Garlick hithe, about 1655.

[a] CUTHBERT SYDENHAM or [SIDENHAM] son of Cuthb. Syd. gent. was born at Truro in Cornwall, became a commoner of S. Alban's hall in Lent term 1639, aged 17, continued there till the city of Oxford was garrison'd for the king; at which time being entertained by some of the godly party, he [17] became a forward zealot among them. About the year 1644, he became lecturer of S. Nicholas church in Newcastle upon Tyne, without any orders, unless those of the presbytery, confer'd upon him; where, by his constant and confident preaching, he obtained more respect from the brethren than any grave or venerable minister in that, or another corporation, could do. In the latter end of 1650 he was actually created master of arts, by virtue of letters sent to the members of convocation from the committee of parliament for regulating the university of Oxon, which partly say, 'that he (Mr. Cuthb. Sydenham) hath long since full time for taking the degree of master of arts, and is likewise of sufficient abilities in learning, whereof he hath given large and public evidence, both by his writings in asserting the cause of the parliament, and otherwise.—That though he cannot for his pressing occasions perform his exercises for that degree, yet he hath performed some part of them before the enemies possessing Oxon,' &c. Among several of his writings, only these following, as yet, have come to my hands, viz.

The false Brother: or, the Mapp of Scotland, drawn by an English Pencil.——Printed in qu.

Anatomy of Joh. Lilbourn's Spirit and Pamphlets: or, a Vindication of the two honourable Patriots, Oliver Cromwell Lord Governor of Ireland and Sir Arth. Haselrigg Knight and Baronet: wherein the said Lilbourn is demonstratively proved to be a common Lier, and unworthy of civil Converse——Printed in qu. This Joh. Lilbourn being several times occasionally mention'd in this work, I shall be more large of him by and by.

"*A Preface or Epistle before Quatermayn's* "*Conquest over Canterbury's Court,* &c. Lond. "1642. written by Roger Quatermayne of Oxford-"shire."

A Christian, sober and plain Exercitation of the two grand practical Controversies of these Times, Infant-Baptism and Singing of Psalms. Lond. 1653. in tw. Answer'd by Will. Kaye minister of Stokesley in his book called *Baptism without Bason,* &c. Lond. 1653. qu. and by others.

The Greatness of the Mystery of Godliness, opened in several Sermons. Lond. 1654. 56. [Bodl. 8vo. S. 20. Th. BS.] and 1672. in oct. [Bodl. 8vo. Z. 63. Th.] and tw. Which book is the sum of ten sermons on 1 Tim. 3. 16. and hath before the second edition of it the author's picture, with this written under it, 'æt. 31. 1654.'

Hypocrisy discovered in its Nature and Workings, being the Sum of seven Sermons on Luke 12. latter End of the first Verse. Lond. 1654. oct. [Bodl. 8vo. T. 11. Th. BS.] with his picture before it in a cloak. Printed there again in 1657, [Bodl. 8vo. S. 20. Th. BS.] and 71. oct. [Bodl. 8vo. Z. 63.

[a] Immediately before this Life, in the second edition of these ATHENÆ, was inserted an imperfect life of JOSEPH SEDGWICK, but this has been omitted, as it will be found at greater length towards the close of the work.

[b] In *Reg. Convoc. T.* p. 13].

Th.] This book was published by T. W. one of his persuasion, who in his pref. to it saith, that 'Cuthb. Sydenham was trained up under religious education from his childhood, which made him often profess his jealousy of professors, especially such who had the advantage of a godly education through the many experiences and deceits of their own hearts—— That he was extreme painful even to the visible wasting of his own bodily strength in the work of the ministry, and his great care over his flock,' &c. The said sermons were taken from his mouth in short hand by the said T. W. who published them without any alteration. At length our author retiring to London to gain health, and to print some of his books, took up his lodging in Axe-yard joyning to King-street within the city of Westminster, where he died in the very beginning of the year (about 23 of March) sixteen hundred fifty and four, but where he was buried, I cannot tell; for the register of S. Margaret's church, wherein Axe-yard is situated, mentions him not to have been buried in that parish. Now as for John Lilbourne before mention'd, he having been very famous for his infamy, I shall say these things of him. He was born of a good family at Thickley-Punchardon in the county pal. of Durham, and when very young was sent to London, and bound an apprentice to a packer [172] of cloth in S. Swithins-lane. At which time, and before, he was esteemed a youth of an high and undaunted spirit, of a quick and pregnant apprehension, and of an excellent memory, yet, always after, much addicted to contention, novelties, opposition of government and to violent and bitter expressions. About the year 1632, he, upon the dislike of his trade, had a mind to study the common law, and therefore upon his, and the desire of his friends, he was taken into the service of Mr. Will. Prynne of Linc. inn: who shortly after suffering for his *Histrio-Mastix*, (as I shall tell you at large when I come to him) his servant Lilbourne took his master's part, imprinted and vended a book or books against the bishops; for which being committed prisoner to the Fleet, was afterwards whipped at a cart's tail from the said Fleet to Westminster: the indignity of which he being not able to endure, railed all the way against his persecutors. When he came to the palace-yard, he stood in the pillory two hours, and talking there to the people against the state, was gagg'd.[7] In 1640 he was released from his prison by the members of the Long parliament, and soon after took upon him the place of a captain in their service; and, after the battle of Edghill, being taken prisoner at Brainford in the year 1642, he was carried to Oxon, and there arraigned as a traytor for levying war against the person of the king. Afterwards being released, he was made a lieutenant colonel, and became for a time the idol of the factious party. But he being naturally a great trouble-world in all the variety of government, became a hodgpodg of religion, the chief ring-leader of the levellers, a great proposal-maker, and modeller of state, and publisher of several seditious pamphlets; among which were[8] (1) *A Salva Libertate.* (2) *The Outcry of the young Men and the Apprentices of Lond. or, an Inquisition after the Loss of the fundamental Laws and Liberties of England*, &c. Lond. 1647. August 1. sheet and half qu.[9] (3) *Preparation to an Hue and Cry after Sir Arth. Haselrig.* (4) *A Letter to a Friend, dated* 20 July 1645. qu. two sheets, [Bodl. C. 14. 8. Linc.] &c. For which, and for his endeavours to disturb the peace and subvert the government of this nation, he was committed prisoner to Newgate in Aug. 1645, where continuing a considerable while, several petitions subscribed by hundreds of citizens and others, as also by his wife and many women, were put up to the parliament for his releasment. And about this time were published under his name these several bold pamphlets. (1) *A Letter to Will. Prynne, Esq; (upon the coming out of his last Book entituled, Truth triumphing over Falshood, Antiquity over Novelty,) in which he lays down five Propositions, which he desires to discuss with the said Mr. Prynne; dated 7 Jan.* 1645. pr. 1646. [Bodl. C. 14. 7. Linc.] (2) *London's Liberty in Chains discovered*, &c. Lond. 1646. qu. 9 sheets. (3) *The free Man's Freedom vindicated: or, a true Relation of the Cause and Manner of Lieut. Col. John Lilbourne's present Imprisonment in Newgate*, &c. Lond. 1646. 1 sh. and half. [Bodl. C. 13. 16. Linc.] (4) *Charters of London: or, the second Part of London's Liberty in Chains discovered*, &c. Lond. 1646. 28 Decemb. (Among Dr. Barlow's pamphlets, see the preface to it. *London's Liberty in Chains discovered*, the first part, came out in oct. 1646.) (5) *Two Letters from the Tower of London to Col. Henry Martin a Member of the House of Commons upon the 13th and 15th of September*, 1647. [Bodl. C. 14. 14. Linc.] (6) *Other Letters of great Concern.* Lond. 1647. qu. one sheet. (7) *The Resolv'd Man's Resolution, to maintain with the last Drop of his Blood his civil Liberties and Freedoms granted unto him by the great, just, and truest declar'd Laws of England*, &c. Lond. 1647. qu. [Bodl. C. 14. 12. Linc.] (8) *His grand Plea against the*

1654.

[7] "Dr. Barlow before one of this Lilbourne's books has this note concerning him—' This Lilbourne was born in "Sunderland in the bishoprick of Durham, and was appren-"tice in New Castle first, and from thence he ran away to "Lond. where he was apprentice to a bookbinder, and "printed Prinn's and Barlow's book, and stood in the pil-"lory, when they were. But Mr. Wood has remark'd that "*several of these things are false.*"

[8] [I have not pointed out the variations between the first and second editions in this article, since they are of no importance. Wood has merely corrected his own errors, and added two or three pamphlets that he had not seen when he first wrote the life.]

[9] [Another edit. was printed in the latter end of 1649. See it Bodl. C. 15. 5. Linc.]

present tyrannical House of Lords, which he deliver'd before an open Committe of the House of Commons, 20 *Oct.* 1647, &c. printed in qu. 1647. [Bodl. C. 14. 14. Linc.] one sheet. (9) *His additional Plea directed to Mr. John Maynard, Chairman to the Committee.* pr. 1647. one sheet qu. (10) *The Outcries of oppressed Commons, directed to all the Rational and Understanding in the Kingdom of Engl. and Dominion of Wales*, &c. Feb. 1647. qu. [Bodl. C. 14. 12. Linc.] Rich. Overton another leveller had a hand in it, then a prisoner in Newgate. (11) *Jonah's Cry out of the Whale's Belly, in certain Epistles unto Lieut. General Cromwell and Mr. John Goodwin, complaining of the Tyranny of the Houses of Lords and Commons at Westminster*, &c. Lond. [Bodl. C. 14. 12. Linc.] (12) *An Impeachment of High Treason against Oliver Cromwell and his Son-in-Law Henry Ireton, Esq; late Members of the late forcibly distorted House of Commons presented to publick View*, &c. Lond. 1649. qu. nine sheets. [Bodl. C. 15. 5. Linc.] (13) *The Legal fundamental Liberties of the People of England, revived, asserted and vindicated*, &c. Lond. 1649. qu. nine sh. and a half, written by way of epistle to Will. Lenthall speaker, dated from his close, unjust and cause-less captivity in the Tower of Lond. 8 Jun. 1649. (14) *Two Petitions presented to the supreme Authority of the Nation from Thousands of the Lords, Owners, and Commoners of Lincolnshire*, &c. Lond. 1650. qu. one sheet. Afterwards he was transmitted to the Tower, where, having too much liberty allowed him, he and his party spake very disgracefully of the two houses of parliament, to whom it appeared that there was a design of many thousands intended, under a colour of petition, to dishonour the parliament and their proceedings; whereupon his liberty was restrained, and he was ordered to appear at the bar of the house of commons. This was in Jan. 1647, and accordingly appearing, he made a large answer[1] to the information against him; at which time the reading of proofs and examination of the business held till six of the clock at night, and then the house ordered that he be remanded to the Tower, and tried by the law of the land, for seditious and scandalous practices against the state. Which order being not obeyed, for his party withheld him, under a pretence of a great meeting to be at Deptford in Kent about their petition, that is, *The Petition of many Thousands of the free-born People of England*,[2] &c. it was ordered that the officers of the guards do assist the serjeant in carrying him and maj. Jo. Wildman to prison, (which was done) and that the committee of Kent take care to suppress all meetings upon that petition, and to prevent all tumults, and that the militia of London, &c. take care to suppress such meetings, and to prevent inconveniencies which may arise thereby and upon the said petition. Afterwards he seems to have been not only set at liberty, but to have had reparations made for his sentence in the star-chamber and sufferings before the civil war began. But he being of a restless spirit, as I have told you, published a pamplet entit. *England's*[3] *new Chains discovered*, &c. which was the bottom and foundation of the levellers design, of whom he was the Coryphæus: Whereupon being committed again about the beginning of 1649, was brought to his tryal in the Guild-hall, where after great pleadings to and fro, he was quitted by his jury, to the great rejoycing of his party. Afterwards he went into the Netherlands, and there, as 'tis said, became acquainted with the duke of Buckingham, lord Hopton, captain Titus, &c. At length being desirous to see his native country, he returned into England,[4] where after he had continued some

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[1] [This *Answer* is printed in the *Impeachment of Oliver Cromwell*, &c. BAKER.]

[2] [*A Remonstrance of many* 1000 *Citizens and Freeborn People of England to the House of Commons, occasioned through the Imprisonment &c. of Col. J. Lilburn.* 1646, 4to. TANNER.]

[3] 'Twas divided into two parts, the first was published in 1648, and the other, which contains but one sheet, the same year. [*The second Part of England's New Chaines discovered: Or a and Representation of the uncertain and dangerous Condition of the Commonwealth: directed to the supreme Authority of England, the Representers of the People in Parliament assembled. By severall wel-affected Persons inhabiting the City of London, Westminster, the Borough of Southwark, Hamblets, and Places adjacent, Presenters and Approvers of the late large Petition of the eleventh of September.* 1648. *All Persons who are assenting to this Representation, are desired to subscribe it and bring in their Subscriptions to the Presenters and Approvers of the foresaid Petition of the* 11 *of September.* Bodl. C. 14. 2. Linc. Bishop Barlow's copy, who has written the following note, in his own hand, on the last leaf: 'This was writ by John Lilburne (att least it came out by his meanes, and he own'd it) who, with Overton (a leveller), and 4. more were laid in prison for it and proclaimed traytors in' end of March 1649. Wednesday March 28. anno p'dicto L. col. Joh. Lilburne, Mr. Larner, Mr. Overton, Mr. Prinets, Mr. Walwin, were by order from the councell of state apprehended and brought prisoners to White-hall.']

[4] [A° 1651-2, 15 Jan. One Josiah Prymatt, leather-seller in London, having accused sir Arthur Haselrig of unjustly dispossessing him of collieries in Durhamshire, he printed his petition and appeal, which was burnt by the hangman, and he fined 3000*l.* to the commonwealth, 2000*l.* to sir Arthur, and 2000*l.* more to four commissioners for compounding, and to be committed prisoner to the Fleet: The same day, the house proceeded against lieut. col. Jo. Lilburn, who had confessed at the bar of the house 23 Dec. That he dispersed divers printed copies of Mr. Primatt's petition. Resolved 13 Jan. 1651-2, that the fine of 3000*l.* be imposed upon lieut. col. Jo. Lilburne to the use of the commonwealth, 2000*l.* to sir A. Haselrig, and 2000*l.* to the said commissioners, and banishment within 30 days, not to return into any part of the territories of the commonwealth, under pain of death. The next day, a book intitled *A just Reproof to Haberdasher's Hall, or An Epistle by Lieut. Col. Jo. Lilburne, July* 30, 1651, *to 4 of the Commissioners at Haberdasher's Hall, viz. Mr. Jam. Russell, Mr. Edw. Winslow, Mr. Will. Molins and Mr. Arthur Squibb*, was read and proved to be written by Lilburne, by his own confession: Resolved, That this book doth contain matter false, scan-

time in his projects to disturb the government, he was apprehended and committed to Newgate, and at length brought to his tryal at the sessions-house in the Old Baily, 20 Aug. 1653, but quitted again by his jury. Soon after he was conducted to Portsmouth in order to his conveyance beyond the seas, but by putting in security for his peaceable deportment for the future, he return'd, fell into the acquaintance of the quakers, became one of them, settled at Eltham in Kent, where sometimes he preached, and at other times at Wollidge, and was in great esteem among that party. At length departing this mortal life at Eltham on Saturday 29 of Aug.[3] 1657, his body was two days after conveyed to the house called the Mouth near Aldersgate in London, which was then the usual meeting place of quakers: Whence, after a great controversy among a strange medley of people there, (mostly quakers) whether the ceremony of a hearse-cloth should be cast over his coffin, (which was carried in the negative) it was conveyed to the [174] then new burial place in Morefields near to the place called now Old Bedlam, where it was interred.[6] This is the person of whom the magnanimous judge Jenkins used to say, that if the world was emptied of all but John Lilbourne, Lilbourne would quarrel with John, and John with Lilbourne. This Jo. Lilbourne, who was second son of Rich. Lilbourne esq; by Margaret his wife, daughter of Thom. Hixon of Greenwich in the county of Kent, yeoman of the wardrobe to queen Elizabeth, had an elder brother called Robert, who being puritanically educated, sided with the rout against his majesty in the beginning of the rebellion, and being thorow-pac'd to Oliver's interest, was by him advanced to be a colonel of horse, some time before the murther of king Ch. I. and therefore he thought he could do no less in civility than to requite him with having a hand in it. Afterwards he was made major-general of the north of England, and commander in chief of all the parliament's forces in Scotland. After his majesty's restoration, he surrendred himself upon proclamation, was attainted and committed prisoner during life. But his father being then living, the estate at Thickley devolved upon the said Robert's children, begotten on the body of his wife Margaret, only daughter of Hen. Beke of Hadenham in Bucks, gent. viz. (1) Robert, born an. 1650. (2) Richard born 1652. (3) Ephraim born about 1662; &c. all which were living in 1688. This col. Lilbourne spent the remainder of his days in close confinement, in St. Nicholas island, called by some Plymouth isle, near Plymouth in Devonshire; where dying in August, an. 1665, aged 52 years or thereabouts, was buried, as his son Richard thinks, at Plymouth.

[In 1653 was published a book entitled *A false Jew or a wonderful Discovery of one Thomas Ramsay a Scot baptized in London for a Xtian, circumcised at Rome to act a Jew, rebaptized at Hexham for a Believer, but found out at Newcastle for a Cheat. By Cuthbert Sydenham and others; and by them dedicated to the Mayor of Newcastle.* Lond. 1653. 4to. PECK.]

ALEXANDER GROSSE was a Devonian born, educated in academicals in Gonvill and Caius coll. in Cambridge, and afterwards became a preacher at Plympton in his own country. But being desirous to receive instruction in matters pertaining to divinity from Dr. Prideaux the king's professor of

dalous, and malicious, and ordered to be burnt with Mr. Prynnett's. On 20 Jan. Lilburne was brought to the bar of the house, but refused to kneel, whereupon they resolved, That an act be brought in for enacting judgment of parliament against Jo. Lilburne, and that 10 days be retrenched from the time of his departure. *Journals of the House of Commons*, vol. vii, page 72, &c.

12 July 1653. Several papers tendered to the house, concerning lieut. col. Jo. Lilburne's carriage in foreign parts. 14 July 1653. The humble petition of John Lilburne esq', now prisoner in Newgate, was read. The question being put, that the house will suspend the proceedings in law against lieut. col. Jo. Lilburne, it passed in the negative. *Journals of the House of Commons*, vol. vii. pp. 284, 285.

On 2 Aug. 1653, Mr. Barebone presented a petition to Oliver's house signed by divers well-affected and constant adherents to the interest of parliaments and their own native fundamental rights and freedoms, young men and apprentices of Lond. and Westm. which was adjudged to be scandalous and seditious, and 6 of the presenters of it committed to prison, and resolved that lieut. col. Jo. Lilburne be kept close prisoner. *Journals*, vol. vii, page 294.

10 Aug. 1653. Ordered, that the close imprisonment of col. Lilburne be taken off, in order to his tryal. *Journals*, vol. vii, page 297.

Aug. 22, 1653. Ordered that the council of state examine the whole business of the late tryal of lieut. col. Jo. Lilburne, and the proceedings therein, as also of the judges and jury, and report it to the house with all speed: as also touching any scandalous, seditious, or tumultuous papers dispersed, or words spoken at the said tryal in derogation of the authority of parliament——Accordingly, 27 Aug. the judges and jury, lord mayor and recorder attested that he had spoken many scandalous and seditious speeches at his tryal. Ordered, that it be referred to the council of state to take some course for the further securing lieut. col. Jo. Lilburne for the peace of this nation. *Journals*, vol. vii, page 309.

1663, 26 Nov. Resolved, That the lieutenant of the Tower be injoyned to detain the body of lieut. col. Jo. Lilburne in safe custody, and not to remove him, notwithstanding any habeas corpus granted by the upper bench. *Journals*, vol. vii, page 358. COLE.]

[3] [An. 1657, Aug. 28, Jo. Lilburne (a busy man) died at Eltham, and was buried in the new church-yard by Bedlam, 31, accompanied with his fellow quakers. *Mr. Ric. Smith's Obituary.* BAKER.]

[6] [Lilburne John of the county of Durham. *The Resurrection of John Lilburne, now a Prisoner in Dover Castle, declared and manifested.* 1656, 3 sheets.

He died in Lond. about the year 1660, and was buried at the Steeple-house grave-yard by Bishopsgate.

From *A Catalogue of Friend's Books; written by many of the People called Quakers from the Beginning or first Appearance of the said People, Collected for a general Service, by J. W.* Lond. 8vo. 1708, p. 91. This writer varies from Wood, both as to the time and place of Lilburne's death, and more as to the place of his burial. HUNTER.]

this university, he entred himself a sojourner in Exeter coll. was incorporated M. of A. and in Feb. 1632 he was admitted to the reading of the sentences. Soon after he obtained a licence from the university to preach God's word, became rector of Bridford near Exeter, and at length of Ashberton, in his own country; where he, being a presbyterian, and a sider with the times, was much frequented by people of that persuasion. He hath extant,

Sweet and Soul-persuading Inducements leading unto Christ, &c. Lond. 1632. qu.

The Happiness of enjoying and making a true and speedy Use of Christ, &c. Lond. 1640. oct.

Several sermons as (1) *The Lord Jesus, the Soul's last Refuge; Serm. at the Funeral of Mr. S. H.; on Rev.* 22. 20. (2) *Death's Deliverance, and Elijah's fiery Chariot: or, the holy Man's Tryal after Death, in two Sermons at Plymouth; one on the* 16, *and the other on the* 19 *of Aug.* 1631. *The former at the Funeral of Tho. Sherwill a pious Magistrate of that Place; on Isa.* 57. 1. 2. *and the other (Elijah's fiery Chariot) at the Funeral of Matthias Nicolls Bac. of Div. Preacher to the Town of Plymouth: on* 2 *Kings* 2. 11, 12. All which sermons were printed at Lond. 1640. oct.

The Mystery of Self-denial: or, the Cessation of Man's Living to himself, and the Inchoations of Christ's Living in Man. Lond. 1642. qu.

Man's Misery without Christ, opening the sinful, perplexed, dishonourable and Soul-destroying Condition of Man without Christ, &c. Lond. 1642. qu.

The Way to a blessed Life, composed by Way of Catechism, &c. Lond. 1643. oct. or tw. This is sometimes called *The fiery Pillar*, &c.

[175] *Happiness of enjoying and making a true and speedy Use of Christ, setting forth* 1. *The Fulness of Christ.* 2. *Danger of neglecting Christ*, &c. Lond. in qu.

The Anatomy of the Heart——printed in oct. This I have not seen, nor his book *On sacred Things*, printed in tw.

Buddings and Blossomings of old Truths: or, several practical Points of Divinity, gathered out of the sacred Evangelist S. John. Chap. 3. *from the* 22*d Verse to the end.* Lond. 1656. oct. [Bodl. 8vo. G. 7. Th. BS.] Published by a presbyterian minister called John Welden, then living at Stratcley in Armington in the county of Devon: whose preface to it shews that A. Gross was a zealous and mighty man in the presbyterian way, as by the character of him there appears. At length after he had in a manner spent himself in carrying on the beloved cause, laid his head down and willingly died, in the beginning of sixteen hundred fifty and four; and was buried at Ashberton before-mention'd. He had a son of both his names, who became a student in Exeter coll. 1638, but whether he lived to publish any thing I know not.

1654.

WILLIAM ERBURY was born at, or near, Roath-Dagfield in Glamorganshire, became a student in Brasen. coll. in Lent term 1619, aged 15 years, took one degree in arts, retired into Wales, took holy orders, and was there beneficed. But being always schismatically affected, he preached in conventicles, and denying to read the king's declaration for pastimes after divine-service on the Lord's day, was summoned divers times to the high commission court at Lambeth, where he suffered for his obstinacy. "In archbishop Laud's annual accounts "of his province to the king, for the year 1634, p. "583, at the end of the *History of his Troubles* "*and Tryal*, is some account of this Erbury, in "these words.

" 'Landaff diocese.

" 'The bishop of Landaff certifies, that this year "(1634) he visited his diocese, and found that Will. "Erbury vicar of St. Mary's in Cardiff, and Wal- "ter Cradock his curate, have been very disobedient "to his majesty's instructions, and have preach'd "very schismatically and dangerously to the people "——for this he hath given the vicar a judicial ad- "monition, and will further proceed, if he do not "submit——As for his curate Walter Cradock, "being a bold, ignorant young fellow, he hath sus- "pended him, and taken away his licence which he "had to serve the cure. Among other things he "used this base, and unchristian passage in the pul- "pit, 'That God so loved the world, that for it "he sent his son to live like a slave, and die like a "beast'." In the beginning of the long parliament 1640 he shew'd himself openly, preached against bishops and ceremonies, and made early motions towards independency. Whereupon, by the endeavours of those inclin'd that way, he was made a chaplain in the earl of Essex his army; and therein he sometimes exercised himself in military concerns, but mostly in those relating to his function, whereby he corrupted the soldiers with strange opinions, antinomian doctrines, and other dangerous errors; and by degrees fell to grosser opinions, holding (as a presbyterian[7] writer saith) universal redemption, &c. and afterwards became a seeker, and I know not what. At length he left that army, and lived about London, and vented his opinions there in 1645. Since which he betook himself to the isle of Ely for his ordinary residence, and thence took his progress into one country or another, and there in private houses vented his opinions among the godly under the habit of holiness. At S. Edmundsbury he used to exercise in private, and to declare himself for universal redemption, that no man was punished for Adam's sin, that Christ died for all, that the guilt of Adam's sin should be imputed to no man, &c. Not long after he went[8] into Northamptonshire, where in a private meeting, the main scope

[7] Thomas Edwards in his *Gangræna*.

[8] Ibid. in *Gangr.* edit. 1646. p. 78.

of his exercise was to speak against the certainty and sufficiency of the scriptures, alledging there was no [176] certainty to build upon them, because there were so many several copies. After the surrender of the garrison of Oxon in 1646, we find him there to be chaplain to a regiment of parliamenteers, to keep his conventicles for them in an house opposite to Merton coll. church, (wherein afterwards, in the time of Oliver, the royal party had their religious meetings) and to study all means to oppose the doctrine of the presbyterian ministers sent by the members of parliament to preach the scholars into obedience, as I have [9] elsewhere told you. But being desir'd to depart thence, (where he had maintained several Socinian opinions) he went soon after to London, where venting his blasphemies in several places against the glorious divinity and blood of Jesus Christ, especially in his conventicle at Christ Church within Newgate, where those of his opinion met once, or more, in a week, was brought at length before the committee for plunder'd ministers at Westminster, where he began to make a solemn profession of his faith in orthodox language, to the admiration of some there that had heard (and were ready to witness against him) the said blasphemies: but the then chairman took him up, and commanded him silence, saying, 'We know your tricks well enough,' &c. To say the truth, he had language at command, and could dissemble for matter of profit, or to avoid danger; and it was very well known he was only a meer canter. However he is characterized by those of his persuasion to have been a holy harmless man, for which not only the world hated him, but also those of the church, and add, that 'tis hoped they did it ignorantly. On the 12th of Octob. 1653, he, with John Webster sometimes a Cambridge scholar, endeavoured to knock down learning and the ministry both together, in a disputation that they then had against two ministers in a church in Lombard-street in London, Erbury then declared that the wisest ministers and purest churches were at that time befool'd, confounded, and defil'd by reason of learning. Another while he said that the ministers were monsters, beasts, asses, greedy dogs, false prophets; and that they are the beast with seven heads and ten horns. The same person also spoke out, and said, that Babylon is the church in her ministers, and that the great whore is the church in her worship, &c. So that with him there was an end of ministers, and churches, and ordinances altogether. While these things were babled to and fro, the multitude being of various opinions, began to mutter, and many to cry out, and immediately it came to a mutiny, or tumult, (call it which you please) wherein the women bore away the bell, but lost (some of them) their kerchiefs: And the dispute being hot, there was more danger of pulling down the church than the ministry. This our author Erbury hath written,

The great Mystery of Godliness: Jesus Christ our Lord God and Man, and Man with God, one in Jesus Christ our Lord. Lond. 1640. oct.

Relation of a publick Discourse between him and Mr. Franc. Cheynell in S. Mary's Church in Oxon, 11 Jan. 1646. Lond. 1646. in 4 sh. in qu. published by Cheynell or some of Erbury's party.

Ministers for Tythes, proving they are no Ministers of the Gospel. Lond. 1653. qu.

Sermons on several Occasions, one of which is entit. The Lord of Hosts, &c. printed 1653. qu.

An Olive Leaf: or, some peaceable Considerations to the Christian Meeting at Ch. Church in London, Monday 9 Jan. 1653.

The Reign of Christ, and the Saints with him on Earth a thousand Years, one Day, and the Day at hand——These two last were printed at Lond. 1654 in one sh. and half, and dedicated to Mr. John Rogers, Mr. Vavasor Powell and other fanatical people at Ch. Ch. in London.

His Testimony left upon Record for the Saints of succeeding Ages——printed with his tryal at Westminster. This was published after his death at Lond. 1658. qu. What other things he hath written, or go under his name, I cannot tell, nor any thing else of him only that he died in the be- [177] ginning of the year (in April, I think) sixteen hundred fifty and four, and was, as I conceive, buried 1654. either at Ch. Church before-mentioned, or else in the cemitery joyning to Old Bedlam near London, quere? Within few days after was a silly and impudent pamphlet written and published by J. L. entit. *A small Mite in Memory of the late deceased and never to be forgotten Mr. Will. Erbury.* Printed at Lond. in Apr. 1654, in one sheet in oct. Whereunto are added *Two new Songs*; one of which are brief touches on the 12th chapt. of the Revelat. &c. to the tune of 'When the king enjoys his own again.' The other touching the doing away of sin through our Lord Christ in our souls, &c. to the tune of 'Sound a charge.' In my readings I meet with one Dorcas (alias Mary) Erbury, who was a great admirer and follower of James Nayler the quaker, after the death of Will. Erbury. Which Dorcas (who was his widow) did really confess, upon her examination for her villanies by a magistrate, that the said Nayler was the holy one of Israel, and the only begotten son of God, that he raised her, after she had been dead two days, and that he should sit at the right hand of the Father, and should judge the world with equity, &c.

JOHN GRAYLE, son of Jo. Gr. of Stone in Glocestershire priest, was born in that county, entred batler in Magd. hall in the beginning of 1632,

[9] Vide *Hist. & Antig. Univ. Oxon.* lib. 1. sub an. 1646.

[1] [The Bodleian copy is dated 1647, C. 15. 1. Linc.]

aged 18 years, took the degrees in arts, and afterwards became a puritannical preacher. In 1645 or thereabouts, he succeeded one Mr. George Holmes in the mastership of the free-school at Guilford in Surrey, and afterwards was made rector of Tidworth in Wilts, where he was much followed by the precise and godly party. He hath written against Will. Eyre of Sarum,

A modest Vindication of the Doctrine of Conditions in the Covenant of Grace, and the Defenders thereof, from the Aspersions of Arminianism and Popery which W. E. cast on them. Lond. 1655. qu. [Bodl. 4to. Z. 84. Th.] published after the author's death by Constantine Jessop, who hath put a preface to it. What else our author hath written (unless sermons) I know not, nor any thing of him beside, only that he dying in the beginning of sixteen hundred fifty and four, was buried in Tidworth church: At which time Dr. Humph. Chambers his neighbour preached his funeral sermon before the brethren, then in great numbers present. In the latter end of which sermon, which is printed, as also in the epistle before it, you may read much in commendation of our author Grayle, who tho' a presbyterian, yet tinged he was with arminianism.

1654.

[I find one John Graile buried in the church of the Holy Trinity at Guildford, who had been master of the free school fifty-two years, and dyed 4 January 1697, aged 88. RAWLINSON.]

HENRY ELSYNGE eldest son of Hen. Els. esq; and he the son of another Henry a citizen of London, son of John Elsynge of Daxworth[2] in Cambridgeshire, was[3] born in Surrey;[4] particularly, as I conceive, at Battersey, where his father (who was clerk of the lords house of parliament, and a person of great abilities) mostly lived, educated in grammar learning in Westminster school under Mr. Lamb. Osbaldeston, a person very fortunate in breeding up many wits, became commoner of Christ Church in the beginning of the year 1622, took one degree in arts, and afterwards, at several times, spent more than 7 years in travelling through various countries beyond the seas; whereby he became so accomplished, that, at his last return, his company and conversation was not only desired by many of the nobility, but clergy also; and was so highly valued by Dr. Laud archb. of Canterbury, that he procured him the place of clerk of the house of commons. This crown'd his former labours, and by it he had opportunity given to manifest his rare abilities, which in short time became so conspicuous, especially in taking and expressing the sense of the house, that none (as 'twas believed) that ever sate there, exceeded him. He was also so great a help to the speaker,[5] and the house in helping to state the questions, and to draw up the orders free from exceptions, that it much conduced to the dispatch of business and the service of the parliament. [178] His discretion also and prudence was such, that tho' faction kept that fatal, commonly called the long, parliament in continual storm and disorder, yet his fair and temperate carriage made him commended and esteemed by all parties how furious and opposite soever they were among themselves. And therefore it was, that for these his abilities and prudence, more reverence was paid to his stool than to the speaker's (Lenthall) chair, who being obnoxious, timorous and interested, was often much confused in collecting the sense of the house, and drawing the debates into a fair question; in which Mr. Elsynge was always observed to be so ready and just, that generally the house acquiesced in what he did of that nature. At length when he saw that the greater part of the house were imprisoned and secluded, and that the remainder would bring the king to a tryal for his life, he desired to quit his place 26 of Dec. 1648, by reason (as he alledged) of his indisposition of health, but most men understood the reason to be, because he would have no hand in the business against the king. He was a man of very great parts, and ingenious education, and was very learned, especially in the Latin, French and Italian languages. He was beloved of all sober men, and the learned Selden had a fondness for him. He hath written,

The antient Method and Manner of holding Parliaments in England. Lond. 1663. oct. 1675.[6] in tw, mostly taken,[7] as I presume, from a manuscript book entit.——*Modus tenendi Parliamentum apud Anglos: Of the Form, and all Things incident thereunto; digested and divided into several Chapters and Titles, An.* 1626, written by Hen. Elsynge father to the aforesaid Henry, who died while his son was in his travels.

Tract concerning Proceedings in Parliament[8] This is a MS. and was sometime in the hands of sir Matthew Hale, who in his will bequeathed it to Lincolns-inn library.

* "*A Declaration or*" *Remonstrance of the State of the Kingdom,* "*agreed on by the Lords* "*and Commons assembled in Par-* "*liament,* 19 *May* 1642, &c. Lond. "1642, in 6 sheets in qu." After he had quitted his beneficial office,

* *Remonstrance of the State of the Kingdom—This is a pamphlet in quarto, but when printed I cannot tell.* First edit.

[2] [Duxworth, I suppose. COLE.]
[3] *Reg. Matric. Univ. Ox.* PP. fol. 22. b.
[4] [Born in St. Margaret's parish. MS. TANNER.]
[5] *Memorials of Engl. Affairs*, under the year 1648. p. 359. a.
[6] [According to Worrall, *Bibl. Legum Angliæ*, the editions of this book were dated 1660, 1662, 1663, 1675, 1679, yet in the title-page to the latter (Bodl. 8vo. P. 49. Jur.) it is said to be 'the fourth edition enlarged.' An improved edition, from the author's original MS. was published by Mr. Tyrwhit, Lond. 1768, in octavo.]
[7] [The whole was certainly written by the father. Vid. the edit. in 1768, pref. p. ix, n. LOVEDAY.]
[8] [The same with the former.]

he retired to his house at Hounslow in Middlesex, where contracting many infirmities of body occasioned by sedentariness, some distresses of his family, and by a deep melancholy for the sufferings and loss of his sovereign, concluded his last day about the middle of the month of August, in sixteen hundred fifty and four, and in that of his age 56: whereupon his body was buried in his private chappel (which is the burying place of his family) at Hounslow, he having no other epitaph or monument than the eulogy given as due to him by all that knew him. He left behind certain tracts and memorials of his own writing, but so imperfect, that his executor would by no means have them published, least they should prove injurious to his worth and memory.

1654.

[Elsynge was not buried at Hounslow,[9] but was brought from Hounslow, and buried, by his wife, in the middle chancel of St. Margaret's Westminster Sept. 30, 1656 (not 1654), *Register*. TANNER.

A° 1660, 27 Dec. Resolved, That towards the present relief of the children of Henry Elsinge esq[r]. heretofore clerk of the commons house (who out of his loyalty and duty to his majesty and the publick, deserted his said employment in 1648, and is since dead, leaving a very small provision for his children,) there be given to them the sum of 500*l*.[1]

The Method of passing Bills in Parliament. Written by Henry Elsynge Cler. Parl. Now printed from the original Manuscript, under these Heads: viz. 1, *Proceedings upon Bills.* 2, *The Commitment of Bills.* 3, *Manner how Committees are named.* 4, *Who may not be of a Committee, and who ought to be.* 5, *Council heard at the Committee.* 6, *A Bill recommitted.* 7, *The third Reading.* 8, *Nova Billa.* 9, *Amendments and Additions; or Provisos added afterwards; how lawful.* 10, *Amendments of Amendments, how lawful.* 11, *A Proviso added after a third Reading, not usual.* 12, *A Proviso added by the one House, and desired to be taken by the other House; whether lawful.* London, 1685. in 12mo. This has been reprinted in the *Harleian Miscellany*, v, 210, and v, 226, new edit. as the production of this writer, but I have strong grounds for supposing it was the work of his father, who was clerk to the house of lords; since it entirely relates to the proceedings of that house.]

THOMAS HORNE, son of Will. Horne of Cassall in Nottinghamshire, was born at West Halam in Derbyshire, became a student in Magd. hall in the year 1624, and in that of his age 15, or thereabouts, and in 1633 he was advanced to the degree of master of arts. About that time he was made master of a private school in London, afterwards of the free-school at Leicester, where remaining two years, was translated to that of Tunbridge in Kent. At length, after he had taught there about ten years, he was, for his merits and excellent faculty that he had in pedagogy, preferr'd to be master of the school at Eaton near Windsor, where he remain'd to his dying day. He hath written,

Janua Linguarum: or, a Collection of Latin Sentences, with the English of them. Lond. 1634, [Bodl. 8vo. H. 82. Art.] &c. oct. This is all or most taken from *Janua Linguarum reserata*, written by J. A. Comenius. Afterwards Horne's *Janua Linguarum* was much corrected and amended by John Robotham, and lastly carefully reviewed by W. D. "in which is premised *A Portal*"—— Lond. 1659. oct. Which W. D. may be the same with Will. Dugard, sometime master of merchant taylors school. Quære?

Manuductio in Idem Palladis, quâ utilissima Methodus Authores bonos legendi, indigitatur, sive de Usu Authoris. Lond. 1641. in tw.[2] [Bodl. 8vo. B. 157. Linc.] &c. [179]

Rhetoricæ Compendium Latino-Anglicè. Lond. 1651. oct. Besides which he hath made *Learned Observations on the Epitome of the Greek Tongue*, written by Ant. Laubegeois, but when or where printed, I cannot tell, for I have not as yet seen it. He gave way to fate at Eaton on the 22d of Aug. in sixteen hundred fifty and four, and was buried in the church or chappel there, as I have been informed by Will. Horne his son, master of the free-school at Harrow on the Hill in Middlesex. One Tho. Horne M. of A. became rector of Methley in Yorkshire, on the death of Tim. Bright doctor of physic, in the latter end of Octob. 1615, but him I take to be Th. Horne, who was fellow of Mert. coll. and afterwards canon of Windsor. Another Tho. Horne is now, if I mistake not, fellow of Eaton coll. and hath extant one or more sermons. He was son to Tho. Horne the writer, was born at Tunbridge in Kent, and afterwards made fellow of King's coll. in Cambridge, chaplain to the earl of S. Alban, and senior proctor of that university, about 1682. 1654.

JOHN SELDEN the glory of the English nation, as Hugo Grotius worthily stiles him, son of John Selden,[3] by Margaret his wife, the only daugh-

[9] [He died at Hounslow, but was buried near the grave of his wife in the middle chancel of St. Margaret's church in Westm. on the 30th of Sept. 1656. KENNET. Baker has a similar note, which I omit.]

[1] [*Journals of the House of Commons*, vol. viii, page 231. COLE.]

[2] [Dedicated to the Skinners' company of London. RAWLINSON.]

[3] [Mr. Selden, born at Salvinton, the son of a common fidler, bred up at schoale at Chichester under the tuition of Mr. Barker, sometimes of New coll. who taking great delight in him, exhibited to him, together with Dr. Juxon a scholler there at Oxon, &c. This Mr. Selden had a brother that was a fidler at Chichester, and had a great many children; at last, being bedridden, the parish and others relieved them, and allowed them above 25 li. per an. whome also Mr.

ter of Thomas Baker of Rushington, (descended from the knightly family of the Bakers in Kent) was born in an obscure village called Salvinton near to Terring a market town in Sussex. His father (who died in 1617) was a sufficient plebeian, and delighted much in music, by the exercising of which he obtained (as 'tis said) his wife, of whom our famous author Jo. Selden was born on the 16th of Decemb. 1584. After he had been instructed in grammar learning in the free-school at Chichester under Mr. Hugh Barker of New college, he was by his care and advice sent to Hart hall in the beginning of Mich. term. an. 1600, and committed to the tuition of Mr. Anth. Barker fellow of the aforesaid coll. under whom being instructed in logic and philosophy for about three years, (which with great facility he conquered) he was transplanted to the Inner Temple[4] to make proficiency in the municipal laws of the nation. After he had continued there a sedulous student for some time, he did by the help of a strong body and vast memory, not only run through the whole body of the law, but became a prodigy in most parts of learning, especially in those which were not common, or little frequented or regarded by the generality of students of his time. So that in few years his name was wonderfully advanced, not only at home, but in foreign countries, and was usually stiled the great dictator of learning of the English nation. The truth is, his great parts did not live within a small ambit, but traced out the latitudes of arts and languages, as it appears by those many books he hath published. He had great skill in the divine and humane laws; he was a great philologist, antiquary, herald, linguist, statesman, and what not. His natural and artificial memory was exact, yet his fancy slow, notwithstanding he made several sallies into the faculties of poetry and oratory to ease his severer thoughts, and smooth his rough stile, which he mostly used in the books by him published in Latin. The verses that he wrote, scatter'd in various books, were in Latin and English, and sometimes in Greek, and was thereupon numbred among our poets: which perhaps may be the reason why he is brought[5] into the session of them, thus,

There was Selden and he sate close by the chair,
Wainman not far off, which was very fair.

He seldom or never appeared publicly at the bar, (tho' a bencher) but gave sometimes chamber-counsel, and was good at conveyance. He was chosen a burgess for several parliaments, wherein he shewed himself profound by speeches and debates, yet mostly an enemy to the prerogative. The first parliament he appeared in, was that which began at [180] Westm. 19 Feb. 1623, wherein he served for the borough of Lancaster, "and was imprisoned with "Mr. John Pym for seditious words, but was soon "set at liberty by the favour of lord keeper Wil-"liams:" and in another which began 6 Feb. 1625, he served for Bedwin in Wilts, and was a constant member in all or most parliaments following during the reign of K. Ch. I. But that in which he became most noted, was held in the beginning of 1628; wherein, for contemptuous and seditious words then uttered, he was imprisoned for several months to the great regret of his fellow-members. He was a burgess also of that unhappy parliament that began at Westm. 3 Novemb. 1640, which breaking forth into a rebellion, Selden adhered to it, and accepted from the members thereof a commission to do them service. In 1643 he was one of those laymen that were appointed to sit in the assembly of divines, at which time he took the covenant, and silenced and puzzled the great theologists thereof in their respective meetings. In Nov. the same year he was appointed by parliament chief keeper of the rolls and records in the Tower of London, and on the 15th of Apr. 1645 was one of the 12 commoners appointed to be a commissioner of the Admiralty. In Jan. 1646 it was voted that 500*l.* should be given to him for his sufferings that he endured, for what he had said or done in parliament, an. 1628, which money was paid in May following, tho' some there are that say that he refused, and could not out of conscience take it; and add, that his mind was as great as his learning, full of generosity, and harbouring nothing that seemed base. He got his great knowledge in the Oriental languages after he fell to the study of the law, wherein arriving to eminence, as in other learning, he is oftentimes mention'd not only by learned authors of our own nation, but by foreigners. He had a very choice library of books, as well MSS. as printed, in the beginning of all or most of which he wrote either in the title, or leaf before it, περὶ παντὸς τὴν ἐλευθερίαν: ABOVE ALL, LIBERTY; to shew, that he would examine things, and not take them upon trust. His works are these,

Original of a Duel or single Combat.[6] Lond. 1610. qu. [Bodl. 4to. D. 13. Art. Seld.]

Jani Anglorum Facies altera. Lond. 1610. oct. [Bodl. 8vo. S. 9. Th. Seld.] rendred into English, with large notes on it, by Redman Westcot (alias Adam Littleton) gent.——Lond. 1689. fol. [Bodl. C. 18. 17. Jur.]

Notes and Illustrations on the first eighteen Songs in Mich. Drayton's Poly-olbion. Lond. 1612. fol. The second part of this *Poly-olbion* was printed at Lond. in 1622, but without any notes or illustrations.

Titles of Honour. Lond. 1614. in qu. There again in 1631 and 1671. fol. This book is in great esteem with lay-gentlemen.

Selden would sometimes. WOOD, MS. printed by Hearne Append. ad *Lib. Nig. Scac.* p. 594.]

[4] [In 1602 he was a member of Clifford's inn, whence he removed to the Inner Temple in May 1604.]

[5] Sir John Suckling in his *Fragmenta Aurea*, or *Poems*, *Lond.* 1648. in oct. p. 7.

[6] [This tract was reprinted in 1706 and again in 1712, on occasion of the quarrel between duke Hamilton and lord Mohun. *Bibliothèque Angloise*, vi, 1.]

Analectar Anglo-Britannicæ, &c. Lib. 2. Francof. 1615. qu. [Bodl. 4to. S. 37. Art. Seld. and again 1633, Bodl. 8vo. M. 18. Art. Seld.] &c.

Notes on Joh. Fortescue de Laudibus Legum Anglia. 1616. oct. [Bodl. 8vo. F. 20. Jur.] &c. Which book having been before translated into English by Rob. Mulcaster a lawyer, had notes then put to it by our author Selden.

Notes on the Sums of Sir Ralph Hengham L. Ch. Justice to K. Edw. I.——These are printed with the former notes. This sir Ralph died 1308, and was buried in the cath. ch. of S. Paul within the city of London.

De Diis Syris Syntagmata duo. Lond. 1617. corrected and amended, with additions of copious indices thereunto, by M. Andr. Beyer.[7]—Lugd. Bat. [by Bonav. and Abr. Elzevir.] 1629. in oct. [Bodl. 8vo. S. 31. Th.] Lips. 1672. Amst. 1680. in oct.

History of Tithes.[8] Lond. 1618. qu. [Bodl. 4to. S. 25. Th. Seld.] In the preface, the author reproaches the clergy with ignorance and laziness, and upbraids them with having nothing to keep up their credit but beard, title and habit; and that their studies reached no farther than the Breviary, the Postills and Polyanthea. But the best of the clergy being provoked by those expressions, he was so effectually answer'd by Tillesley of Oxon, Rich. Montague and Steph. Nettles of Cambridge, that he never came off in any of his undertakings with more loss of credit. There were *Arguments about Tithes*, written against it by Will. Sclater (of Cambridge) and printed 1623. qu. but such I have not yet seen. Soon after Mr. Selden had published his *History*, he was called before the high commission about the 22d of Dec. 1618,[9] and forced to make a public acknowledgment of his error and offence given unto the church in the said book. Which usage sunk so deep into his stomach, that he did never after affect[1] the bishops and clergy, or cordially approve their calling, tho' many ways were tried to gain him to the church's interest. The said book or *History* was reprinted in 1680 in qu. with the old date put to it, at which time the press and fanatical party were too much at liberty, occasion'd by the popish plot. Whereupon Dr. Thom. Comber answer'd it in a book entit. *An Historical Vindication of the Divine Rights of Tithes*, &c. Lond. 1681. qu. [Bodl. LL. 37. Th.]

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Spicilegium in Edmeari 6 Libros Historiarum. Lond. 1623. fol. [Bodl. D. 1. 17. Art. Seld.] Which book is much commended by antiquaries and critics.

Marmora Arundelliana cum aliquot Inscriptionibus veteris Latii. Lond. 1628. in qu. [Bodl. 4to. Z. 5. Art. Seld. and again in 1629. Bodl. S. 1. Art. Seld.]. Involved into *Marmora Oxoniensia*, publish'd by Humph. Prideaux, M. A. and student of Ch. Ch. now prebendary of Norwich.

Mare clausum: seu de Dominio Maris, Lib. 2.[a] Lond. 1635. fol. [Bodl. D. 2. 8. Art. Seld. and Lond. 1636, Bodl. 8vo. S. 2. Art. Seld.] &c. First written as 'tis[3] said in the reign of K. Jam. I. in answer to a book published by Hugo Grotius called *Mare liberum*. But the author Selden stomaching the submission and acknowledgment which he was forced to make in the high commission for his book of tithes, as I have before told you, did not only suppress his *Mare clausum*, which he had written in the king's defence, but carried an evil eye to the court and church for a long time after. But being a man of parts, and eminent in the retired walks of learning, he was looked upon as a person worth the gaining. Whereupon Dr. Laud archb. of Cant. took upon him to do, and at last effected, it; and to shew what great esteem his maj. and the archb. had for the book then lately published, sir Will. Beecher one of the clerks of the council was sent with a copy of it to the barons of the exchequer in the open court, an. 1636, to be by them laid up as a most inestimable jewel among the choice records, which concerned the crown. In this book he did not only assert the sovereignty or dominion of the British seas to the crown of England, but clearly proved, by constant and continual practice, that the kings of England used to levy money from the subjects (without help of parliament) for the providing of ships and other necessaries to maintain that sovereignty, which did of right belong unto them. This he brings home to the time of king Hen. II. and might have brought it nearer to his own times had he been so pleased, and thereby paved a plain way to the payment of ship-money, but then he must have thwarted the proceedings of the house of commons in the parliament going before, (wherein he had been a great stickler) voting down, under a kind of anathema, the king's pretensions of right to all help from the subject, either in tonage or poundage, or any other ways whatsoever, the parliament not co-operating and contributing towards it. But howsoever it was, the service was as grateful, as the au-

[7] [These additions of Andr. Beyer were not, as Wood says, printed to the edit. of 1629, (which is a beautiful specimen of the Elzevir press,) but to an edit. at Lips. 1668. (Bodl. Mar. 269.) and again Amstel. 1680. (Bodl. 8vo. Z. 209. Th.) or, as the engraved title has it, 1681.]

[8] [See Heylin's *Hist. of the Presbyt.* book xi. sect. 29. Montague's *Diatriba*, p. 24, 5.]

[9] [See his submission before the high commissioners dated Jan. 28, 1618, in Dr. Tillesley's *Animadversions*, 2d edit. both in the preface and book. See there likewise, the account Mr. Selden gives of that matter. BAKER.]

[1] [Never after *esteem* the bishops, &c. MS. note in Wood's copy, but not in his own hand.]

[a] [Selden's Mare Clausum was put into English 1652 by M. Needham, and again in 1662, by J. H. gent. WATTS.]

[3] See in Pet. Heylin's book entit. *The History of the Life and Death of Dr. Will. Laud Archb. of Canterbury*, lib. 4. sub an. 1636.

thor acceptable from thenceforth, both a frequent and welcome guest at Lambeth-house, where he was grown into such esteem with the archbishop, that he might have chose his own preferment in the court (as it was then generally believed) had he not undervalued all other employments in respect of his studies. But possibly there might be some other reason (as my[4] author saith) for his declining such employments as the court might offer.[5] He had not yet forgotten the affronts which were put upon him about the *Hist. of Tithes* (for in the notion of affronts he beheld them always) and therefore he did but make fair weather for the time, till he could have an opportunity to revenge himself on the church and churchmen, the king being took into the reckoning. For no sooner did the archb. begin to sink in power and credit, under the first pressures of the long parliament, but he published a book in Arabick
[182] and Lat. by the name of Eutychius, with some notes upon it; in which he made it his chief business to prove that bishops did not otherwise differ from the rest of the presbyters, than doth a master of a college from the fellows thereof, and so by consequence that they differ'd only in degree, not order. And afterwards when his majesty began to decline in the love of the parliament, and that the heats grew strong between them, he was affirmed to have written *An Answer to his Majesty's Declaration about the Commission of Array*, which in effect proved a plain putting of the sword into the hands of the people. So hard it is for any one to discern the hearts of men by their outward actions, but the God that made them. But now let's proceed to the other books that our learned author hath written:

De Successionibus in Bona Defuncti secundum Leges Hebræorum. Lond. 1631, 36. [Bodl. A. 2. 9. Art. Seld.] Lugd. Bat. 1638. oct. [Bodl. 8vo. S. 15. Jur. Seld.] Franc. ad Oderam 1673. qu.

De Successione in Pontificatum Hebræorum. Lib. duo. This is printed, and goes, with the former book.

De Jure naturali & Gentium juxta Disciplinam Hebræorum. Lib. 7. Lond. 1640. fol. [Bodl. E. 2. 15. Art. Seld.] Argentor. 1665. qu.[6]

[4] Heylin ut supra.

[5] [When lord keeper Littleton had displeased king Charles I, then at York, he had thoughts of giving the great seal to Selden, but lord Falkland and Hyde disswaded him, for though, says lord Clarendon, they did not doubt of his affection to the king, yet they knew him so well, that they concluded he would absolutely refuse the place, if it were offer'd to him. He was in years, and of tender constitution; he had for many years enjoyed his ease, which he loved; was rich; and would not have made a journey to York, or have layn out of his own bed, for any preferment; which he had never affected.—*Hist. of Rebel.* 1. 445.]

[6] [*Johannis Seldeni de Jure naturali et Gentium juxta Disciplinam Ebræorum Libri septem. Accessit huic Editioni Index accuratus. Argentorati, Anno M.DC.LXV.* 4to. Præfigitur epistola Jo. Henrici Boeceleri illustri viro Johanni Capellano. ‡ Præfatio quæ etiam instituti operisque est summula. KENNET.]

Brief Discourse concerning the Power of Peers, and Commons of Parliament in Point of Judicature. Lond. 1640. in two sh. in qu. Written either by Selden, or by sir Simonds D'ewes, knight and baronet.

Answer to Harbottle Grimston's Argument concerning Bishops. Lond. 1641. qu.

Discourse concerning the Rights and Privileges of the Subjects, in a Conference desired by the Lords, and had by a Committee of both Houses, An. 1628. Lond. 1642. in qu.

Privileges of the Baronage of England when they sit in Parliament. Lond. 1642. [Bodl. 8vo. C. 710. Linc.] "and 1681," in oct.

Versio & Comment. ad Eutychii Ecclesiæ Alexandrinæ Origines. Lond. 1642. in qu. To which are added the said *Eutychius his Annals,*[7] *with Comments thereon by Edw. Pocock of C. C. Coll. Oxon.* and again Oxon. 1659. qu.

De Anno civili & Calendario Judaico. Lond. 1644. qu. [Bodl. BB. 17. Art. Seld.] Lugd. Bat. 1683. oct.

Uxor Hebraica, sive de Nuptiis ac Divortiis. Lib. 3. Lond. 1646. Franc. ad Od. 1673. qu.

Fleta, seu Comment. Juris Anglicani sic nuncupatus. Lond. 1647. qu. [Bodl. BB. 40. Th.]

Tractatus Gallicanus fet assavoir dictus de agendi excipiendique Formulis.

Dissertatio historica ad Fletam. These two last are printed, and go, with *Fleta.*

Prefatio ad Historiæ Anglicanæ Scriptores decem. Lond. 1652. fol.

De Synedriis & Præfecturis veterum Hebræorum. Lib. 3. Lond. 1650. qu. [Bodl. 4to. S. 3. Th. Seld.] Amst. 1679. qu.[8] Which last edition had divers corrections made to purge out the errors of the former, by reason of the many languages (20 in number) therein.

Vindiciæ secundum Integritatem Existimationis suæ per Convitium de Scriptione Maris clausi. Lond. 1653. qu. [Bodl. 4to. S. 48. Th. Seld.] In which are many things said of himself.

God made Man. A Tract proving the Nativity of our Saviour to be on the 25th of December. Lond. 1661. oct. [Bodl. 8vo. J. 3. Th.] with the author's

[7] [This is a mistake: the *Origines* are taken from the *Annales*, of which they form a portion. A second volume was printed in Arab. and Lat. Oxford 1658, 4to.; and the whole by Edw. Pocock, Oxon. 1654 and 1656, Bodl. BB. 2. 3. Art. Seld.]

[8] [*V. cl. Joannis Seldeni de Synedriis veterum Ebræorum Libri tres. Editio ultima, priori correctior.* Amstelod. 1679, 4to. Bibliopolæ ad lectorem—'Prodit nunc in lucem publicam, lector benevole, cura nostra, secunda editio nunquam satis laudati operis de Synedriis viri celeberrimi Joannis Seldeni,' &c. Præfatio autoris dat ex ædibus Carmeliticis, Londini, Octobris Juliani 16, 1650.

Libro tertio et ultimo præmittitur epistola typographi 'lectori—'Prisle cal. Decemb. edit ur cl. Joh. Seldenus, maximo reipublicæ literariæ detrimento, quod sane ex ultimo hoc ingenii fœtu satis constat,' &c. KENNET.]

picture before it.[9] This posthumous book was answer'd in the first postscript after a book entit. *A brief (but true) Account of the certain Year, Month, Day, and Minute of the Birth of Jesus Christ.* Lond. 1671. oct. written by John Butler bach. of div. chapl. to James duke of Ormond, and rector of Liechborow in the dioc. of Peterborough. The second postscript is against Mich. Seneschal, D.D. his tract on the same subject. This Butler, whom I take to be a Cambridge man, is a great pretender to astrology, and had lately some sharp debates in print, in reference thereunto, with Dr. Hen. More of the same university.

Discourse of the Office of Lord Chancellor of England. Lond. 1671. fol. [Bodl. M. 10. 2. Jur.] To which is added, *W. Dugdale's Cat. of Lord Chanc. and L. Keepers of England from the Norman Conquest.* [Lond. 1677, 8vo. Bodl. 8vo. D. 13. Jur.]

De Nummis, &c. } Lond. 1675. qu. [Bodl. Mar.
Bibl. nummaria.[1] } 148.]

Both which are dedicated to that sometime curious antiquary for coines sir Simonds D'ewes knight, and bar. who being eminent in his time for those studies which he professed, and therefore much respected by our author Selden, I shall say these things following of him,[2] viz. (1.) That he was born at Coxden (the inheritance of his mother) near to Chardstock in Dorsetshire, on the 18th of Decemb. 1602, according to the Julian accompt. (2.) That he was son of Paul D'ewes, esq; one of the six clerks in Chancery, by Cecilia his wife, daughter and heir of Rich. Symonds of Coxden before-mentioned. Which Paul was son of Gerard D'ewes of Upminster in Essex, and he the son of Adrian D'ewes, a lineal descendant of the antient family of Des Ewes, dynasts or lords of the district of Kessell in the dutchy of Gelderland, who came first thence into England in the time of king Hen. 8. when that dutchy had been much ruined, wasted, and depopulated by the intestine wars there raised and continued between Charles duke thereof, and Philip the archduke, and Charles the fifth his son.[3] (3.) That he was educated in the university of Cambridge, the antiquity of which he zealously asserted against that of Oxon. in a speech spoken in a grand committee of parliament, in Jan. 1640, as I have[4] elsewhere told you, and afterwards retired to his estate called Stow-hall in Suffolk. (4.) That he was a burgess for Sudbury in the same county, to serve in that unhappy parliament which began at Westminster 3 Nov. 1640, and soon after was made a baronet, and in 1643 he took the covenant. I find going under his name these things following, viz. (1.) *The Greek Postscripts of the Epistles to Timothy and Titus, cleared in Parliament: And an occasional Speech*[5] *concerning the Bill of Acapitation or Poll Money.* printed 1641 in one sheet and half in qu. (2.) *Speech in a grand Committee touching the Antiquity of Cambridge.*[6] (3.) *Speech touching the Privilege of Parliament in Causes criminal and civil.* Which two speeches were printed in 1641, 42. qu. (4.) "*Speech delivered in Parliament 7 July 1641. in the Palati-*
[183] "*nate Cause,*' &c. printed in one sh. in qu." (5.) *Speech in Parl. on the 11th of January concerning the Proceedings against the eleven Bishops accused of High-Treason, an.* 1643. (6.) *The Primitive Practice for Preserving Truth: or, an Historical Narration, &c.* Lond. 1645. qu. (7.) *Speech in the H. of Commons,* 27 *July* 1644. qu. at the end of which is a *Postscript by Way of Advice to all those who have gotten into their Possessions either the Church Revenues or other Mens Estates.* Lond. 1646. qu. in 2 sh. (8.) *Journal of all the Parliaments during the Reign of Qu. Elizabeth, both of the House of Lords and H. of Commons.* Lond. 1682. fol. revised and published by Paul Bowes of the Middle Temple, esquire. This person (D'ewes) who was a great searcher into records, and the best of his time for the knowledge of coins and coinage, yet of a humorous and minuteful disposition, died in the beginning of the year 1650, and was buried in the chancel of the church at Stowlangtoft in Suffolk. I have seen a copy of his will written by himself in Latin, wherein are most particulars of his life recited. But let's go forward with the works of great Selden, who hath also written,

[9] [Engraved by J. Chautry.]

[1] [This treatise *De Nummis* father Labbe afterwards printed at the end of his *Bibliotheca Bibliothecarum*, in a small quarto, A.D. 1679, at Rouan; concerning which Mr. Hearne told me, that it was none of Selden's, being made years before he was born. Vid. his 5th letter to J. L. LOVEDAY.

This is a very singular literary deception. The treatise on coins here attributed to Selden, was written by Alexander Sardus, and first published in 1579, five years before Selden was born. It was reprinted at Francfort in 1609, and is inserted in the eleventh volume of Gravius's *Thesaurus Antiq. Rom.* The volume published under Selden's name, contains no variation except in the dedication, where for 'Alexander Sardus Augustino Musto Patricio Ferrariensi,' it has 'Joannes Seldenus Sim. Dewes Equiti Aurato,' and, at the end, for 'Moguntiaci, Calend. Maij 1579.' the fabricator puts 'Ex Mid. Templi Calend. Maij, 1642.']

[2] [Mr. Symon Dewes, coll. Jo. conv. l. adm. in matric. acad. Cant. Jul. 9, 1618. *Reg. Acad.*

See his life, wrote by himself, in lord Oxford's library, as quoted by Mr. Hearne in his *Liber niger Scaccarii*, pref. p. 9, 10, &c. 'I was born at Cogden in the parish of Chardstocke 18 Dec. 1600.'

April 18, (1650) Sir Simon Dewes, antiquary, died. *Mr. Rich. Smith's Obituary.*

See letters of Dr. Gerard Langbaine to Mr. Selden in appendix to Leland's *Collectanea*, p. 270, 282, 314, &c. BAKER.]

[3] [This passage is taken from Weever's *Ancient Funeral Monuments*, page 697.]

[4] In *Hist. & Antiq. Univ. Oxon.* lib. 1. p. 30, 31.

[5] [This *Occasional Speech* has been reprinted in Nalson's *Collections*, ii, 322. LOVEDAY.]

[6] [Reprinted in Nalson's *Collections*, i, 703, and in Hearne's *Sprott's Chron.* page 241. LOVEDAY.]

[7] [Reprinted in Nalson, ii, 368. LOVEDAY.]

Of the Judicature of Parliaments: wherein the Controversies and Precedents belonging to the Title are methodically handled.[a] Lond. 1681. oct.

England's Epinomis.

Of the Original of Ecclesiastical Jurisdiction of Testaments.

Of the Disposition or Administration of Intestate Goods. These three last were published by Redman Westcot before-mention'd, with the English translation of *Jani Anglorum*, &c. Lond. 1683. fol. [Bodl. C. 8. 17. Jur.] Under his name is also published,

Table-talk: being the Discourses or his Sense of various Matters of Weight and high Consequence, relating especially to Religion and State. Lond. 1689. qu.[a] published by Rich. Milward,[b] who had observed his discourses for 20 years together.

Letters to learned Men——Among which are several to the learned and godly Dr. Usher primate of Ireland, as at the end of his life printed in fol. you may see.

[184] *Speeches, Arguments, Debates, &c. in Parliament.*[c]—He also had a great hand in, and gave directions and advice towards, that edition of Plutarch's lives, printed 1657, with an addition of the year of the world and the year of our lord, together with many chronological notes and explanations out of divers authors. He left behind him also divers MSS. of his own writing, (some of which are since published, as before you may see) among these are, (1.) *The Life of Rog. Bacon*, "which he writ in Latin, "and communicating it to sir Ken. Digby in order "to have it printed at Paris, it was embezzled or "lost."[a] (2.) *Collections of many Records and Antiquities.* (3.) *Collection of Notes and Records of various Subjects*, marked with M. (4.) *Extracts out of the Leiger Books of Battel, Evesham, Winton, &c.* (5.) *Vindication of his History of Tithes.* This last I once saw in the library of MSS. belonging to his godson named Joh. Vincent, son of August. Vincent sometime Windsor herald, but where it is now I cannot tell. At length after this great light of our nation had lived to about the age of man, it was extinguished at Lond. on the last of Nov. 1654. being S. Andr. day, in sixteen hundred fifty and four, in the large house called the Carmelite or White Fryers, then belonging to Elizabeth the countess dowager of Henry earl of Kent, (whose estate he for several years had managed and commanded, which was the reason he died very wealthy) whereupon, on Thursday the 14th of Decemb. following, he was magnificently buried in the Temple church, on the south side of the round walk, in the presence of all the judges, some of the parl. men, benchers and great officers. His grave was nine foot deep at least, the bottom pav'd with bricks and walled about two foot high, with grey marble curiously polished, each piece being yoated (that is fastned with lead melted in) with iron champs. Into this repository was the corps in a wooden coffin, covered with a black cloth, let down with a pulley or engine. Which being done, a stone of black polish'd marble six inches thick was let down also and made fast to the top of the repository with champs of iron yoated in, to the end that in future ages, when graves are dug there, it might not be remov'd. Upon the said marble stone was this engraven, *Hic inhumatur corpus Johannis Seldeni*, or to that effect. Over the said sepulchre and stone was turned over, or made, an arch of brick, the diameter being above three foot, and above was left room to bury other bodies in future time. On the surface of the earth, even with the pavement of the church, was soon after laid a plain marble with the Bakers arms engraven thereon, and this inscription, *Johannes Seldenus J.C. heic situs est.* Over which, in the wall, was fastned a white marble table, and thereon an epitaph made by himself: a copy of which, with encomiastical verses (under his printed picture) made by Dr. Ger. Langbaine, you may see in *Hist. & Antiq. Univ. Oxon.* lib. 2. p. 350. The learned Usher primate of Ireland preached his funeral sermon, but did not, or could not, say much of his sound principles in religion. Mr. Ric. Johnson master of the Temple buried him according to the directory, and said in his speech, with reference to the saying of a learned man, that when a learned man dies, a great deal of learning dies with him, and added, that if learning could have kept a man alive, our brother had not died. But notwithstanding the said Usher's silence concerning our author's religion, sir Matth. Hale, one of his executors, hath often[b] professed that Selden was a resolved serious Christian, and that he was a great adversary to Hobbes of Malmesbury his errors; and that he had seen him openly oppose him so earnestly, as either to depart from him, or drive him out of the room, &c.

[a] [The second edition of this excellent work was printed Lond. 1696 8vo. Bodl. 8vo. K. 21. Linc. The third Lond. for Jacob Tonson 1716.]

[b] [Ricardus Milward S.T.P. coll. Trin. Cantab. rector de Braxsted in Essexia, installatus in canonicatu Windesor, 30 Junii 1666. Obiit 30 Sept. 1680. Frith, *Catal.* KENNET.]

[c] [Mr. Selden was chosen a burgess for the university of Oxford in (1640 and 1641) and is said in the parliament's visitation of the university to have done them some service. See Dr. Walker's *Attempt*, part 1, page 230, col. 2. In 1648 there was a tract publish'd, with the arms of the university in the title page; intitl'd *The Case of the University of Oxford, or the sad Dilemma that all the Members thereof are put to, either to be perjur'd or destroy'd, in a Letter sent from the University to Mr. Selden, Burgess of the University.* WATTS.]

[a] [So Mr. Joyner. WOOD. MS. *Note in Ashmole.*]

[b] See Mr. R. Baxter's book entit. *Additional Notes on the Life and Death of Sir Matth. Hale.*——Lond. 1682. in oct. p. 40.

'John Selden, esq. was borne (as appeares by his epitaph, which he himselfe made, as I well remember A. B. Usher, lord primate, who did preach his funerall sermon, did then mention) at Salvinton, a hamlet belonging to West Tering, in the com. of Sussex. His father was an yeomanly man, of about fourty pounds per annum, and played well on the violin, in which he tooke delight, and at Christmas time, to please himselfe and his neighbours, he would play to them as they danced. My old lady Cotton[4] (wife to sir Rob. Cotton,[5] grandmother to this sir ?..... Cotton) was one time at sir Thomas Alford's, in Sussex, at dinner, in Christmas time, and Mr. J. Selden (then a young student) sate at the lower end of the table, who was lookt upon then to be of parts extraordinary, and somebody asking who he was, 'twas replied, his son that is playing on the violin in the hall.[6] I have heard Mich. Malet (judge Malet's son) say, that he had heard that Mr. J. Selden's father taught on the lute. He had a pretty good estate by his wife. He [the son] was of Hart-hall, in Oxon, and sir Giles Mompesson told me, that he was then of that house, and that he was a long scabby-pol'd boy, but a good student. Thence he came to the Inner Temple. His chamber was in the Paper buildings which looke towards the garden,.....staire-case, uppermost story, where he had a little gallery to walke in. He was quickly taken notice of for his learning, and was solicitor and steward to the Earle of Kent, whose countesse being an ingeniose woman, * * * * * * After the Earle's death he married her. He had a daughter, if not two, by ..... one was married to a tradesman in Bristowe. * * * * * *

'His great friend heretofore was Mr. ..... Hayward, to whom he dedicates his "Titles of Honour;" also Ben Jonson. His treatise that tythes were not jure divino drew a great deale of envy upon him from the clergie. W. Laud, A. B. of Cant. made him make his recantation before the high commission court, of which you may have an account in Dr. Peter Heylin's *Historie*. After, he would never forgive the bishops, but did still in his writings levell them with the presbyterie. He was also severe and bitter in his speeches against ship-money, which speeches see. He was one of the assembly of divines, and ..... Whitlock, in his *Memoires*, sayes, that he was wont to mock the assembly men about their little gilt bibles, and would baffle them sadly: sayd he, "I doe consider the original."

'.... Montague, bish. of Norwich, was his great antagonist; see the bookes writ against each other. He never owned the marriage with the countesse of Kent till after her death, upon some lawe account. He never kept any servant peculiar, but my ladie's were all of his command; he lived with her in Ædibus Carmeliticis (White Fryers) which was, before the conflagration, a noble dwelling. He kept a plentifull table, and was never without learned company.

'He was temperate in eating and drinking. He had a slight stuffe, or silke kind of false carpet, to cast over the table where he read and his papers lay, when a stranger came in, so that he needed not to displace his books or papers.

'He dyed[7] in Ædibus Carmeliticis (aforesayd) the last day of November, A°. D^ni. 1654,[8] and on Thursday, the 14th day of December, was magnificently buryed in the Temple church. His executors were Matthew Hales (since lord chiefe justice of the King's Bench), John Vaughan (since lord chief justice of the Common Pleas), and Rowland Jewkes, esq. They invited all the parliament men, all the benchers, and great officers. All the judges had mourning, as also an abundance of persons of quality. The lord primate of Ireland, Usher, preached his funerall sermon. His grave was about ten foot deepe or better, walled up a good way with bricks, of which also the bottome was paved, but the sides at the bottome for about two foot high were of black polished marble, wherein his coffin (covered with black bayes) lyeth, and upon that wall of marble was presently lett downe a huge black marble stone of great thicknesse, with this inscription:

Heic jacet corpus Johannis Selideni, qui
obijt 30 die Novembris, 1654.

'Over this was turned an arch of brick (for the house would not lose their ground), and upon that was throwne the earth, &c. and on the surface lieth another faire grave-stone of black marble,[9] with this inscription:

I. Seldenvs I. C. heic situs est.

'On the side of the wall above, is a faire inscription of white marble: the epitaph he made himselfe as is before sayd, and Marchmond Needham making mention of it in his Mercurius Politicus, sayd, 'twas well he did it, for no man els could doe it for him. He was buried by Mr. Johnson, then master of the Temple, the directory way, where Mr. Johnson tooke an occasion to say, a learned man sayes that when a learned man dies a great deale of learning dies with him, then certainly in this, &c.

[4] ['She was living in 1646 or 1647, an old woman, 80 and more.']

[5] ['Mr. Fabian Philips told me that when J. Selden was young, he did copie records for sir Robert Cotton.]

[6] ['This from sir William Dugdale, from the lady Cotton.']

[7] ['He dyed of a dropsey; he had his funerall scutcheons all ready ..... moneths before he dyed.']

[8] ['When he was neer death, the minister (Mr. Johnson) was comeing to him to assoile him: Mr. Hobbes happened then to be there; sayd he, "What, will you that have wrote like a man, now dye like a woman?" So the minister was not let in.]

[9] ['There is a coate of arms on the flatt marble, but it is, indeed, the coate of his mother, for he had none of his owne, though he so well deserved it. 'Tis strange (me thinke) that he would not have one.']

Joannes Seldenus
Heic juxta situs,
Natus est XVI Decembris, MDLXXXIV,
Salvintoniæ,
Qui viculus est Terring Occidentalis,
In Sussexiæ maritimis,
Parentibus honestis.
Joanne Seldeno Thomæ filio,
E quinis secundo,
Anno MDXLI nato,
Et
Margareta filia et hærede unica
Thomæ Bakeri de Rushington,
Ex Equestri Bakerorum in Cantio familia,
Filius e cunis superstitum unicus,
Ætatis fere LXX annorum.
Denatus est ultimo die Novembris,
Anno Salutis Reparatæ MDCLIV,
Per quam expectat heic
Resvrrectionem
Felicem.

'He would tell his intimate friends, sir Bennet Hoskyns, &c. that he had nobody to make his heire, except it were a milke-mayd, and that such people did not know what to doe with a great estate. Mem. Bishop Grostest, of Lincoln, told his brother, who asked him to make him a great man; "Brother," said he, "if your plough is broken, I'le pay the mending of it; or if an oxe is dead, I'le pay for another, but a ploughman I found you, and a ploughman I'le leave you."

'He was very tall, I guesse about 6 foot high, sharp ovall face, head not very big, long nose, inclining to one side, full popping eie (gray). He was a poet,[1] and sir John Suckling brings him in the "Session of the Poets."

The poets met the other day,
And Apollo was at the meeting, they say,
. . . . . .
'Twas strange to see how they flocked together:
There was Selden, and he stood next to the chaire,
And Wenman not farr off, which was very faire, &c.

'He was one of the assembly of divines in those daves (as was also his highnesse ..... prince elector palatine), and was like a thorne in their sides: for he did baffle and confute them; for he was able to runne them all downe with his Greeke and antiquities. Sir Robert Cotton (the great antiquary that collected the library) was his great friend, whose son, sir Tho. C. was obnoxious to the parliament, and skulked in the country. Mr. Selden had the key and command of the library, and preserved it, being then a parliament man. He intended to have given his owne library to the university of Oxford, but received disobligation from them, for that they would not lend him some MSS. wherefore by his will he left it to the disposall of his executors, who gave it to the Bodleian library, at Oxon. He understood ..... languages, Latin, Greek, Hebrew, Arabique, besides the learned-modern. In his writing of ..... he used his learned friend, Mr. Henry Jacob, of Merton college, who did transcribe, &c. for him, and as he was writing, would many times putt in things of his owne head, which Mr. Selden did let stand, as he does, in his preface, acknowledge.

'In his younger yeares he affected obscurity of style, which, after, he quite left off, and wrote perspicuously. 'Twill be granted that he was one of the greatest critiques of his time.

* * * * * * * *

'I have heard some divines say (I know not if maliciously) that 'twas true he was a man of great reading, but gave not his owne sentiment.

'He would write sometimes, when notions came into his head, to preserve them, under his barber's hands. When he dyed, his barber sayd he had a great mind to know his will, "For," sayd he, "I never knew a wise man make a wise will." He bequeathed his estate (40000lib. value) to four executors, viz. lord chiefe justice Hales, lord ch. justice Vaughan, Rowland Jukes, and ..... his flatterer.'

'He was wont to say, I'le keepe myselfe warme and moyst as long as I live, for I shall be cold and dry when I am dead.'

So far from Aubrey: In the year 1726 were printed in three (or rather in six) very large and splendid volumes, *Joannis Selideni Jurisconsulti Opera omnia*[2] *tam edita quam inedita. Collegit ac recensuit; Vitam Auctoris, Prafationes et Indices adjecit, David Wilkins S. T. P. Archidiaconus Suffolciensis, Canonicus Cantuariensis, reverendissimo in Christo Patri ac Domino Domino Guilielmo, Divina Providentia Archiepiscopo Cantuariensi, &c. &c. a sacris Domesticis.* Lond. Typis Guil. Bowyer, S. Palmer et T. Wood, 1726. Ded. to Geo. Prince of Wales.

Wood's Tory principles have induced him to give a very singular and at the same time a very incorrect explanation of Selden's admirable motto

ΠΕΡΙ· ΠΑΝΤΟΣ· ΤΗΝ· ΕΛΕΥΘΕΡΙΑΝ

Which, says Wood, shews, *that he would examine things and not take them upon trust.* A very good resolve this, and highly commendable in an antiquary, but I shall take leave to render the words

ABOVE EVERY THING, LIBERTY!

That is, liberty is dearer to me and more desirable than every other blessing; even than life itself: a sentiment worthy not only of Selden, but of every one who calls himself an Englishman.

[1] [' He hath a learned copie of verses before Hopton's 'Concordance of Yeates,' before Ben Jonson's Workes, &c.']

[2] [' From Fab. Philips.']

[3] [Hearne, in the preface to *Peter Langtoft*, says that Selden wrote on Matthew Paris's *History*, and prefixed his composition to Wallis's edition of that book—' quamvis non observaverit Antonius a Wood.' See *P. Langtoft*, i. xix.]

There are several heads of Selden, but the best are

1. By Vertue, from sir Peter Lely, 1725.
2. By , from Mytens, in Lodge's *Illustrious Personages*, 1815.]

JOHN MURCOT son of Job Murcot by Joan Townsend his wife, received his first being in the ancient borough of Warwick, and his first learning in the king's school there under Mr. Tho. Dugard, who became schoolmaster in 1633, and after 15 years spent in that employment, was made rector of [185] Barford in that county. At 17 years of age our author Murcot was entred a student in Merton coll. in Easter term 1642, being then committed to the tuition of Mr. Ralph Button, fellow of that house, a good scholar but rigid presbyterian. Soon after Oxford being garrison'd for the king, he, to avoid bearing arms for him, went thence in a disguise to Mr. Joh. Ley vicar of Budworth in Cheshire, where by continual lucubration for some years, he did much improve himself in practical divinity. At length the wars ceasing, he returned to his college, and continuing for some time there in godly exercise with his tutor, was admitted bach. of arts: which being completed by determination, he returned to Mr. Ley again, and became several ways useful to him in his studies and profession. At length being called to the ministry at Astbury in Cheshire, (where the said Mr. Ley had sometimes exercis'd his function) he was ordained minister according to the presbyterian way at Manchester; but continuing not long there, he was called to Eastham in Wyrrall in Cheshire, where, before he was quite settled, he took to wife, at 25 years of age, one Hester the daughter of Ralph Marsden minister of West Kirby in the said county: but before the consummation of marriage, the people of the said place (Marsden being dead) gave him a call, where he preached the gospel to the beloved people of God. From thence, after some time, he removed to the city of Chester, where by his severe carriage he became ridiculous to the wicked. So that being in a manner weary of that place, he did, upon the receipt of another call, go into Ireland, and at length settled himself and his family at Dublin, became one of the preachers in ordinary to the lord deputy and council, and by his often preaching and praying obtained a great flock of people to be his admirers, especially women and children. The things that he hath written are,

Several sermons and treatises, as (1.) *Circumspect Walking, a Christian's Wisdom; on Ephes.* 5. 15, 16. (2.) *The Parable of the ten Virgins; on Math.* 25. *from the first to the 14th Verse.* (3.) *Christ the Son of Righteousness hath healing in his Wings for Sinners; on Malach.* 4. 2. (4.) *Christ his Willingness to accept humbled Sinners; on Joh.* 6. 37. all which were published after his death at London 1657. qu. together with his life cautingly written, by Sam. Winter, Rob. Chambers, Sam. Eaton, Joseph Cary, and Tho. Manton, all, or most, presbyterians. From which, a common reader may easily perceive, that our author Murcot was a forward, prating, and pragmatical precisian. Another sermon of his is published, called *Saving Faith; on John* 5. 44. Lond. 1656. qu. but that I have not yet seen. He gave up the ghost very unwillingly at Dublin on the third day of Decemb. in sixteen hundred fifty and four, and was buried with great lamentation of the brethren (who always held him to be a precious young man) in S. Mary's chappel joining to the choir of Christ Church in the said city of Dublin, where, as I have been informed, is a monument set up to his memory. 1654.

[Where Wood obtained his information of Murcot's dying 'very unwillingly,' remains to be discovered: certain it is that the authors of his life inform us he died very differently, expressing the greatest joy when his dissolution approached.

Faithorne engraved a portrait of Murcot, æt. 30, which forms the frontispiece to his works. Granger calls this print 'very scarce.' *Biog. Hist. of Engl.* iii. 49.]

JOSHUA HOYLE was born at Sorby, otherwise Sowerbie, within the vicarage of Halifax in Yorkshire, received his first academical education in Magd. hall, and afterwards being invited to Ireland, became a "*fellow*"* of Trinity coll. near Dublin; where, in his studies and writings, he directed his discourse for the schoolmen. In short time he became profound in the fac. of divinity, took his doctor's degree therein, and at length was made divinity professor of the university of Dublin. In which office he expounded the whole Bible through, in daily lectures, and in the chiefest books ordinarily a verse a day; which work held him almost 15 years. Some time before he had ended that work, he began the second exposition of the whole Bible in the church of Trin. coll. and within ten years he ended all the New Testament, (excepting one book and a piece) all the prophets, all Solomon and Job: So that his answer to Malone the Jesuit, did in part concur with both these labours. He preached also and expounded thrice every sabbath for the far greater part of the year, once every holyday, and sometimes twice. [186] To these may be added his weekly lectures (as professor) in the controversies, and his answers to all Bellarmine in word and writing, concerning the real presence, and his finishing in above 8 years time, his tome of the 7 sacraments, (for there he began) and his last tome in 6 years; and after that sundry years in the tome or tomes remaining. Upon the breaking out of the rebellion in Ireland in 1641 he went into England, (having always been a noted puritan) and retiring to London, became vicar of Stepney near that city; but being too scholastical, he did not please the parishioners. While he remained there, Jeremi. Burroughs preached every morning at 7 of

* *member of Trin. coll.* first edit.

the clock, and Will. Greenhill at 3 in the afternoon: Which two persons being notorious schismatics and independents, were called in Stepney pulpit by Hugh Peter (the theological buffoon) *the Morning Star of Stepney*, and *the Evening Star*, but never took notice of Dr. Josh. Hoyle. About the same time he was constituted one of the assembly of divines, and became a helper on of the evidence against archb. Laud when he was to come to his tryal, as to matter relating to the university of Dublin while he was chancellor thereof. At length by the favour of the committee of parliament for the reformation of the univ. of Oxon, he became master or head of Univ. coll. and the king's professor of divinity. He was a person of great reading and memory, but of less judgment, and so much devoted to his book that he was in a manner a stranger to the world and things thereof, a careless person, and no better than a mere scholar. However that which was in him, made him respected by the learned Usher, primate of Ireland, in whose vindication he wrote,

A Rejoynder to Will. Malone, Jesuit, his Reply concerning the real Presence. Dublin 1641. in a thick qu. Which Reply was printed at Doway 1627. After which time the author of it, Malone, was made rector of the Irish coll. at Rome, which he presided 6 years: then he went into Ireland, where he was superior of the whole mission of the Jesuits for 3 years. Afterwards he was taken and committed by the protestants, from whom getting loose, he went into Spain, and being made rector of the Irish coll. at Sevil, died there an aged man in Aug. 1659. As for Hoyle he gave way to fate on the sixth day of Decemb. in sixteen hundred fifty and four, and was buried in that little old chappel of University college, which was pulled down in 1668, standing sometime in that place, which is now the middle part of the present quadrangle in that college. In his mastership of that house succeeded Francis Johnson an independent, and in his professorship Dr. Jo. Conant then a presbyterian.

1654.

[A° 1642-3, Feb. 18. Ordered, That Dr. Joshua Hoyle of Ireland, be recommended unto the provost and fellows of Eaton college to bestow upon him the parsonage of Sturminster-Marshall in the county of Dorset; and that a letter of recommendation be prepared to this purpose, to be sent from Mr. Speaker.[4] COLE.

The following is taken from *A Letter about my Lord Falkland*, publ. in Barlow's *Genuine Remains*, Lond. 1693. 8vo. p. 328.

'Being with my lord in Oxford, some time after Dr. Hoyle was by the rebellious parliament invited out of Ireland, and by them design'd regius professor of divinity (it seems that we had not then amongst all our English dissenters, any one who durst undertake that office, although it was (both for dignity and revenue) very considerable.) Now Dr. Hoyle (a known rebell and presbyterian) being so exceedingly magnified in all our mercuries and news-books for a most learned divine, I ask'd my lord, whether Dr. Hoyle was a person of such great parts as 'twas pretended? My good lord presently told us (only Dr. Morly (since bishop of Winton) and myself were present) That he very well knew Dr. Hoyle in Dublin, and had him many times at his table, and that he was a person of some few weak parts, but of very many strong infirmities. This character which my lord gave of Dr. Hoyle, is (like himself) very ingenious, and the university did find it true.']

RICHARD SMITH was born in Lincolnshire 1566, became a student of Trinity coll. about 1583, went a course there, but before he took a degree he left the coll. went to Rome, ran another course in studies there, not in philosophy, as he did at Trin. coll. but in divinity; wherein making great proficiency, was sent by his superior to Valladolid in Spain, where he took the degree of doctor of divinity. Thence, as I suppose, he went into the mission of England, in which employment he remained some years. From thence he was sent for to Rome to be consulted with about the affairs of the English Popish clergy. Which being finished according to his mind, he was remitted into England again, and at length was by the pope made bishop (titular only) of Chalcedon in Greece, and by him commissionated to exercise episcopal jurisdiction in England over the catholics there. The chief stage of his action was in Lancashire, where he appeared in his pontificalia, with his horned mitre and crosier, conferring of orders, bestowing his benediction, and such like, to the wonder of ignorant and poor people. At length the king having received notice of these matters, he renewed his proclamation in 1628 (one of a former date taking no effect) for his apprehension, promising an hundred pounds to be presently paid to him that did it, besides all the profits which accrued to the crown, as legally due from the person that entertained him.[5] But the bishop having timely notice

[4] [*Journals of the House of Commons*, vol. ii. page 973.]

[5] [BY THE KING.

A Proclamation for the apprehension of Richard Smith a Popish priest, stiled, and calling himselfe the bishop of Calcedon.

Forasmuch as we certainly understand that Richard Smith an Englishman borne, by profession a popish priest, now is, and for some yeeres past hath been, in this realme, and here not onely perverteth our subjects in their religion, but doth also both by his writings in print and otherwise, and by his continual practice, perswade those our subjects to whom he hath accesse from their allegiance to us their liege lord, and usurpeth to himselfe episcopall jurisdiction from the sea of Rome, and exercieseth the same within this kingdome, and holdeth continuall intelligence with our enemies, whereby, according to the just lawes of this realme, he hath committed the offence of high treason: and yet nevertheless, divers of our subjects seduced by him, do receive, harbour and entertaine him, contrary to our lawes, and have thereby incurred, and doe incurre the penalty of those lawes which are capitall to the offenders. We therefore being justly provoked

[187] of these matters, convey'd himself over into France, where he became a confident of Armandus du Plessis cardinal and duke of Richlieu, who confer'd upon him the abbotship of Charroux in the diocese of Poictou, which he kept, and received the profits of it till 1647, and then Julius cardinal Mazarine took it into his own hands. The conveniency and validity of the episcopal power of the said Dr. Smith was made the subject of several books, which were written thereon, viz. in favour of him were (1) N. le Maistre a Sorbon priest, in a book entit. *De Persecutione Episcoporum & de illustrissimo Antistite Chalcedonensi.* (2) The faculty of Paris, which censur'd all such that opposed him. In opposition to him or them, were (1) Daniel a Jesuit, or Dan. à Jesu, i. e. John Floyd a Jesuit. (2) one Horncan. (3) Lumley an English-man, and (4) Nich. Smith [a] a regular, who, with his brethren, did make so great a stir about this bishop's authority, and were heightned to that animosity against the secular priests, (the bishop being of that number) that the pope was forced to rouse and declare himself concern'd in so great a scandal to the unity of the Rom. church. And because he would not proceed to cure this schism, until he rightly understood the original ground thereof, he dispatched over into England Gregory Panzani a civilian and Rom. priest, an. 1634, with a commission of oyer and terminer of hearing and determining the quarrel; if not, to certify to him the state of the cause, and where the fault lay. This was the upper mantle of the plot, which had readily in it enough to overspread more secret designs, so that they were not transparent to vulgar eyes. But tho' his instructions would not own any other lading, yet some, especially the puritannical party, held it for certain that they had taken in other contrivances of pernicious import to the

by the badnesse of the said Smith, doe hereby straitly command all our loving subjects, of whatsoever condition, quality or degree, that none of them directly or indirectly doe permit or suffer him to be concealed or harboured, but that forthwith they arrest and apprehend his body, and bring him before the next justice of peace, to the place where he shall be apprehended, whom we straitly command to commit him to prison without bail or mainprize, and presently thereupon informe us, or our privy counsell of his apprehension.

And we doe further declare hereby, that if any person shall hereafter directly or indirectly harbour or conceale the said Smith, or use, or connive at any meanes, whereby the said Smith may escape from being apprehended or arrested, that then we shall extend the uttermost severity of our lawes against every such offender. And we further charge and command all and singular our judges, justices of peace, majors, sheriffs, constables and all other our officers, ministers and loving subjects, that if they shall find any person offending herein hereafter, that then they and every of them proceed with all diligence and roundnesse, not onely against the said Smith, but also against all such as shall harbour, conceale or connive at his concealment, or shall not use their best endeavours for his discovery and apprehension, according to the uttermost extent of our lawes.

Given at our court at White-hall, the 11 day of December, in the fourth yeere of our reigne of Great Britaine, France and Ireland.

By the King.

A second Proclamation for the apprehension of Richard Smith a popish Priest, stiled, and calling himselfe, the Bishop of Calcedon.

Whereas by our proclamatiin, bearing date the eleventh day of December last past, (for the reasons in that our proclamation expressed) we did straitly command, that none of our subjects should harbour or conceale the said Smith, but that forthwith they should arrest and apprehend his body, and bring him before the next justice of peace, to the place where he should be apprehended, whom we thereby commanded to commit him to prison without baile or mainprize, and presently to informe us or our privy counsell of his apprehension: And we did thereby declare, that if any person should then after, directly or indirectly, harbour or conceale the said Smith, or use, or connive at any meanes, whereby the said Smith might escape from being apprehended or arrested, that we should extend the uttermost severity of our lawes against every such offender, as by our proclamation at large appeareth; which our proclamation hath not yet wrought that good effect which we expected, the said Smith being still hidden and harboured by those, who being infected and blinded with popish superstition, preferre their respects to him, before their duty to us, and the feare of our high displeasure, and the consequence thereof; we therefore by the advice of our privy counsell, have thought fit by this our second proclamation to renew our former command in that behalfe.

And to the end that none of our subjects may hereafter excuse themselves by a pretended ignorance of the danger they shall fall into, if they shall harbour or conceal him; We doe hereby publish and declare, that the said Smith is not onely a popish priest, and with a high presumption taketh upon him to exercise ecclesiastical jurisdiction, pretended to be derived from the sea of Rome, within this our realme, and endeavoureth to seduce our subjects from the true religion established in the church of England, (which by God's assistance we shall ever constantly maintaine) but doth also seditiously and traiterously hold correspondence with our enemies, tending to the destruction of our state.

And therefore we doe now againe renew our former command for his apprehension, and doe hereby further signifie, that whosoever shall harbor, harbour or relieve the said Smith, or any other priest, Jesuit, or other, having taken orders by authority pretended to be derived from the sea of Rome, shall incurre the danger of our lawes made against the harbourers, lodgers and relievers of priests, to the full extent thereof, which by the statutes of this our realme is felony.

And we doe further hereby declare, (which we shall really performe) that whosoever shall discover the said Smith, and cause him to be apprehended, as aforesaid, shall have a reward of one hundred pounds in money to be presently paid unto him by us, and shall also have the benefit of all such penalties and forfeitures, which shall or may accrue unto us, and be forfeited by that person, in whose house the said Smith shall be found to have been harboured or concealed.

And we further charge and command hereby (as by our former proclamation we did) all and singular our judges, justices of peace, majors, sheriffs, constables, and all other our officers, ministers and loving subjects, that if they shall find any person offending herein, that then they, and every of them proceed with all diligence and readinesse, not onely against the said Smith, but also against all such as shall harbour, conceale or connive at his concealment, or shall not use their best endeavours for his discovery and apprehension, according to the uttermost extent of our lawes.

Given, &c. the 24 day of March.]

[a] Edw. Knott Jesuit, went sometimes by the name of Nich. Smith, Quære.

church and state of England. He tarried here till 1636, having by that time procured an indifferent fair agreement between the seculars and the regulars. What else was to be done in the matter, was to be performed by seignior George Con[7] the pope's agent, sent into England the same year of Panzani his departure. As for the bishop of Chalcedon, he was a general read scholar in the controversies between the papists and protestants, in histories whether civil or profane, and did great service for the cause he professed. He hath written,

An Answer to the Challenge of Thom. Bell an Apostate——Printed 1609.

The prudential Balance of Religion: wherein the Catholic and Protestant Religion are weighed together with the Weight of Prudence and right Reason—printed in a thick oct. an. 1609. [Bodl. 8vo. B. 30. Th. Seld.] This is the first part, and is contained in two books; afterwards were two other parts composed by the said author, which I have not yet seen.

Collatio Doctrinæ Catholicorum & Protestantium cum ipsis Verbis S. Scripturæ. Libris II. Par. 1622. [Bodl. B. 6. 10. Linc.] "or 1624." qu.

Flores Ecclesiasticæ Historiæ Gentis Anglorum. Lib. 7. Par. 1654. fol. [Bodl. BS. 134.]

A Survey of a late Book entit. The just Vindication of the Church of England from the unjust Aspersion of criminal Schism, by John Bramhall Bishop of Derry.——printed 1654. Whereupon Bramhall came out with a reply in 1656; but our author being then dead the controversy ceased. He also wrote *The Life and Death of the Illustrious Lady de Monte acuto*,[8] which I have not yet seen.

[7] [De Geo. Con, vide *Junii Nicium Erithræum.* Num. 74. p. 132. BAKER.]

[8] [*Vita illustrissimæ ac piissimæ Magdalenæ Montis-Acuti in Anglia Vice-Comitissæ, scripta per Richardum Smithum Episcopum S. Th. D. qui illi erat a sacris Confessionibus. Romæ, apud Jac. Mascardum*, 1609. 8vo. pene me. BAKER.

Printed permissu Superiorum 1627, 4to. pene me. It was wrote originally in Latin; translated into English by C. F. BAKER.

Anthony Wood had never seen Smith's *Life of Lady Montacute*; it is probably rarely to be met with. There is a copy in the public library at Redcross street, London, the property of the London dissenters, bequeathed to them by Dr. Daniel Williams, one of the ejected clergy. It is in 12mo. 83 pp. printed at Rome, 1909. Lady Montacute, it appears, was a daughter of William lord Dacres of Gilleslaud, and born in 1538. At the age of 13, she went to the old countess of Bedford to be educated in the Catholic faith: was much admired in the court of queen Mary: Solicited by lord Arundel, but bestowed her hand on the lord viscount Montacute: Had many children by him, three or four of whom survived her. She survived her husband many years, and resided at Battle in Sussex: Was a good Catholic in the time of her death, and a great patron of the Romish clergy. Among those whom she favoured, is mentioned Thomas More, great-grandson of sir Thomas More. Smith is lavish in his praises of this lady,—Quære, if among the Catholic martyrologies might not be found many succedotes of persons who find a place in other biographical works of a higher character! They have been little sought after with this view. HUNTER.]

At length, after he had lived 88 years in this vain and transitory world, he gave way to fate at Paris on the eighth day of March in sixteen hundred fifty and four, which according to the French accompt is the 18th of March 1655, and was buried near to the altar in the church of the English nunnery of the order of S. Austin, situate and being in the suburbs of S. Victor there. Over his grave was a monument soon after put, with an inscription thereon, the contents of which you may see in *Hist. & Antiq. Univ. Oxon*, fib. 2. p. 298. a. Before, or after, his death a MS. containing *Several Letters, and Epistles to the Pope, to some Cardinals, Bishops and Superiors*, written by the said Smith bishop of Chalcedon, came into the hands of Edward Knott the Jesuit, and afterwards into those of Dr. Seth Ward late bishop of Salisbury. See more of the said bishop of Chalcedon in Will. Bishop, an. 1624. vol. ii, col. 356. 1654. [188]

[*Epistola historica de mutuis Officiis inter Sedem Apostolicam Magnæ Britanniæ Reges Christianos Anglice olim scripta ad serenis. M. Brit. Regem Jacobum per Ric. Smytheum, nunc Episcopum Chalcedonensem, Latine versa per Ricardum Lascelles.* Coloniæ 1637, tw. Ded. to king Charles I. RAWLINSON.]

"JOHN WYBERD, son of Walt. Wyberd of "Tackley in Essex, gent. was born, as the matricu-"lation[9] book tells us, in the county of Essex, be-"came a commoner of Pemb. coll. in 1638, aged[1] "24 years, having, I presume, spent some time be-"fore in another university, was entred into the "public library under the title of 'Philogogiæ "Studiosus,' 12 May 1640, left the university about "two years after, upon the breaking out of the civil "war, travelled beyond the seas, took the degree of "doctor of physic in the university of Franeker, in "July 1644, and afterwards became well vers'd in "some parts of geometry. Afterwards he settled in "London, and in 1654 he by the name of Johan. "Wyberdus Trinobans Anglus, (for so he is writ-"ten in his certificate or letters testimonial written "in his behalf at Franeker) was incorporated doctor "of physic in this university of Oxon, after-"wards was, as I presume, of the coll. of physicians. "He hath written,

"*Tactometria vel Tetagmenometria: or, the* 1654.
"*Geometry of Regulars practically proposed*, Lond. "1650. oct. and other things, as I suppose, but "such I have not yet seen."

EDWARD BOUGHEN, a Buckinghamshire man born, was elected from Westm. school a student of Ch. Ch. in the year 1605, aged 18 years, and after he had been some time standing in the degree of master, was made chaplain to Dr. Howson bish

[9] *Reg. Matric.* PP. fol. 272, b.
[1] Ibid.

of Oxford. Afterwards he had some cure at Bray in Berks, and in 1636 became rector of Woodchurch in Kent; whence being ejected by the presbyterians in the time of rebellion, he retired for a time to Oxon, where he was actually created doctor of divinity a little before the surrender of the garrison there to the parliament's forces, an. 1646. Afterwards he resided at Chartham in Kent, but in what condition I know not as yet. His works are these,

Several sermons, as (1) *Sermon of Confirmation, preached at the first Visitation of John Lord Bishop of Oxon*, 27 *Sept.* 1619; *on Acts* 8. 17. Lond. 1620. qu. [Bodl. 4to. M. 28. Th.] (2) *Sermon concerning Decency and Order; on* 1 *Cor.* 14. 40. Lond. 1638. qu. and two or more other sermons which I have not yet seen, viz. one on 1 Cor. 1. 10. and another on 1 Joh. 4. 1, 2, 3. Both printed at Lond. in qu. 1635.

Treatise shewing the Nullity and Invalidity of the Presbyterian's Ordination of Ministers, according to the Parliament's Ordinance, an. 1644.——This book I have not yet seen,[3] and therefore can say no more of it, only that it stood unanswer'd by the presbyterians, either Scots or English.

Principles of Religion: or, a short Exposition of the Catechism of the Church of England. Oxon. 1646. [Bodl. 8vo. A. 17. Th. BS.] and several times after at London,[4] oct. One of which editions bears this title, *A short Exposition of the Catechism of the Church of England, with the Church Catechism it self; and Order of Confirmation, in English and Lat. for the Use of Scholars.* Lond. 1671. tw. [1678, Bodl. 8vo. B. 802. Th.]

Mr. Geree's Case of Conscience sifted; wherein is enquired whether the King can with a safe Conscience consent to the Abrogation of Episcopacy. Lond. 1648. qu. [Bodl. C. 1. 3. Line.] See in John Geree, col. 245, who made a Reply to this.

Two Letters to Mr. T. B. giving an Account of the Church Catholic, where it was before the Reformation, and whether Rome were, or be, the Ch. Catholic. Lond. 1653. Answer'd by R. T. esq; printed, as 'tis said, at Paris 1654, in a little oct. By which R. T. is meant, as I have been informed by some Rom. Catholics, Thomas Read LL. D. sometimes fellow of New coll. in Oxon. This Dr. Boughen, as I have been informed, lived to see his majesty restored, and what before he had lost, he did obtain. Clar. 1654.

[*Unanimity of Judgment and Affection necessary to Unity of Doctrine and Uniformity in Discipline. A Sermon preached at Canterbury at the Visitation of the Lord Archbishop's Seculars, in St. Margaret's Church, Apr.* 14, 1635. Reprinted in 1714, with a preface by Tho. Brett LL. D. rector of Betteshanger in Kent; giving some account of the author.[5] This is the sermon on 1 Cor. 1. 10. noticed by Wood.

Boughen died soon after the restoration, aged 74, plus minus. So Dr. Brett. BAKER.]

ISAAC COLF, a Kentish man, born of genteel extraction, was educated in Ch. Ch. and as a member thereof took the degrees in arts, that of master being compleated an. 1611. Afterwards entring into the sacred function he became at length rector of S. Leonard's church in East-cheap within the city of London, where he was much reverenced by the orthodox party for his religion and learning. In the beginning of the civil wars, commenc'd by the presb. he was forced by them to give up his rectory to one H. Roborough scribe to the assemb. of divines. Whereupon retiring to Chaldwell in Essex, the liberal man devised liberal things, viz. an almes-house for poor people at Lewsham in Kent, with a considerable maintenance. He hath written, [189]

Commentary on the eleven first Verses of the fourth Chapter of S. Matthew. Lond. 1654. oct. and other things which I have not seen. When, or where he died I cannot tell, or where his reliques were lodg'd. Clar. 1654.

[Isaac Colfe A.M. admiss. ad rect. de Chadwell com. Essex. 23 Octob. 1635. *Reg. Laud.*

Isaac Colf was rector of Chadwell in Essex, but it was Abraham Colf A.M. who was admitted to the church of S. Leonard East-cheap, 30 Jan. 1609, which he was forced to give up to H. Roborough, scribe to the assembly of divines. This Abraham was likewise vicar of Lewsham in Kent, where he endowed a free-school, and alms-house: he died at Lewisham, 5 Dec. 1657, and was buried in the church-yard there, hard by the south wall of the chancel, where is this inscription: Here under lyeth buried the body of Abraham Colf late minister of

[3] [*Observations upon the Ordinance of the Lords and Commons at Westminster. After Advice had with their Assembly of Divines, for the Ordination of Ministers pro Tempore, according to their Directory for Ordination, and Rules for Examination therein expressed. Die Mercurij,* 2 *Octob.* 1644.—*Oxford, Printed by Leonard Lichfield, Printer to the University.* 1645. Bishop Barlow's copy in the Bodleian (C. 8. 29. Line.) has the following note on the back of the title.

'Writt by one Bowen, who flyinge from the rebells an. 1643, had writt a larger volume of Bishops, which (Dr. Jer. Taylor's booke of the same subject preuentinge him) he printed not. This present treatise is an extract of that greater worke, or att least those parts of it which concern'd his subject.'

The tract commences—'I will not quarrell with the ordinance or authors thereof, because it ariseth from them, who have neither skill nor authority to provide for ordination.'—]

[4] [Kennet (*Reg. and Chronicle*, p. 842) records an edit. Lond. for W. G. 1663, 8vo. from which he quotes some singularities. In the forms of prayer annexed—*for the king*—That our sovereign king Charles may be strengthened with the faith of Abraham, endued with the mildness of Moses, armed with the magnanimity of Joshua, exalted with the humility of David, beautified with the wisdom of Solomon. *For the queen*—That our most gracious queen Catharine may be holy and devout as Hester, loving to the king as Rachael, fruitful as Leah, wise as Rebecca, faithful and obedient as Sarah,' &c.]

[5] [Kennet, *Reg. and Chron.* 843.]

this parish of Lewisham, who departed this life the fifth day of December, Anno Domini 1637. KENNET.]

"FRANCIS WORTLEY, son of sir Rich. "Wortley of Wortley in Yorkshire, knt. was born "of an antient and knightly family there, became a "commoner of Magd. coll. in the year 1608, aged "17 years, made a knight in Jan. 1610, and a ba-"ronet in the year following,[1] being then esteemed "an ingenious gentleman. Afterwards, setling on "his patrimony, he trod in the steps of his worthy "ancestors in hospitality, charity, and good neigh-"bourhood. But when he saw a predominant party "in the parliament that began 3 Nov. 1640 would "raise an army against their king, he very readily "raised a troop of horse for the service of his ma-"jesty, and afterwards being made a colonel, forti-"fied his house called Wortley-Hall for his use, did "good service, and was much valued by him; but "when the king's cause declined he was taken pri-"soner, committed to the Tower of London, and "lost most of his estate for his generous loyalty. "This well-bred person, who was numbred among "the poets of his time, hath written,

"*His Duty delineated in his pious Pity and* "*Christian Commiseration of the Sorrows and Suf-*"*ferings of the most virtuous, yet unfortunate* "*Lady, Elizabeth Qu. of Bohemia, &c.* Lond. "1641. in one sh. in qu. "Tis a poem.[2]

"*Declaration from York, in Vindication of him-*"*self from divers Aspersions and Rumours con-*"*cerning the drawing of his Sword and other Ac-*"*tions, wherein he desires to give the World Satis-*"*faction.* Lond. 1642. qu. in one sh.

"*Characters*[7] *and Elegies.*[8] Lond. 1646. in qu. "The elegies are mostly upon loyalists who lost "their lives in the king's service during the rebellion, "and at the end of them are epitaphs; as, elegy "and epitaph on Robert earl of Lindsey, Spencer "earl of Northampton, Robert earl of Kingston, "Robert earl of Carnarvan; Bernard lord Stuart "earl of Lichfield, John lord Stuart, and George "lord Aubigny, all three the sons of Esme duke of "Richmond. After which follows an elegy and "epitaph on Lucius visc. Falkland, sir Charles "Cavendish, and others, as sir Bevil Greenvill, the "valiant sir John Smith alias Carington, sir Hen. "Spelman, knight, &c. He the said sir Fr. Wort-"ley hath also written,

"*Mercurius Britannicus his Welcome to Hell,* "*with the Devil's Blessing to Britannicus.* Lond. "1647. in one sh. in qu. It was written against "March Nedham author of the *Mercurii Britan-*"*nici.*

"*A Loyal Song of the Royal Feast, kept by the* "*Prisoners in the Tower, in Aug.* 1647, &c.— "printed on one side of a broad sheet of paper: "with several other such like trivial things which I "have not yet seen. Afterwards being released "from the Tower he compounded for that part of "his estate which was left, in Goldsmiths hall,[9] be-"came much in debt, lived in the White-Friers near "Fleetstreet in London, but when he died (which "was there, as I have been told) I cannot tell, nor "do I know any thing else of him only that appli-"cations in his business relating to his estate were[1] "made in parliament in the beginning of March [190]
"1656; and a little before that time, was published "under his name,

"*Truth asserted by the Doctrine and Practice* Clar.
"*of the Apostles, seconded by the Testimony of* 1654.
"*Synods, Fathers and Doctors, from the Apostles* "*to this Day, viz. that Episcopacy is Jure Divino.* "Printed at London in qu."

[Of the antiquity of the family of Wortley of Wortley, there can be no doubt. Of the hospitality practised by sir Francis, the best proof that can now be offered is, perhaps, to be found in one of Taylor the water-poet's pamphlets, entitled *Part of this Summer's Travels, or News from Hell, Hull and Hallifax, from York, Linne, Lincolne, Chester, Coventry, Litchfield, Nottingham and the Devells Ass a peake. With many pleasant Passages wor-*

[1] [June 29.]

[2] [It commences,
If all the vertues which the critticks call
Virtues divine, and vertues cardinall,
If these together mixt with royall blood
Can scarcely make a claime to merit good;
If her great merits could not impetrate
So much, as not to bee unfortunate,
And in misfortunes to exceed so farre
As if the worst of all her sexe shee were:
How light would our best works be in Heav'ns skale,
If shee thus farre in point of merit faile.
Had shee beene Rome's, her supererogation
Had beene sufficient for the British nation;
And would have made the papall sea as great
As Rome was, when it was Augustus' seate.
Who would not have a blessed pilgrim beene
Had her ere read the story of this queene?
Had not the Romane doctrine been disputed
That others merits cannot bee imputed,
The Anti-nomists (though th'are very loath
To trust in works) their thread-bare faiths would cloath
In her rich merits; so e'n they might hope
By merits to be sav'd without a pope.
The character of patience, Job, even hee
Most loose some glory, if compar'd with thee:
The story of thy sufferings who can tell?
This I dare say, it hath no paralell.——]

[7] [See an extract from, and list of, these characters in Earle's *Microcosmography, or a Piece of the World discovered in Essays and Characters*, edit. Lond. 1811, page 298, 299.]

[8] [It appears from his dedication 'to the lovers of honour and poesie,' that these Characters, &c. were written during his confinement, to divert the melancholy thoughts of his imprisonment.]

[9] [He paid 500*l.* as of Carleton, Yorkshire. See *Catalogue of Compounders*, 1655, 8vo.]

[1] "Bulstr. Whitlock in his *Memorials of English Affairs*, "&c. p. 646. an. 1656."

thy your Observation and Reading. By John Taylor. Imprinted by I. O. 12mo. At p. 24, 25, 26, we find an amusing account of his honourable entertainment by sir Francis Wortley at his house and park. This was in Sept. 1639.

The mother of sir Francis Wortley was Elizabeth daughter of Edward Boughton of Causton in Warwickshire esq. who took to her second husband William Cavendish, earl of Devonshire. In his title he was succeeded by his son, sir Francis Wortley, the second and last baronet of this family, who left his estate to his illegitimate daughter Ann Newcomen alias Wortley, who married Sydney Montague, second son of the first earl of Sandwich, who took the name of Wortley. HUNTER.

There is a rare head of Wortley by A. Hertocks, a half sheet in folio; from Granger's account of which we are led to suppose that Wortley died in 1652: but the inscription, I take it, means only that he was prisoner in the Tower in that year.]

ALEXANDER GRIFFITH, a Welsh man born, was educated in Hart-hall, took one degree in arts, an. 1618, retired to his country, and there had a school or a small cure, or both, conferred upon him. In 1631 he proceeded in his faculty, being then, or after, beneficed in South Wales; but after the rebellion broke out, he suffered for his loyalty, and at length was sequestred from his spiritualities. He hath written,

Strena Vavasoriensis: or, a New-years Gift for the Welsh Itinerants. Or an Hue and Cry after Mr. Vavasor Powell Metropolitan of the Itinerants, and one of the Executioners of the Gospel by Colour of the late Act for the Propagation thereof in Wales, &c. Lond. 1654. in 4 sh. in qu. Therein is a true relation of the birth, course of life, and doctrine of the said Vav. Powell.

A true and perfect Relation of the whole Transaction concerning the Petition of the six Counties of South Wales, and the County of Monmouth, formerly presented to the Parliament of the Commonwealth of England for a Supply of godly Ministers: and an Account of Ecclesiastical Revenues therein, &c. Lond. 1654. in seven sheets and half in qu. [Bodl. 4to. G. 14. Th. BS.] He is supposed also to be the author of, or at least to have had a hand in, a pamphlet entit.——*Mercurius Cambro-Britannicus: or, News from Wales, touching the miraculous Propagation of the Gospel in those Parts,* &c. Lond. 1652. in 3 sh. in qu. Of what other things he is the author, or promoter, I know not, nor whether he lived to be restored to his spiritualities.

Clar. 1654.

ROBERT GENTILIS, son of Aubrey Gentilis mention'd among these writers under the year 1611, [vol. ii, col. 90.] was born in London, matriculated as a member of Christ Ch. 19th of Apr. 1599, in the ninth year of his age, took the degree of bach. of arts as a member of Jesus coll. in the beginning of July 1603, was translated to S. John's coll. soon after, and became collector in the Lent following for proctor W. Laud of that house. Thence he was elected probationer fellow of All-coll. in 1607, by the endeavours of his father, who got him sped into that house by an argument in law, as being under the statutable years. In the said coll. he continued for some time, took a degree in the civil law, but turned a rake-hell, became king of the beggars for a time, and so much given up to sordid liberty, if not downright wickedness, that he not only spent all that he could get from his father, (whom he would often abuse) but also afterwards what he could get from his mother, to whom also he was very disobedient, as she in her last will confesseth. Afterwards he travelled beyond the seas, took up and became a sober man; and at his return, was a retainer to the royal court, and received a pension from the king. He hath translated from Ital. into English. (1) *The History of the Inquisition.* Lond. 1639. qu. written by Paul Servita.[a] (2) *Of the Success and chief Events of the Monarchy of Spain, and of the Revolts of the Catalonians.* Lond. 1639. in tw. [Bodl. 8vo. M. 12. Art. BS.] written by marquis Virgilio Malvezzi. (3) *Considerations on the Lives of Alcibiades and Coriolanus.* Lond. 1650. in tw. written by the same author. Also from French into English *Le Chemin ubrege: or, a compendious Method for the Attaining of Sciences in a short Time, together with the Statutes of the Academy founded by the Cardinal of Richelieu.*[b] Lond. 1654. oct. [Bodl. 8vo. W. 12. Th. BS.] And lastly from Spanish, as it seems, into English, *The Antipathy between the French and the Spaniard.* Lond. 1641. in tw. [Bodl. 8vo. A. 19. Art. BS.] ded. by the translator to sir Paul Pindar knight, to whom in his epist. he promiseth something that shall be his own invention, that is, to publish something of his own writing, but whether he was as good as his word, I know not. One Robert Gentilis, a monk of the order of S. Benedict in the monastery of Pontfract in Yorkshire wrote *A Book of Homilies,* and therefore is numbred[c] among our English writers, but quere whether he was not an outlander!

Clar. 1654.

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[ROBERT DYER, a writer of whom we know but little, was matriculated of Hart-hall, as the son of a plebeian, December 9, 1619, in the sixteenth year of his age. He commenced B. A. Dec. 10, 1622, and proceeded to his master's degree, which he took on the 30th of June 1625. After this, he seceded to Lincoln college, (whether as a dependent or independent member I am unable to learn from the registers of that society,) and finally became lecturer

[a] [Printed also at page 825 of the translation of *The History of the Council of Trent,* by sir Nathaniel Brent, Lond. 1676. folio. Bodl. L. 2. 4. Th.]

[b] [Dedicated by the translator to John Selden.]

[c] Vide in *Append. illustrium Angliæ Scriptorum per Jo. Pitseum,* cent. 4. nu. 9.

at Devizes in Wiltshire. I applied for information respecting Dyer to the rev. James Lediard, rector of that place, and he very obligingly informs me that no other mention is made of him in the parish registers than the baptisms of two of his children, viz. Mary, bapt. 28 August 1633, Richard, bapt. May 1, 1654. Dyer wrote

Clar. 1654.

The Christian's Theorico-Practicon or his whole Duty, consisting of Knowledge and Practice, expressed in two Sermons or Discourses at S. Maryes in Oxon; on John 13, 17. Printed Lond. 1633, in twelves, and dedicated by the author to Robert Drew, esq. a justice of the peace for Wilts, and Mrs. Jane Drew his wife. It is probable he was also author of other things, but such I have not yet met with.

Mr. Lediard informs me that one James Dyer was inducted to the rectory of Devizes Nov. 24, 1681, and buried there August 18, 1690; but it is impossible to say to what family he belonged, as no further particulars appear respecting him.]

HUGH ROBINSON born in St. Mary's parish in the county of Anglesea, educated in grammatical learning in Wykeham's school near Winchester, admitted perpetual fellow of New coll. after he had served two years of probation, an. 1605, took the degrees in arts, that of master being compleated in 1611, and about three years after leaving his college, he became chief master of Winchester school, afterwards archdeacon of Winton, canon of Wells, doct. of div. and archdeacon of Glocester, in the place, as it seems, of Sam. Burton deceased. In the beginning of the civil war, when the puritan or presbyterian began to be dominant, he sided with them, took the covenant, and having lost in the war time the profits of his canonry and archdeaconry, obtained the rectory of Hinton near Winchester in Hampshire, whence a loyal person a little before had been ejected. He was an excellent linguist, able divine, and very well seen in antient histories. His works are these,

Preces. Written for the use of the children of Winchester school in Lat. and Engl.

Grammaticalia quædam, in Lat. and Engl.

Antiquæ Historiæ Synopsis. All which were printed at Oxon. 1616. in a large oct.

Scholæ Wintoniensis Phrases Latinæ. The Latin Phrases of Winchester School, &c. Lond. 1654. [Bodl. 8vo. R. 6. Art. BS.] 64. oct. published by Nich. Robinson (his son).

Annalium Mundi universalium, &c. Tomus Unicus, Lib. 14. *absolutus*, &c. Lond. 1677. fol. Which book coming into the hands of Dr. Tho. Peirce dean of Salisbury, he did, by the king's command, revise, amend, and fill it up with many things that were wanting. He hath also written something in vindication of the Scotch covenant, which I have not yet seen; nor do I know any thing else of him, only that he dying on the same day, on which James duke of Richmond died, (so have I been informed by[5] his daughter) which was the 30th of March in sixteen hundred fifty and five, was buried near to, and within, the north door of the chancel belonging to the church of S. Giles's in the Fields near to London. In his archdeaconry of Gloc. succeeded one John Middleton in 1660. After him succeeded Edw. Pope, who dying in Dec. 1671, John Gregory of Cambr. succeeded.

1655.

CHRISTOPHER BENNET, son of John Bennet of Raynton in Somersetshire, was born there, or in that county, became a com. of Linc. coll. in Mich. term in the year 1632, and that of his age 15, took the degrees in arts, entred on the physic line, but doctorated in that faculty elsewhere. Afterwards he was made a member of the coll. of physicians at London, and much frequented for his practice in that city. His works are,

Theatri Tabidorum Vestibulum, &c. Lond. 1654. oct. [Bodl. 8vo. A. 10. Med. BS.]

Exercitationes Dianoeticæ cum Historiis demonstrativis, quibus Alimentorum & Sanguinis Vitia deteguntur in plerisque Morbis, &c. Lond. 1655.[6] He hath also corrected and enlarged, *Health's Improvement: or, Rules comprizing and discovering the Nature, Method, and Manner of preparing all Sorts of Food used in this Nation.* Lond. 1655. qu. Written originally by Tho. Moufet.[7] This Dr. Bennet was buried on the second day of May in sixteen hundred fifty and five, in S. Gregory's church near to the cathedral of S. Paul within the city of London, leaving then behind him, as 'tis said, one or more things fit for the press.

1655.

[I have an elegant print of Christopher Bennet by Pet. Lombart, with a distic by Dr. Chr. Terne in his praise. Mr. Granger has made a foul mistake in his book, vol. 2, p. 322, giving this print for Dr. Terne himself, though the distic is in commendation of the person it represents; which would be too bare-faced adulation.[8] COLE. The head is prefixed to his *Theatri Tabidorum Vestibulum*, 1654.]

[5] The wife of sir Will. Bourman clerk of the greencloth to king Charles II.

[6] [*Theatri Tabidorum Vestibulum seu Exercitationes Dianoeticæ cum Historiis et Experimentis Demonstrativis. Quibus Alimentorum Respectu Subactionis et Distributionis; nec non Sanguinis et Succi Nutritii innatantis, Respectu Qualitatis Consistentiæ, Maturitatis et Circulationis Vitia deteguntur in Morbis plerisque præsertim Pthisi, Atrophia et Hectica.* Πτυσλογία *annectitur, et rubentis Sanguinis Causa propalatur. Per Christoph. Bennettum M. D. et Collegii Londinensis Socium. Londini, Typis Tho. Newcomb, Impensis Sam. Thomson ad Insigne Equi candidi, in Coemeterio Pavlino, M.DC.LIV.* Such is the entire title of Bennet's medical work, from which it seems that Wood has confounded the title, and made him the author of two treatises instead of one.]

[7] [Of Tho. Moufet see vol. i, col. 574.]

[8] [This error has been corrected in the subsequent editions of Granger's *Biogr. Hist. of England*, which are, on several accounts, preferable to the first, more especially from the great improvements in the Index.]

EDWARD WOOD, son of Tho. Wood alias à Wood or Awood bachelor of arts and of the civil law of this university, by Maria la Petite commonly called Pettie, his wife, (descended from a genteel and antient family in the county of Oxon) was born in the parish of S. John Bapt. in an house opposite to the forefront of Mert. coll. within the university of Oxon, educated in grammar learning in the free-school at Thame under his kinsman Will. Burt M. A. (afterwards warden of the coll. near Winton and D. of D.) elected probationer fellow of Mert. coll. in 1648, and in 1655 was installed one of the proctors of the university, being then noted for a good disputant, orator, and preacher. His works are,

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Several sermons, as (1) *Of the Knowledge of God by the Book of Nature, in two Sermons; on Rom.* 1. 19, 20. Oxon. 1656,[9] and 74.[1] oct. [Bodl. 8vo. W. 10. Th. BS.] (2) *Of the Knowledge of Jesus Christ by the Book of Scripture, in two Serm. on 2 Tim.* 3. 16, 17.——printed with the former two sermons. (3) *His last Sermon, preached at S. Mary's in Oxon.* 20 *March* 1654; *on Philip* 3. 8. *first part*——printed also with the former sermons. All which were then acceptable to the generality for the good practical divinity contained in them, but since not. He died in his proctorship on the 22d of the month of May in sixteen hundred fifty and five, aged 28 years (he being then the eldest of my brethren) and was buried two days after in Mert. coll. church, not far from the grave of his father; at which time were present the whole body of convocation and juniors of the university.

1655.

JOHN ANGELL was born, as I conceive,[2] in Glocestershire, where receiving part of his juvenile education, made his first entry into Magd. hall about the beginning of the year 1610. Afterwards taking the degrees in arts and holy orders, became a frequent and painful preacher. At length about 1630 being made a lecturer at Leicester, continued there several years, a man mighty in word and doctrine among the puritannical brethren of that place, "where he was suspended by the dean of the arches "for preaching without any licence,[3] A. D. 1634." About the year 1650, being forced by the independent faction to leave his place, because he refused to take the engagement, the company of mercers in London gave him a call, and chose him lecturer of Grantham in Lincolnshire; (it being one of the lectures that had been given to the said company by viscountess Cambden) whereupon setting at that place he shone (as 'tis[4] said) as a burning light, until God translated him to shine above as a star for ever. To which may be added, that as his name was Angell, so (saith another[5] of his persuasion) he was a man indeed of angelical understanding and holiness, a burning and shining light, &c. He hath written,

The Right Government of the Thoughts: or, a Discovery of all vain, unprofitable, idle, and wicked Thoughts, &c. Lond. 1659. oct. [Bodl. 8vo. N. 85. Th.]

Four sermons (1) *The right Ordering of the Conversation, two Sermons on Psal.* 50, *last Verse.* (2) *Funeral Sermon at the Burial of John Lord Darcey*, 27 *Aug.* 1636; *on Psal.* 39. 5. (3) *Preparation to the Communion; on* 1 *Cor.* 11. 28.—All printed at Lond. 1659. oct. He was buried in the church at Grantham before-mentioned, on the sixth day of June in sixteen hundred fifty and five; at which time being attended to his grave by many divines of the neighbourhood, Mr. Laur. Sarson bach. of div. sometimes fellow of Eman. coll. in Cambr. did then deliver before them a large oration of mortality, and in praise of the defunct. This Mr. Angell, who had the year before his death been appointed by parliament an assistant to the commissioners of Lincolnshire for the ejection of such, who were then called scandalous and ignorant ministers and school-masters, was several times heard to say before he fell sick, that it was his great desire to live to see the conclusion of the year 1660, hinting that he was very confident that then would be great revolutions in the kingdom of England.

1655.

THOMAS WIDDOWES, son of Thomas Widdowes, brother, I think, to Giles,[6] mention'd under the year 1645, was born at Mickleton in Glocestershire, entred a student in Gloc. hall in 1626, aged 14 years, where continuing about 8 terms was made demy of Magd. coll. by the favour of Dr. Frewen president thereof. Afterwards taking the degrees in arts, he was by the endeavours of the same person made master of the college school at Glocester in the place of Joh. Langley, an. 1640, at which time Dr. Frewen was dean of the cath. church there. But Widdowes being soon after outed for his loyalty, he became minister of Woodstock, and master of the school there, founded by Richard Cornwell citizen and skinner of Lond. 27 Eliz. Dom.

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[9] [Published by his brother, the author of ATHENÆ OXON. viz. Ant. Wood, 1656, with a preface. BAKER.]

[1] [The Bodlsian copy has the date 1674, it is true, but it is evidently the old edit. with a new title. I suspect there never was more than one impression of Edward Wood's sermons.]

[2] [Archb. Laud's *Annual Accounts of his Province to the King* at the end of his *Hist. of Troubles and Tryal*, p. 531. The deane of the arches hath suspended one Mr. Angell who hath continued a lecturer in Leycester, for these divers yeares, without any license at all to preach; yet took liberty enough. I doubt his violence hath crack't his braine, and do therefore use him the more tenderly, because I see the hand of God hath overtaken him. These accounts are for the yeare 1634. WOOD, *MS. Note in Ashmole.*]

[3] T. B. in the pref. to *The right Government of the Thoughts*, &c.

[4] Tho. Case in his pref. to *The Morning Exercise; or, some short Notes*, &c.

[5] [He was brother of Giles before mentioned, according to sir Rob. Atkyns, *Hist. of Glostershire*, 1712, page 466.]

1585, where continuing for some time was removed to the free-school at Northleech in Gloucestershire, a place of more value. He hath written,

The just Devil of Woodstock: or, a true Narrative of the several Apparitions, the Frights and Punishments, inflicted upon the Rumpish Commissioners sent thither to survey Manors and Houses belonging to his Majesty.[6] Lond. 1649. qu. It is a diary, which was exactly kept by the author for his own satisfaction, intending not to print it. But after his death the copy coming into the hands of another person, 'twas printed in Dec. 1660, and had the year 1649 put in the bottom of the title, as if it had been then printed. The names of the commissioners were Cockaine, Hart, Unton, Croke, Careless, and Roe captains: Rich. Croke the lawyer, afterwards recorder of Oxon. and Browne the surveyor. The book is very impartially written, and therefore worth the reading by all, especially the many atheists of this age. Our author also hath written,

A short Survey of Woodstock—Taken from antient authors, and printed with the former. He hath also written, as I have been told, certain matters pertaining to the faculty of grammar, for the use of his scholars, which I have not yet seen. He was buried in the church of Northleech before-mention'd on the 26th of June in sixteen hundred fifty
1655. and five. In the year 1649 was printed in one sheet in qu. a poem entit. *The Woodstock Scuffle; or, most dreadful Apparitions that were lately seen in the Manor-house of Woodstock near Oxford*, &c. the beginning of which is,

'It were a wonder if one writes,' &c.

but who the author of it was, I cannot tell.

JOHN LATCH, a Somersetshire man born, descended from a genteel family of his name living at Upper Langford near to Churchill in the said county, was by the care of his uncle Latch educated in academical learning in Oxon. particularly, as I have been informed, in S. John's coll. where he made a considerable proficiency in literature. Afterwards he retired to the Middle-Temple, studied the municipal laws, but being very sickly, lived a solitary and studious life, and improved his natural talent as much as his abilities of body would permit. He hath written,[7]

Reports of divers Causes, adjudged in the three first Years of K. Ch. I. in the Court of the King's Bench. Lond. 1662. fol. [Bodl. S. 1. 9. Jur.] He paid his last debt to nature at Hayes (as it seems) in Middlesex, in the month of August in sixteen hundred fifty and five, and was buried in the church
1655. there. Some years before his death he had embraced the Rom. cath. religion, partly, if not altogether, by the persuasion of one called Francis Harvey (whose right surname was Hanmer) a pretended solicitor, and a broker for letting out money, esteemed by the fanatical party of that time to be either a Rom. priest or jesuit, for by his endeavours his estate came to the soc. of Jesus. Soon after fell out great controversies between his uncle Latch, who pretended to be executor to his nephew, and others entrusted by the Rom. catholics. What the event of the matter was, I know not, only that Hanmer was committed to Newgate prison, for conveying away his will, and the matter it self was examined by the protector in September following.

FRANCIS GOLDSMITH, or GOULDSMITH, son and heir of Francis Goldsmith of S. Giles's in the Fields in Midd. esq; son of sir Franc. Goldsmith of Craford in Kent knight, was educated under Dr. Nich. Grey in Merchant Taylor's school, became a gent. com. of Pembroke coll. in the beginning of 1629, was soon after translated to S. John's coll. and after he had taken a degree in arts, to Grey's-inn, where he studied the common law several years, but other learning more, and wrote,

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Annotations on Hugo Grotius his Sophompanes, or Joseph, a Tragedy. Lond. 1652. oct. Which tragedy was, with annotations, printed then in English. He also translated from Lat. H. Grotius his *Consolatory Oration to his Father*, in verse and prose, with epitaphs, and also his *Catechism* into English verse, entit. *Luculenta è sacrâ Scripturâ Testimonia*,[8] &c. which translations were printed

[6] [See this story, attested by Mr. John Lydall of Trinity college, Oxford, in Aubrey's *Miscellanies*, Lond. 1696, 8vo. page 76, and the whole account, at great length, in Plot's *Natural History of Oxfordshire*, Oxford, 1677, folio. chap. viii, sect. 37—45.]

[7] [The following testimony of the value of these reports is prefixed to the book, but it seems the opinion of the eminent lawyers who lent their names, that Latch was not the original writer:

'These reports are all of Mr. Latche's hand: but as we conceive, not originally taken by him, but excerpted out of some other manuscript: but, being a person of great learning in his profession, he would not have taken this pains, if he had not thought them worthy of his transcribing; and because the reports of these years in the king's bench are wanting in Mr. justice Crook's reports of that court (he being in those times a judge of the court of common-pleas) we think them fit to be printed, as a supplement thereunto. Orlando Bridgeman. Matthew Hale. Thomas Malet. Robert Hide. Edward Atkins. Thomas Twisden. Thomas Tyrril. Christopher Turner. Samuel Brown. Wadham Wyndham.']

[8] [Wood is wrong here: the Testimonies from scripture were added by Grey, as the following title shews: *Hugonis Grotii Baptistarum Pueorum Institutio. Alternis Interrogationibus et Responsionibus: Cui accesserunt Græca ejusdem Metaphrasis a Cir. Wase Regalis Coll. Cantab. et Anglicana Versio a Fr. Goldsmith, Armigero: Una cum Luculentis e SS. Testimoniis a N. G. In Unum Scholarum. Quarta Editio et emendatior et Observatiuncula in Græcam Metaphrasin ad Calcem appensis auctior. Adjiciuntur itidem hac Editioni Effigies Hugonis Grotii et Francisci Goldsmith. Londini, Typis Gertrudæ Dawson, et prostant venales apud Johannem Hardesty ad insigne Aquilæ-Imperialis in vico vulgo vocato Duck-lane, 1655.* Bodl. 8vo. Mar. 399. Dedicated by N. G. (that is Nicholas Grey,) in four lines to John Hales, and in a prose address to his loving and beloved scholars Francis Goldsmith and Christopher Wase. There was another edition in 8vo. Lond. 1668, with Goldsmith's English version at the end.]

with the annotations before-mentioned. See more in Nich. Grey among these writers, under the year 1660. What other things Fr. Goldsmith hath written or translated, I know not, nor any thing else of him, only that he dying at Ashton in Northamptonshire either in Aug. or Sept. in sixteen hundred fifty and five, was, I presume, buried there, leaving then behind him a daugh. named Catharine, afterwards the wife of sir Hen. Dacres knight. His father Francis Goldsmith died the 16th of Decemb. 1634, and was buried in the chancel of the church belonging to the parish of S. Giles's in the Fields near to London before-mentioned.

1655.

[In Alderton church, Northamptonshire, against the south wall of the north isle, under an achievement of arms, is this inscription:

Neare this place lieth interred the body of Francis Gouldsmith esq. the sonne of Francis, the sonne of sir Francis Gouldsmith of Crayford in the county of Kent. He married Mary, the daughter and sole heir of Richard Scot of Little-Lees in Essex esquier. He died the 19th of August 1655, and had issue Francis and Francis Gouldsmith, who died both young, liveing at his death Katherine his only daughter and heir; in memory of whom his deare and loveing wife hath caused this to be erected.

And in another part of the isle,

Francis Goldsmith of Gray's Inn esquier buried August 29, 1655.

Mary relict of Francis, November 25, 1675.

Dame Katharine wife of S' Henry Dacres of London knight, daughter of Francis and Mary, March 22, 1684.[9]

The head of Goldsmith (already mentioned in a note) is engraved by T. Cross. It has no name of the person represented, but at the bottom are the four following lines:

His outward figure heere you find,
Of Grotius who hath drawne the mind,
Whose counterfeits how they agree
With the originalls, read and see.

Granger mentions a head in small oval of Goldsmith with a name, which has never fallen in my way.]

TOBIE MATTHEW, the eldest son of Dr. Tob. Matthew archb. of York, by Frances his wife daugh. of Will. Barlow sometimes bishop of Chichester, was born, as it seems, in Oxon.[1] while his father was dean of Ch. Church, matriculated as a member of that house in the beginning of March 1589, being then eleven years of age, and the year following had a student's place conferred on him. By the benefit of a good tutor and pregnant parts, he became a noted orator and disputant, and taking the degrees in arts, he afterwards travelled into various countries beyond the seas. At his return he was esteem'd a well qualify'd gentleman, and to be one well vers'd in the affairs of other nations, "and "therefore was taken into the acquaintance of that "noted scholar sir Francis Bacon of Grey's-inn, "who having an esteem for him, and Matthew for "Bacon, there passed between them divers letters, "which if collected together might make a pretty "volume." At length leaving the church of England by the persuasions of fath. Parsons the Jesuit, to the great grief of his father, he entred himself into the society of Jesus, but whether he took holy orders is yet to me uncertain. Afterwards growing famous for his eminency in politics, he came into England, upon invitation, in January 1621, to the end that the king might[2] make use of his assistance in certain matters of state. On the 10th of Octob. 1623 he received the honour of knighthood from his majesty then at Royston, for his great zeal in carrying on the Spanish match to be had with prince Charles; at which time, not only the king, but the chief of the nobility, and others at court, had a high value for him, and so continued for several years after. He was highly valued by the most noble Tho. earl of Strafford, with whom he went into Ireland and continued there for some time, to the end, that his advice and counsel might be used; which, tho' advantageous in several respects to that generous count, yet it was disliked by many,[3] especially those of the precise party, after they had understood Tob. Matthew's character from one Andr. ab Habernfield, in a pretended discovery[4] of a plot of treason against the king, sent in a letter from sir Will. Boswell his majesty's agent at the Hague to Dr. Laud archb. of Canterbury, in the month of Octob. 1640, which runs thus, 'Sir Tob. Matthew a Jesuited priest, of the order of politicians, a most vigilant man of the chief heads, to whom a bed was never so dear that he would rest his head thereon, refreshing his body with sleep in a chair for an hour or two; neither day nor night, spared he his machinations, a man principally noxious, and himself the plague of the king and kingdom of England; a most impudent man, who flies to all banquets and feasts, called or not called; never quiet, always in action and perpetual motion, thrusting himself into all conversations of superiors. He urgeth conferences familiarly, that he might fish out the minds of men. Whatever he observeth thence, which may bring any commodity or discommodity to the [195]

[9] [*Bridges, Hist. of Northamptonshire*, i. 284, 285.]

[1] [See *Legenda Lignea*, p. 131, 2, &c. He (Tob. Matth.) was born at Salisbury, Oct. 3, 1577, according to his mother's own account in Thoresby's *Vicaria Leodiensis*, p. 174. BAKER.]

[2] Cambd. in *Annal. Reg. Jac.* i. MS. sub. an. 1622.

[3] [Prynne, in *Rome's Master-piece*, in fol. p. 601, saith, That sir Tob. Matthew made a voyage into Ireland with the lord deputy Strafford to stir up the papists there to contribute men, arms, and money, to subdue the Scotch covenanters. WOOD, *MS. Note in Ashmole.*]

[4] See in *Rome's Master-piece*, &c. published by W. Prynne, 1643, p. 19, 20.

part of the conspirators, he communicates to the pope's legat, and the more secret things he himself writes to the pope, or to cardinal Barbarino. In sum, he adjoins himself to any man's company, no word can be spoken, that he will not lay hold on, and communicate to his party. In the mean time whatever he hath fished out, he reduceth into a catalogue, and every summer carrieth it to the general consistory of the politician Jesuits, which secretly meet together in Wales, where he is an acceptable guest, &c. He was a person extremely hated by the presbyterians, and more especially by Prynne, who spared not to say, because he was acquainted with Dr. Laud archb. of Cant. that he was sent into England by the pope (Urban VIII. with whom he was in great esteem) to reconcile England to the church of Rome; in which work also, he (as they further say) received a pension from the said card. Barbarino the protector of the English nation at Rome. But letting these bare reports pass, I shall only tell you that he had all his father's name, and many of his natural[4] parts; was also one of considerable learning, good memory and sharp wit, mixed with a pleasant affability in behaviour, and a seeming sweetness of mind, though sometimes, according to the company he was in, pragmatical and a little too forward. He hath written and translated several things, but all that I have yet either seen or heard of, are only these,

A rich Cabinet of precious Jewels.——When printed (unless in 1623) or where, I know not.

A Collection of Letters. Lond. 1660. oct.

Character of the most excellent Lady, Lucy Countess of Carlisle—Printed with the collection: She being the goddess that he adored, was the reason why sir John Suckling brought him into the poem called *The Session (or Court) of Poets*, thus,

Toby Mathews (pox[5] on him) what made him there?
Was whispering[6] nothing in some-body's ear,
When he had the honour to be named in court,
But, sir, you may thank my lady Carleil for't.

The said Lucy was daughter of Hen. Percy earl of Northumberland, who dying issueless in Nov. 1660, was buried in the church at Petworth in Sussex by her ancestors.

Letters to several Persons. Lond. 1660. oct. printed with the *Collection* and *Character*, with his picture[7] before them. Among which letters, are perhaps those of his writing in the *Cabala, Mysteries of State*, published in 1654, and in the *Cabala or Scrinia Sacra*, printed at Lond. 1663. He also wrote a book to shew the benefit that proceeds from washing the head every morning in cold water; which I have not yet seen, and had gone far in the *History of the late Times*, but leaving it imperfect, it never yet saw light. He translated into English (1) *S. Austin's Confessions*, printed in oct. sold in 1624 (about which time it was printed) for sixteen shillings a copy, tho' as one saith it might have been afforded for 2s. 6d. (2) *The Life of S. Teresa* pr. about 1623. in oct. (3) *The penitent Bandito: or, the History of the Conversion and Death of the most illustrious Lord Signior Troilo Savelli a Baron of Rome.* Printed about the same time. The second edit. of it came forth in 1663 in oct. He also translated into the Italian tongue, *The Essays of Francis Lord Bacon*, printed at Lond. "1618." in oct. He concluded his last day at Gaunt in Flanders on the 13th of Octob. in sixteen 1655.
hundred fifty and five, (according to the accompt they there follow) in the house of the third probation of the English FF of the society of Jesus, and was buried in a vault under the church belonging to them, without any kind of pomp or splendor in funeral, according to his will. On his coffin of [196]
wood was a leaden plate fastned, with this written thereon, Hic jacet D. Tobias Matthæi.

JEROM TURNER son of George Turner was born at Yeovill in Somersetshire, educated in grammar learning there, made his first entry into the university in Easter term 1633, aged 18 years, and soon after being made batler of S. Edmund's hall, took the degree of bach. of arts as a member thereof, in the year 1636, and completed it by determination. Not long after he became schoolmaster of Beer (belonging to Seaton in Devon) where also he preached as an assistant to his very good friend Hugh Gundrey "sometime of St. Alb. hall," his father's kinsman, for the space of two years. Thence he removed to Axmouth in the said county, where he served as an assistant also to Will. Hook then minister of that place, (afterwards in New England, and at length master of the Savoy in the Strand near London) with whom he continued about two years more. From thence he removed to Compton two miles from the place of his nativity, where he continued a while, and thence removed to sir Thom. Trenchard to be his chaplain, continuing there till 1641, about which time, the civil war breaking out, he was forced to fly to Southampton for refuge, where he continued during the heat of the wars, and preached with the great approbation of the presbyterian ministers and people there. So much, it seems, they were taken with his sermons, that they earnestly persuaded him to print an exposition he had made on the first chapter of the epistle of S. Paul to the Ephesians, but he could not be prevailed

[5] 'Twas the word that he often used in company.

[6] 'Twas his custom always to be whispering in company.

[7] [By J. Gamman. There is a small head of him in one of the plates to lord Orford's *Anecdotes of Painting*, in which work, however, Matthew had not the slightest claim for an introduction. The portrait he is supposed to have attempted of the infanta was drawn, like the character of the countess of Carlisle, with his pen, not his pencil.]

[8] John Gee, in a cat. of popish books, at the end of his book called *The Foot out of the Snare.*

upon to do it. The wars being over, and Neitherbury a great country parish in Dorsetshire being void of a minister, he, by the solicitations of friends went thither, and became their pastor in the beginning of Oct. 1646, where he continued a constant preacher, doing good in his zealous way to his dying day. His love to learning was very great, and his delight to exercise himself was greater than his weak body could bear. He had a strong memory, which he maintained good to the last by temperance. He was well skill'd in Greek and Hebrew, was a fluent[9] preacher, but too much addicted to Calvinism. He hath transmitted to posterity,

A Breast-Plate for the Keeping of the Heart; being the Substance of certain Sermons on Prov. 4. 23. *former part.* Lond. 1660. in oct.

A rich Treasury for the Promises, being the Substance of other Sermons on Micah 7. 15. Lond. 1660. oct. Some, or all, of these sermons, were published in 1650. in oct. Which two treatises (*The Breast-plate* and *Rich Treasury*) were published by Hugh Gundrey before-mention'd and one Joseph Crabb, who dedicated them to William lord Sydenham, a member of Oliver's council, one of his lords, and sometimes a gent. com. of Trin. coll. in this university.

Exposition on the First Chapt. of the Epist. of S. Paul to the Ephesians——whether this was published after his death I cannot tell. He paid his last debt to nature on the 27 of Novemb. in sixteen
1655. hundred fifty and five, and was buried (I suppose) in the church of Neitherbury, having before married Joane, the daugh. of George Scullard of Romsey in Hampshire, and been appointed an assistant to the commissioners of Dorsetshire and Pool, for the ejection of such whom the godly party called scandalous, ignorant and insufficient ministers and schoolmasters.

GILES WORKMAN son of Will. Workm. was born at Newton-Bagpath in Glocestershire, entred a batler in Magd. hall in the year of his age 18, Dom. 1623, took the degrees in arts, and afterwards became vicar of Wallford in Herefordshire, master of the college school in Glocester, and at length by the favour of Matth. Hale esq; (afterwards lord chief justice of the King's-bench) he became rector of Alderley in Glocestershire. He hath written,

[197] *A modest Examination of Lay-men's Preaching, discovered to be neither warranted by the Word of God, nor allowed by the Judgment or Practice of the Churches of Christ in New England*, &c. Lond. 1646. in about 6 sh. in qu. What else he hath published, unless one or more sermons, which I have not yet seen, I know not, nor any thing besides, only that he dying in sixteen hundred fifty
1655. and five (as his eldest son hath informed me) was buried in the church of Alderley before-mention'd. This person, who was a quiet and peaceable puritan, had a brother called John Workman a schismatical lecturer in Glocester, who by meddling with things indifferent, created not only trouble to his diocesan, but to the archb. of Canterbury, as you may fully see in *Canterbury's Doome*.

" HENRY BIGNELL son of Foulk Bignell of " Soulderne in Oxfordshire, was born in S. Mary's " parish within the city of Oxon, in July 1611, be- " came a poor scholar or servitor of Brasen. coll. " in midsummer or act term 1629, where continu- " ing till he was bachelor's standing, he retired to " S. Mary's hall, and as a member thereof took one " degree in arts. Afterwards entring into holy or- " ders he taught a petty-school, and became a hack- " ney and scandalous preacher. In 1645 he was " made rector of the church of S. Peter in the Bay- " lie in Oxon, but turned out thence for scandal " and drunkenness. Afterwards he continued in " Oxon in a sharping condition, and gave and pre- " sented to several persons his sermons in manu- " script for relief under the name of a persecuted and " loyal minister. But in the year 1653 he was per- " petually silenced, and commanded to leave Oxon " by the saints then in power, because he was " drunk and could not for stammering and faulter- " ing (for which he was hiss'd by the scholars then " present) speak out his funeral harangue from the " reader's pew in S. Mary's church, which he pre- " tended to deliver at the burial then of his grand- " mother. This person, who was not at all fit for " his function, nor deserving the name of a scholar, " (tho' he had parts in him which were drown'd) " and therefore ought to be buried in silence, hath " written and published,

" *The Son's Portion, containing moral Instruc-* " *tions for the Education of Youth in Knowledge*, " &c. Lond. 1640. oct.

" *English Proverbs*——with other trivial things " not worth the naming. At length about 3 or 4 " years before the restoration of king Charles II. Clar.
" he went with sir John Danvers, one of the king's 1675.
" judges, into the western islands by the West In- " dies, where he lived for some time as a minister, " but soon after died."

THOMAS WILLIS, whom some pedagogical writers call VOLENTIUS, was born of a gentled family of his name living at Fenny-compton in Warwickshire, began to be conversant with the muses in S. John's coll. in Easter term 1602, aged 19 years or thereabouts, took the degrees in arts, and soon after became schoolmaster at Thistleworth or Isleworth in Middlesex, where he spent near 50 years of his time in the instruction of youth, for whose use he wrote these things following,

[9] Pastor vigilantissi. doctrinâ & pietate insignis, &c. So Fred. Lossius a physician of Dorchester in his *Observationes Medicinales*. Lond. 1672. oct. lib. 2. observat. 7. p. 121.

Vestibulum Linguæ Latinæ. A Dictionary for Children, consisting of two Parts, &c. containing near ten thousand Words, besides thrice the Number derived from, and known by, them, &c. Lond. 1651. oct. [Bodl. 8vo. W. 12. Art. BS.]

Phraseologia Anglo-Latina. Anglicismus Latinizzd, &c. Lond. 1655. oct. [Bodl. 8vo. W. 18. Art. BS.] This is the same which hath another title sometimes set to it, running thus, *Protcus vinctus: Sive Æquivoca Sermonis Anglicani, Ordine alphabetico digesta, & Latine reddita.* To this book was afterwards added——*Paræmiologia Anglo-Latina. Or, a Collection of Engl. and Lat. Proverbs and proverbial Sayings matched together.* Both which were printed in one vol. at Lond. 1672. oct. This last was wrote with a design to supply what was defective and wanting in our author Willis his *Phraseologia*, &c. by Will. Walker, bred up in school learning under Joh. Clerk bach. of div. sometime public schoolmaster of Lincoln, afterwards teacher of a private school in Fiskerton in Nottinghamshire and a writer of school-books; under whom he the said Walker being ripen'd for the university, was sent to Trin. coll. in Cambridge, where he took the degrees in arts and one in divinity; afterwards he became master of the public school at Lowth in Lincolnshire, (founded by K. Ed. VI.) then rector of Colsterworth[1] in the same county by the donation of Dr. Tho. Pierce, as prebendary, I think, of Lincoln, (who had been for several years a great encourager of Mr. Walker's useful studies) and at length master of the free-school at Grantham, where he continued to the time of his death, which happed in the beginning of January, or thereabouts, an. 1684.[2] This person, who was very useful in his generation, hath written and published, (1) *Treatise of English Particles.* several times printed. (2) *Troposchematologia, Rhetoricæ Libri duo.* Lond. 1668. dedic. to his patron Dr. Pierce before-mention'd. (3) *Explanations of the Royal, commonly called Lilly's, Grammar, in two parts.* Lond. 1670. 74. oct. (4) *Modest Plea for Infant Baptism.* Cantab. 1677. in tw. (5) *English Examples of the Lat. Syntaxis*, &c. Lond. 1683. oct. with his picture before it; aged 59 years; and other things, as 'tis probable, which I have not yet seen, particularly his *Dictionary of English and Latin Idioms*, and his book entit. *De Argumentorum Inventione Libri duo*, &c. in oct.

Clar. 1645.

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"EDWARD FISHER the eldest son of a "knight, became a gent. com. of Brasen-nose coll. "25 Aug. 1627, took one degree in arts, and soon "after left that house. Afterwards being called "home by his relations, who were then, as I have "been informed, much in debt, he improved that "learning which he had obtained in the university "so much, that he became a noted person among "the learned for his great reading in ecclesiastical "history and in the fathers, and for his admirable "skill in the Greek and Hebrew languages. His "works are these,

"*An Appeal to thy Conscience, as thou wilt answer it at the great and dreadful Day of Jesus "Christ.* Oxon. 1644. qu.

"*Marrow of Modern Divinity: or, the Covenant of Works and Grace*, &c.—Printed 1646. "&c. in oct.

"*A Christian Caveat to the old and new Sabbatarians: or, a Vindication of our old Gospel Festival*, &c. Lond. 1650. [Bodl. C. 13. I. Linc.] "52. 53. [Bodl. B. 23. 17. Linc.] 55. qu. This "was answered by Giles Collier vicar of Blockley "in Worcestershire, and by Joh. Collings bac. (afterwards Dr.) of divinity, minister of S. Stephen's "church in the city of Norwich, in a book entit. "*A Caveat for Old and new Prophanencss.* Lond. "1653. in qu. In which book he answers also that "of Alan Blane entit. *Festorum Metropolis.* Our "author Fisher hath also written,

"*An Answer to* 16 *Queries touching the Rise "and Observation of Christmas, propounded by "Mr. Joh. Heming of Uttoxeter in Staffordshire.* "——This was printed with the *Christian Caveat.* "an. 1655. What other things this Edw. Fisher "(who was a royalist) hath written I know not, "nor any thing else of him, only that I take him "to be the same Edw. Fisher, who was the eldest "son of sir Edw. Fisher of Mickleton in Glocester-"shire knight, descended from an antient family of "his name living sometimes at Fisherwyke on the "river Trent in Staffordshire; which sir Edward "dying on the 29th of Decemb. 1654, was buried "in Mickleton church near the body of his father "Edw. Fisher, esq; who died on the 16th of Sept. "1627. I have been informed by the letters of the "vicar[3] of Mickleton written in Octob. 1690, that "Edward Fisher the writer before-mention'd being "exceedingly run into debt, he did, to avoid the "payment of them, retire to Caermarthen in Wales, "where he taught school meerly to get bread: but "being discovered he fled into Ireland, and dying "obscurely there, his body, as he farther tells me, "was conveyed to London, and buried there in the "grave of his wife; but the time when, or the "place where he was buried, he told me not."

Clar. 1655.

[In the Bodleian is a quarto tract ascribed to Fisher; I know not on what authority, though I have no reason to question it. *The Feast of Feasts:*

[1] [Mr. Walker was an intimate acquaintance of sir Isaac Newton's, being minister of Colsterworth, where he died in 1684. *Letter from Dr. Stukeley to Dr. Mead.* See *Gentleman's Magazine* for 1772, p. 522.]

[2] [Walker was buried at Colsterworth, with this inscription on his monument: Hic jacent Gulielmi Walkeri Particulæ. Obijt 1 Aug. Anno Dom. 1684: ætat. 61. *MS. Note in Mr. Heler's Copy.* He had a son who was rector of Sunning, in Berkshire.]

[3] Henry Kirkham.

or the Celebration of the sacred Nativity of our blessed Lord and Saviour Jesus Christ: grounded upon the Scriptures, and confirmed by the Practice of the Christian Church in all Ages. Oxford: Printed by Leonard Lichfield, Printer to the University. 1644. Bodl. C. 14. 5. Linc.]

ROBERT MATON son of Will. Maton of Tudworth in Wilts, was born in that county, became a commoner of Wadh. coll. in Mich. term, an. 1628, aged 16 years or thereabouts, took the degrees in arts, and afterwards holy orders, but where beneficed, unless in his own country, I cannot tell, nor any thing else of him, but that, as to opinion, he was always in his heart a millenary, which he never discovered in public till the rebellion broke out, and then the press being open for all opinions, he published these things following,

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Israel's Redemption: or, a prophetical History of our Saviour's Kingdom on Earth, that is, of the Church Catholic, and triumphant; on Acts 1. 6. Lond. 1642. oct. [Bodl. 8vo. M. 169. Th.]

Discourse of Gog and Magog, or the Battle of the great Day of God Almighty: on Ezek. 38. 2. —Printed with the former book.

Comment on the 20th Chap. of the Rev. Lond. 1652. qu.

Israel's Redemption redeemed: or, the Jews' general and miraculous Conversion to the Faith of the Gospel, and Return into their own Land, and our Saviour's Personal Reign on Earth, proved from the Old and New Test. &c. of Purpose to satisfy all Gainsayers, and particularly Mr. Alex. Petrie Minister of the Scottish Church at Roterdam. Divided in two parts. Lond. 1646. qu. Which book being answer'd by the said Petrie, it came out again under this title with additions and amendments, *A Treatise of the fifth Monarchy: or Christ's personal Reign on Earth one Thousand Years with his Saints*, &c. Lond. 1655. qu.

Clar. 1655.

[There is a head of Maton, by Cross, according to Granger. *Biogr. Hist. of England*, iii, 52.]

" WILLIAM LANGLEY son of a father of " both his names of Abingdon, was born there or in " Berkshire, became a student in Pemb. coll. an. " 1629, aged 19, but took no degree. One Will. " Langley late of S. Mary's in the city of Lichfield " minister, hath written,

Clar. 1655.

" *The persecuted Minister, in Defence of the* " *Ministry, the great Ordinance of Jesus Christ.* " Lond. 1656. in 2 parts in qu. [Bodl. 4to. L. 2. " Th. BS.] dedicated to sir Tho. Leigh knight, " by an epistle dated from his study in Lichfield " 9 Jul. 1655. Quære whether he died in 1655?"

JOHN HALES a younger son of Joh. Hales, (steward to the family of the Horners in Somersetshire) eldest son of Edw. Hales of Highchurch in the said county, son of Jo. Hales of the same place, son of Rich. Hales, by his wife the daughter of Beauchamp, was born in the parish of S. James within the city of Bath and educated in grammar learning there. At 13 years of age he was sent to the university in the beginning of the year 1597, and was for some time a scholar of Corp. Ch. coll. At length the prodigious pregnancy of his parts being discovered by the hedge-beaters of sir Henr. Savile, he was encouraged by them to stand for a fellowship of Merton coll. Whereupon an election being appointed and made in 1605 (9 Jac. 1.) and all the candidates sifted and examined to the utmost, he was the first that was chosen. In which election, as he shew'd himself a person of learning above his age and standing, so thro' the whole course of his bachellorship there was never any one in the then memory of man (so I have been informed by certain seniors of that coll. at my first coming thereunto) that ever went beyond him for subtle disputations in philosophy, for his eloquent declamations and orations; as also for his exact knowledge in the Greek tongue, evidently demonstrated afterwards, not only when he read the Greek lecture in that coll. but also the public lecture of that tongue in the schools. His profound learning and natural endowments, (not that I shall take notice of his affability, sweetness of nature and complaisance, which seldom accompany hard students and critics) made him beloved of all good men, particularly of Savile beforementioned, who found him, tho' young, serviceable in his edition of S. Chrysostom's works, and therefore often mention'd with honour by that noted Grecian Andrew Downes, Greek professor of Cambridge. Afterwards he was made fellow of Eaton coll. partly, if I mistake not, by the help of Savile, and partly by sir Dudley Carleton, with whom he went, in the quality of chaplain, when he was sent ambassador to the United Provinces, at what time the synod of Dort was celebrated,[4] Jan. 1618, where our author Hales did good service in several respects, so far as his capacity did permit him. From that time till about the year 1638, no great matters occur memorable of him, only his acquaintance with Will. Chillingworth, whom he assisted in his great work, as I shall anon tell you, which made him to be noted among the learned, especially for certain opinions that were not thought fit to be by him entertained. In that year, I say, Dr. Laud archb. of Canterbury, who had received cognisance of his great worth, did send for him to Lambeth, sifted, and ferreted him about from one hole to another, in certain matters of religion that he partly then, but more in his younger days, maintained: And finding him an absolute master of learning, made him, upon his complyance, one of his chaplains, and procured a canonry of

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[4] [See a long letter of his to sir Dudley concerning some transactions in this mongrel synod, in the *Letters from and to Sir Dudley Carleton*, published at Lond. in 4to. 1757, at the expence of lord Royston, which letter is not printed in his *Golden Remains*. COLE.]

Windsor for him, installed therein 27 of June 1639, which, with his fellowship, was all that this most incomparable person, whom I may justly stile a walking library, enjov'd. He was a man highly esteemed by learned men beyond, and within, the seas, from whom he seldom fail'd to receive letters every week, wherein his judgment was desir'd as to several points of learning. He was a very hard student to the last, and a great faster, it being his constant custom to fast from Thursday dinner to Saturday: and tho' a person of wonderful knowledge, yet he was so modest, as to be patiently contented to hear the disputes of persons at table, and those of small abilities, without interposing or speaking a word, till desir'd. As for his justness and uprightness in his dealings, all that knew, have avouched him to be incomparable: For when he was bursar of his coll. and had received bad money, he would lay it aside, and put good of his own in the room of it to pay to others. Insomuch that sometimes he has thrown into the river 20 and 30*l.* at a time. All which he hath stood to, to the loss of himself, rather than others of the society should be endamaged. After the civil war began, occasion'd by the iniquity of the restless presbyterians, he was turn'd out of all, and into his fellowship was thrust by the authority of parliament, one Penwarden, who being afterwards touch'd in conscience for the wrong he had done so worthy a person by eating his bread, went and voluntarily would have resign'd up the place again to him, but Mr. Hales refused, telling him, that the parliament having put him out, he was resolved never to be put in again by them. As for his canonry of Windsor, it lay void till his majesty's restoration, an. 1660, and then 'twas bestowed on Auth. Hawles D.D. sometimes of Queen's coll. in Oxon. At length he, being reduced to necessity, was forced to sell the best part of his most admirable library (which cost him 2500*l.*) to Cornelius Bee of London bookseller, for 700*l.* only as I have been informed by persons of unquestionable veracity. 'Tis true that one of the Sedleian family of Kent did invite him to live in his family, with an allowance of 100*l.* per an. the keeping of two horses and a servant's diet, but he being wedded to a retir'd and studious life, refused to accept of that generous offer; yet about that time he accepted of a quarter of that salary, with his diet, in the family of one madam Salter (sister, if I mistake not, to Dr. Duppa bishop of Sarum) who lived near Eaton, purposely that he should instruct her son Will. Salter; but he being blockish, Hales could do nothing upon him. Afterwards a declaration issuing out, prohibiting all persons from harbouring malignants, that is royalists, he left that family, notwithstanding the lady desired him to the contrary, telling him, that she would undergo all danger that might ensue by harbouring him, and retiring to Eaton, he took up his quarters and sojourned in an house next to the Christopher Inn, belonging then to Hannah the widow of John Dickenson, (a servant from his youth to our author Hales) and afterwards the wife and widow of one Sim. Powney; which Hannah was very careful of, and respectful to, him, as having formerly at her marriage received of his bounty. Other persons of the loyal party, would have exhibited to, had they not been equal sharers in affliction with, him, and therefore it was that he died in an obscure condition, much pitied by many then in being, but by more in the next generation, particularly by such (which you'll say is a wonder) that were no friends to the church of England, who did[5] reckon it not one of the least ignominies of that age, that so eminent a person of the church of England (as Hales was) should have been by the iniquity of the times reduced to those necessities under which he lived, &c. And whereas he had been heard to say in his former days that he thought he should never die a martyr, yet he was known to live a confessor, and died little less than a martyr for the doctrine and discipline of the church of England. The publisher[6] of his *Remains* doth tell us, that 'He was a man of as great sharpness, quickness, and stability of wit, as ever this, or perhaps any, nation bred. His industry did strive, if it were possible, to equal the largeness of his capacity. Proportionable to his reading was his meditation, which furnished him with a judgment beyond the vulgar reach of man. So that he really was a most prodigious example of an acute and piercing wit, of a vast and illimited knowledge, of a severe and profound judgment,' &c. He tells us also, that he was true and just in his secular transactions, and charitable beyond example, and as a Christian, none was ever more acquainted with the nature of the Gospel, because none more studious of the knowledge of it than he. That he was solicited to write, and thereby to teach the world, but would resolve against it; yet did not hide his talent, being so communicative that his chamber was a church, and his chair a pulpit, and[7] was as communicative of his knowledge, as the celestial bodies of their light and influences. When the king and court resided at Windsor, he was much frequented by noblemen and courtiers, who delighted much in his company, not for his severe or retired walks of learning, but for his polite discourses, stories and poetry, in which last, 'tis supposed, he was excellent; for a noted[8] poet of that time doth bring him into *The Session of Poets*, thus:

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Hales set by himself most gravely did smile,
To see them about nothing keep such a coile,

[5] See in the *Rehearsal transpros'd*, written by Andr. Marvell, pr. 1672. p. 175.

[6] Dr. Jo. Pearson bishop of Chester in his preface to Jo. Hales his *Remains*.

[7] Pet. Heylyn in his *Life and Death of Dr. W. Laud Archb. of Cant.* under the year 1658.

[8] Sir Joh. Suckling in his *Fragm. aurea, or Poems*. Lond. 1648. p. 10.

Apollo had spied him, but knowing his mind,
Past by, and call'd Falkland [9] that sate just behind.

Those that remember and were well acquainted with Mr. Hales, have said, that he had the most ingenious countenance that ever they saw, that it was sanguine, chearful, and full of air: also that his stature was little and well proportion'd, and his motion quick and nimble.[1] And they have verily supposed, that had not extremities contributed to the shortning of his days, nature would have afforded him life till he had been 90 years old or more. The things that he hath written are these.

Oratio funebris in Obitum Cl. Equitis Tho. Bodlei, 29 *Mar.* 1613. Oxon. 1613. qu. [Bodl. 4to. O. 14. Art.] printed again in 1681. in the *Collection of Lives*, published by Dr. Will. Bates.

Dissertatio de Pace & Concordia Ecclesiæ. Eleutheropoli 1628. in tw. [Bodl. 8vo. Q. 3. Art. again in 1630, Bodl. 8vo. B. 17. Linc.] This book, which is much celebrated by famous authors, is printed in the same character and at the same supposed place, as his *Brevis disquisitio*, and therefore by the generality is taken to be written by our author.[2]

Brevis Disquisitio, an & quomodo vulgo dicti Evangelici Pontificios, ac nominatim Val. Magni De Acatholicorum credendi Regula Judicium, solidè atque evidenter refutare queant. Eleuth. 1633. in 16. [Bodl. 8vo. C. 328. Linc.] This book containeth, as the puritan then said,[3] sundry, both Socinian and Pelagian points, as also that the body which shall be raised in the resurrection is not idem numero; And that souls do not live till the resurrection, besides other points, &c. 'Tis true that certain of the principal tenets were cunningly inserted therein, pretending them for the best expedients to appease some controversies between the ch. of England and Rome.[4]

[202] "*The Way toward the Finding of a Decision* "*of the chief Controversies now debated concerning* "*Church Government.* Lond. 1641. qu. in 6 sheets. "[Bodl. C. 8. 25. Linc.] This has not any author's "name to it, but in the title of one of them among "bishop Barlow's books is put down, by John Hales "of Eaton, ut creditur."

A Tract concerning Schism and Schismatics, wherein is briefly discovered the Original and Cause of all Schism.—All or most of this pamphlet was taken, as 'tis said, from Socinus, and written about the year 1636, partly, as some think, out of discontent, that he had no preferment conferr'd on him, partly, as others say, for the encouragement of some great masters of wit and reason to dispute the authority of the church, and partly at the request of his friend W. Chillingworth, who desired some such matter of him, to be used by him in the composition of his book entit. *The Religion of Protestants*, &c. Several copies of it were transmitted from hand to hand, and one coming into those of Dr. Laud, he therefore sent for him, as I have already told you, entred into a long discourse with him about certain particulars therein, and being drawn over to his mind, our author Hales, as 'tis[6] said, recanted, and was then resolved (tho' before inconstant) to be orthodox, and to declare[7] himself a true son of the church of England both for doctrine and discipline. This tract was afterwards published without a name, in one large sh. in qu. an. 1642, [Bodl. B. 28. 7. Linc. Printed at London again in 1673. Bodl. Mar. 51.] when the press was open for every opinion. And since it hath given great advantage and use to some that have not loved, nor are lovers of, the church of Engl. as (1) E. S.[8] in his *Irenicum*. (2) Dr. Joh. Owen in his *Plea for the Non-conformists*. (3) The author of *Separation no Schism*, wrote against Dr. Jo. Sharp's *Sermon before the Lord Mayor; on Rom.* 14. 19. (4) Andr. Marvell in his *Rehearsal transpros'd*, part 1. &c. So that advantage being taken by it, and the tract several times printed, some of the orthodox clergy have answer'd it; among which have been, (1) Rob. Conold M. A. in his *Notion*[9] *of Schism in two Letters*. The last of which is against Hales. (2) Tho. Long B.D. in his *Character of a Separatist*, but more largely in his book entit. Mr. Hales' *Treatise of Schism examin'd and censur'd*, &c. One Philip Scot also, a Rom. cath. doth modestly accost our author in his *Treatise of the Schism of England*,

[9] Lucius lord Falkland.

[1] [Aubrey says he was a prettie little man, sanguine, of a chearful countenance, very gentele and courteous. The same writer visited him within a year of his death and found him reading Thomas a Kempis, in a kind of violet-coloured cloath gowne, with buttons and loopes. He adds that Hales loved canary, but moderately to refresh his spirits. *Letters from the Bodleian Library, with Aubrey's Lives*, 8vo. 1813, page 364.]

[2] [Wrote by Przipcovius an Anti-Trinitarian. See Sandius, *Biblioth. Antitrin.* p. 123. BAKER.]

[3] [This is said by Dr. Ward in a letter to bishop Usher. See *Usher's Letters*, let. 181. BAKER.]

[4] [Wrote by Joach. Stegmannus Antitrinitarian. See Sandius, page 133. BAKER.]

[5] [*A Tracte concerning Schisme and Schismatiques wherein is briefly discovered the original Causes of all Schisme. Written by a learned and judicious Divine. Together with certain Animadversions upon some Passages thereof. Oxford, by Leon. Lichfield*, 1642, 4to. pp. 33.

The animadverter begins thus. This tract, I must confess, is handsomly and acutely penned and many things in it well worthy our observation: yet because I greatly honour antiquity, and highly reverence the holy fathers of the church, I must crave pardon if I deal plainly and roundly with the author thereof, who in some passages, as I conceive, doth too much neglect antiquity, and indeed all authoritye, &c. Mr. Wood takes no notice of this edit. KENNET.]

[6] Sam. Parker in his *Reproof to the Rehearsal transpros'd*, p. 135.

[7] Pet. Heylyn, as before, an. 1638.

[8] [*Edw. Stillingfleet.* It was written at large by the author, but totally blotted out by Jam. Frazer the licenser. WOOD. *MS. note in Ashmole.*]

[9] Printed at Lond. 1677. oct.

Amsterd. 1650. in tw. but he goes another way to work. See more in Will. Page among these writers, under the year 1663.

Golden Remains. Lond. 1659. 1673. both in qu. These *Remains* "of 1659" consist of 9 sermons,* miscellanies, letters and expresses from the synod of Dort, &c. "The edition in 73 hath "besides the same nine "sermons four more."[1]

Tract concerning Sin against the Holy Ghost. Lond. 1677. oct.

Tract concerning the Sacrament of the Lord's Supper——A just censure of which you may see in a book entit. *An Account of the Greek Church,* &c. written by Tho. Smith B. of D. of Magd. coll. printed 1680, p. 169.

Paraphrase on S. Matthew's Gospel.

Tract concerning the Power of the Keys, and Auricular Confession.

Miscellanies——With these is printed his *Tract concerning Schism* before-mention'd, according to the orig. copy. These four last things are printed and go with his *Tract concerning Sin against the Holy Ghost.* At length, having lived to the age of seventy and two years, he concluded his last day at Eaton, in the house of Hannah Powney before-mentioned, on Monday the nineteenth day of May, at about eight of the clock at night, in sixteen hundred fifty and six, and was, according to his desire, buried (but little better than in private) in Eaton college church-yard.[2] Over his grave was afterwards an altar monument erected, at the charge of one Pet. Curwen sometimes a scholar of Eaton and his great admirer, with an inscription thereon, which partly
1656. runs thus: Musarum & Charitum amor Johannes
[203] Halesius (nomen non tam hominis quam scientiæ) hic non jacet, at lutum quod assumpsit optimum infra ponitur, nam certe supra mortales emicuit moribus suavissimis, ingenio subtilissimo, pleno pectore sapuit mundo sublimior adeoque aptior Angelorum consortio, &c.

[See Walker's *Sufferings of the Clergy,* and Des Maizeau's *Historical and Critical Account of Hales,* which gives many new circumstances, and remarkable transactions of his life.

A Discourse of the several Dignities, and Corruptions, of Man's Nature, since the Fall. Lond. 1720. 8vo.

As to the genuineness of this book, be pleased to know that Mr. Hales, in the hard times of usurpation, was content to become a tutor to a lady's son in Buckinghamsh. from whence, after about a year's stay, retiring elsewhere, and dying soon after it was preserved among the papers of the said lady who was my relation. This MS. was writ over by a very ignorant amanuensis and full of false spellings, but corrected by Mr. Hales himself, with his own hand in several places, where the mistakes were most material.

It bore Mr. Hale's name in the title page, in his own hand, &c.—Some ingenious gentlemen that have perused it, make no question at all of Mr. Hales being the author of it, being a very well writ treatis: —Anonym. Letter to Curll (the publisher) 27 Ap. 1719. WANLEY.

There is a small head of Hales, without the engraver's name, prefixed to his *Golden Remains.*]

HENRY ROLLE second son of Rob. Rolle of Heanton, son and heir of Hen. Rolle of Steventon in Devonshire, was born at Heanton (called by some Heanton Sachvill) in the same county, became a sojournor of Exeter coll. in 1606, aged 17 years, continued there more than two years, and then went to the Inner Temple, of which he had been admitted a member on the first day of Feb. 6 Jac. I. Dom. 1608; where being settled he neglected no opportunity to improve his knowledge in the common law, which was much advanced by the foundation of literature that he had laid in this university. From his first admission till his call to be a serjeant, he had contemporaries of the same society of great parts, learning and eminence, as namely sir Edw. Littleton, afterwards lord keeper of the great seal, sir Edw. Herbert, afterwards attorney general, sir Tho. Gardiner, afterwards recorder of London, and that treasury of all kind of learning Joh. Selden. With those he kept a long, constant and familiar converse and acquaintance, and therefore greatly improved both his own learning and theirs, especially in the common law, which he principally intended. For it was the constant and almost daily course for many years together of those great traders in learning, to bring in their acquests therein, as it were in a common stock by natural communication, whereby each of them in a great measure became the participant and common possessor of each other's learning and knowledge. He did not undertake the practice of the law till he was sufficiently fitted for it, and then he fixed himself unto one court, namely the King's-Bench, where was the greatest variety of business. By this means he grew master of the experience of that court,

* *Several sermons as 1 Serm. at S. Marie's on Tuesday in Easter week; on Pet. 3. 16. Oxon. 1617, qu. and divers others, which you may see in his Remains. One Joh. Hales hath a Sermon of Duells extant, on Numb. 35, 33. which I take to be the same with our author, yet it is not printed in his said Remains. Another also Concerning the Abuse of obscure and difficult Places of Scripture, &c. Quære.* First edit.[a]

[a] [*Sermons preached at Eaton by John Hales late Fellow of that College, 2nd edit.* Lond. 1673. 4to.
1. Pr. at Shrove-tide at Eton coll. on Luke xvi. 25.
2. On 1 Cor. vi. 13.
3. On Galat. vi. 7.
4. On Matth. xxiii. 38. WANLEY.]

[1] [Wood has marked this passage out in his own copy, and has inserted the account of the editions of the *Golden Remains* as it now stands. He had before stated them thus 'Lond. 1659, 73, 88. oct.']

[2] [An. 1656, May 2. Mr. Hales, prebend of Windsor, buried at Langley by Windsor. *Mr. Rich. Smith's Obituary.* Sed Quære. BAKER.

whereby his clients were never disappointed for want of his experience or attendance. He argued frequently and pertinently: his arguments were fitted to prove and evince. They were plain and learned, short and perspicuous, and tho' his words were few, yet they were significant and weighty. His skill, judgment and advice in points of law and pleading were sound and excellent. In the latter end of king James I. and beginning of king Charles I. he was burgess for Kellington in Cornwall to serve in the parliaments then held, and in the 14 of king Charles I. Dom. 1638, he was elected summer reader of the Inner Temple, but a post being then in the city of London he did not read till the Lent following; and in 1640 he was made serjeant at law. Afterwards he sided with the puritans, when they made a change in the government, occasion'd by a predominant party of them in both the houses of parliament, took the covenant, and was sworn one of the judges by Mr. Sam. Browne one of the commissioners of the great seal, after he had made a speech in the King's Bench, 28 Oct. 1645. In Oct. 1648 he was made lord chief justice of the King's-Bench, and in the next month ensuing he was sworn thereunto. On the 14 of Febr. following he was voted one of the 38 persons to be of the council of state, sate among them in that, and in other years following, and several times after was one of the judges for the western circuit,[3] where 'was usual with him in his respective charges to the grand jury to settle the people's mind, as to the then present government. It is observed by an eminent person[4] of his profession, that altho' our author Rolle, 'when he was at the bar did exceed most others, yet when he came to the exercise of his judicatures, his parts, learning, prudence, dexterity and judgment were more perspicuous. He was a patient, attentive and observing hearer, and was content to bear with some impertinencies, rather than lose any thing that might discover the truth in justice of the cause. He was a strict searcher and examiner of businesses, and a wise discerner of the weight and stress of them wherein they lay, and what was material to them. [204] He ever carried on as well his search and examination, as his directions and decisions with admirable steadiness, eveness and clearness. Great experience rendred business easy and familiar to him, so that he gave convenient dispatch, yet without precipitancy and surprise. In short, he was a person of great learning and experience in the common law, profound judgment, singular prudence, great moderation, justice and integrity,' &c. As for his works which are extant, they are these,

An Abridgment of many Cases and Resolutions of the Common Law, alphabetically digested under several Titles, &c. Lond. 1668. fol. [Bodl. D. 1. 15. Jur.] The materials of this book were not fully his own, but in a great measure collected out of other books and reports for his own private use, without any intention to make them public.

Reports of divers Cases in the Court of King's Bench, in the Time of K. James I. Lond. 1675. fol. [Bodl. Z. 1. 9. Jur.]

A Continuation of the said Reports in the same Court in the said King's Reign. Lond. 1676. fol. [Bodl. Z. 1. 12. Jur.] which compleats the reign of king James I. At length, after he had shew'd himself a mutable man in his last days purposely to gain wealth and the favour of certain people then dominant, he paid his last debt to nature on the 30th of July in sixteen hundred fifty and six, and was buried on the fourth day of Sept. following in the church of Shapwick near to Glastenbury in Somersetshire; the manor of which he some years before had purchased, and had his mansion house there. The great men of the law living in those times used to say that this Hen. Rolle was a just man and that Matth. Hale was a good man; yet the former was by nature penurious, and his wife made him worse: the other was contrary, being wonderfully charitable and open-handed. 1656.

WILLIAM HOWE, son of Will. Howe, was born in London, educated in Merchant Taylors' school, became a commoner of S. John's coll. in 1637, and in that of his age 18, or thereabouts, took the degrees in arts, entred upon the physic line, bore arms for his majesty king Charles I. in Oxon, at what time the generality of scholars then remaining in the university did the like; and being very forward in expressing his loyalty, was afterwards made captain of a troop of horse. But upon the declining of his majesty's cause, he desisted, prosecuted

[3] [In 1654 when some of the royalists sein'd Salisbury in the time of the assizes, they seiz'd and brought out chief justice Rolle in his robes, and the sheriff, and major general Wagstaffe, who commanded the royalists, would have hang'd them, but Penruddock (who was one of the chief of the royalists) so prevail'd, that the judges were dismissed, having only their commissions taken away from them: but when the royalists were afterwards taken, Rolle refused to be employed in the service of trying them, raising some scruples of law, whether the men could be legally condemned; saying, he thought himself unfit to give his judgment in this case, wherein he might be thought a party concerned. Some time after, Cromwell imposing taxes by his own authority, one Cony, a merchant, refused to pay custom, and when it was violently taken from him, he thereupon sued the collector at the common law. Cromwell caused Cony's counsel to be sent to the Tower, so that Cony was necessitated to plead for himself, referring to the judge, whether that tax being not authorized by parliament, ought to be paid by the law of the land. Rolle wanting courage, would not give judgment against the usurper, and being too much an honest man to give it for him, he took time till the next ensuing term, to consider what rule he should give in the case. In the mean time, upon consideration that his continuance in that station was like to ensnare him more and more, he desired by a letter to Cromwell, to have his quietus, and serjeant Glynn was appointed to succeed him, who took care, before he came to sit on the bench, to have the business accommodated with Cony. *MS. note in Mr. Heber's copy.*]

[4] Sir Matth. Hale in his preface to *The Abridgment of divers Cases and Resolutions of the Common Law*, &c. written by Hen. Rolle.

his study in physic, retired to London, practised that faculty, first in S. Laurence Lane, and then in Milk-street, and was commonly called by the name of doctor Howe. This person being a noted herbalist or simpler of his time, wrote and published,

Phytologia Britannica, natales exhibens indigenarum Stirpium Sponte emergentium. Lond. 1650. oct. [Bodl. 8vo. A. 32. Med. BS.] and obtained, corrected and published a book of Matthew de L'obell the king's botanist. entit. *Stirpium Illustrationes; plurimas elaborantes inauditas Plantas, subreptitiis Jo. Parkinsoni Rapsodiis (ex Codice MS. insaludato) parsim gravatur*, &c. Lond. 1655. qu. before which our author Howe put an epistle to the reader. He died in his house in Milk-street in the month of Aug. or beginning of Sept.[5] in sixteen
1656. hundred fifty and six, and was buried, according to his will, I suppose, in the church of S. Margaret within the city of Westminster, in a grave at least six foot deep, on the left side of the body of his mother. He left behind him a choice library of books of his faculty, but how they were bestowed I cannot tell.

JOHN PENDARVES son of Jo. Pendarves of Crowan in the county of Cornwal, was born there, or at least in that county, admitted a poor scholar or servitor of Exeter coll. on the eleventh of Decemb. in the year 1637, and in that of his age 15, where by the benefit of a good tutor, he became a tolerable disputant. In the latter end of 1641 he took the degree of bach. of arts, and compleated it by determination. At which time all things in the nation tending to a confusion, he left the coll. in July 1642, sided with the rout, and by a voluble tongue having
[205] obtained the way of canting, went up and down (unsent for) preaching in houses, barns, under trees, hedges, &c. At length after several changes, he settled his mind on anabaptism, and having got a numerous multitude of disciples, made himself head of them, defied all authority, contradicted and opposed all orthodox ministers in their respective offices and employments, challenged them to prove their calling, and spared not many times to interrupt them in their pulpits, and to urge them to disputes. At length after several challenges, Jasp. Mayne D. D. of Ch. Church (who had been much troubled with him at Pyrton near Watlington in Oxfordshire) undertook to be his respondent. So that the eleventh of Sept. 1652. being appointed for the encounter in the church at Watlington, were present innumerable people on each side; but Pendarves being back'd with a great party of anabaptists and the scum of the people, who behaved themselves very rude and insolent, the disputation was so interrupted, that it came to nothing. This fellow (who was lecturer at Wantage, and pastor to the anabaptists at Abingdon in Berkshire) tho' he accounted himself a true born English man, yet he was so ill deserving to be reckoned so, as that like to another Herostratus, he (with his brethren) did endeavour by raising a desperate combustion utterly to undo the distressed and tottering church of England, which in few years before was accounted glorious and renowned. And as we may really suppose that he did these things to no other end but to gain wealth and make himself famous to posterity; so would it (I know) be accounted worthy by some, if my omission of his name could bury him in oblivion. But so it is, that his works are fled abroad, and have been, and are yet, entertained by, and taken into the hands of, many; and therefore if I should do it 'twould be to little purpose. The titles of such that I have seen are these,

Arrows against Babylon: or, Queries serving to a clear Discovery of the Mystery of Iniquity. Lond. 1656. qu. Answer'd by Will. Ley minister of Wanting alias Wantage, Christop. Fowler of Reading, and Joh. Tickell of Abingdon, in Berks.

Endeavours for Reformation in Saint's Apparel. Queries for the People called Quakers.——These last two are printed with the *Arrows against Babylon.*

Prefatory Epistle to a Book entit. The Prophets Malachy and Isaiah prophecying to the Saints and Professors of this Generation, &c. Lond. 1656. qu.

Several sermons, as (1.) *Of the Fear of the Lord; on Rev. 15. former part of the fourth Verse.* Lond. 1657. qu. &c. with others, "as also *His Sighs for Sion*," and other theolog. tracts, which I have not yet seen, particularly the disputation between him and doctor Mayne, which Pendarves and his party printed, as I have heard, to their own advantage. At length after a short life spent in continual agitation, he surrendred up his last breath at London about the beginning of September in sixteen hundred 1656.
fifty and six. Whose body thereupon being embowelled and wrap'd up in sear-cloth by the care of the brethren, and afterwards preparations made for his funeral, the body was some weeks after conveyed by water to Abingdon in Berks before-mentioned: where being lodged in a grocer's house on a Saturday, was praying and preaching by the anabaptists in the said house on Sunday, Monday, and Tuesday, not without reflections on the then government by Oliver, and endeavours made to raise mutinies. About three of the clock in the afternoon of the said Tuesday, being the 30th of Sept. and the next day after that of S. Michael, his body was conducted from the said house by the brethren, to a little garden ground then lately purchased for a burial-place for the anabaptists, situate and being in Oxstreet at the west end of the said town, where it was with great lamentation by them deposited. At the same

[5] [William How M.D. commoner of St. Johns in Oxford, settled as a physician first in Laurence Lane London, and then in Milk-street, wrot some good pieces.—Dyed at his house the last of August 1656, buried in S. Margaret's Westminster, by his mother, 5 Sept. 1656. KENNET.]

time was such a great party of that faction present, that Oliver being suspicious of some mischief that might arise, sent maj. general Joh. Bridges with eight troops of horse to those parts, who taking up his quarters at Wallingford, many of his men attended in and near Abingdon during the time of praying, preaching, and burying. After the burial, were tumults raised by preaching, which would have ended in blows, had not the soldiers intercepted, and sent them home.

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SIMON BIRCKBEK, son of Tho. Birck. esq; was born at Hornbie in Westmorland, became a student in Queen's coll. in the year 1600, and that of his age 16, where he was successively a poor serving child, tabarder or poor child, and at length fellow, being then master of arts. About which time (viz. 1607) entring into holy orders, he became a noted preacher in those parts, was esteem'd a good disputant, and well read in the fathers and schoolmen. In 1616 he was admitted to the reading of the sentences, and the year after became vicar of the church of Gilling, and of the chappel of Forcet near Richmond in Yorkshire, by the favour of his kinsman Humph. Wharton, esq; receiver-general of his majesty's revenues within the archd. of Richmond, the bishopric of Durham and county of Northumberland. In which place being settled, he was much esteemed by the clergy and laity of the neighbourhood, for his exemplary life and conversation. He hath written,

The Protestant's Evidence, shewing that for 1500 Years next after Christ, divers Guides of God's Church have in sundry Points of Religion taught as the Church of England now doth. Lond. 1634. [Bodl. 4to. B. 46. Th. Seld.] 35. qu. There again with many additions in fol. an. 1657. [Bodl. G. 8. 13. Th.] This book was valued by Selden and other learned men; because therein the author had taken great and worthy pains in producing out of every century witnesses to attest the doctrine of the church of England in the points by him produced against the contrary doctrine of the Trent council and church of Rome.

Answer to a Romish Antidotist. Lond. 1657. at the end of the former book, printed in fol.

Treatise of Death, Judgment, Hell, and Heaven. —He was buried in the chappel of Forcet before-mention'd, on the 14th of Sept. in sixteen hundred fifty and six, near to the font there. Over his grave was soon after a grey marble stone laid, with an inscription thereon engraven, which for brevity's sake I shall now pass by, and only tell you, that this our author Birckbek submitted to the men in power in the times of usurpation, and therefore kept his benefice without fear of sequestration.

1656.

RICHARD CAPEL was born of good parentage within the city of Gloucester, educated in grammar learning there, became a commoner of S. Alban's hall in the beginning of the year 1601, and in that of his age 17, elected demy of Magd. coll. soon after, and in the year 1609 he was made perpetual fellow of that house, being then mast. of arts, which was the highest degree he took in this university. While he continued there, his eminency was great, was resorted to by noted men, especially of the Calvinian party, had many pupils put to his charge, of whom divers became afterwards noted for their learning, as Accepted Frewen archb. of York, Will. Pemble,[a] &c. Afterwards leaving the coll. upon the obtaining of the rectory of Eastington in his own country, became eminent there among the puritanical party for his painful and practical way of preaching, his exemplary life and conversation, and in doing many good offices for those of his function. When the book concerning sports on the Lord's day was ordered to be read in all churches, an. 1633, he refused to do it, and thereupon willingly resigning his rectory, obtained licence to practise physic from the bishop of Gloucester: so that settling at Pitchcomb near to Strowd in the said county, (where he had a temporal estate) was resorted to, especially by those of his opinion, for his success in that faculty. In the beginning of the grand rebellion he closed with the presbyterians, was made one of the assembly of divines, but refused to sit among them, and was, as I conceive, restored to his benefice, or else had a better confer'd on him. He was esteemed by those of his opinion an excellent preacher, and one that kept close to the footings of Jo. Dod, Rob. Cleaver, Arth. Hildersham, and Jo. Rainolds; of the last of whom he would often say, that he was as learned a man as any in the world, as godly also as learned, and as humble as godly. He hath written,

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God's Valuation of Man's Soul, in two Sermons on Mark 8. 36. Lond. 1632. qu.

Tentations; their Nature, Danger, and Cure; in four Parts. Lond. 1650. oct. &c. Each part came out by it self before that time.

Brief Dispute touching Restitution in the Case of Usury.——Printed with the *Tentations.* This *Brief Dispute*, with the *Short Discourse of Usury*, by Rob. Bolton, and the *Usurer Cast*, by Chr. Jellinger, M.A. are replyed upon by T. P.—Lond. 1679. [Bodl. 8vo. S. 13. Jur.]

Apology in Defence of some Exceptions against some Particulars in the Book of Tentations. Lond. 1659. oct.

Remains: being an useful Appendix to his excellent Treatise of Tentations, &c. Lond. 1658. oct.

[a] [*The Period of the Persian Monarchie. Wherein sundry Places of Nehemiah and Daniel are cleered: Extracted, contracted, and Englished for the most Part out of Doctor Reynolds, by the late learned and godly Man William Pemble of Magdalen Hall in Oxford. Published and enlarged since his Death by his Friend Richard Capel.* Lond. 1651. Bodl. 4to. B. 47. Jur. Capel, it seems, published another work of Pemble's. See these ATHENÆ, vol. ii, col. 331.]

He paid his last debt to nature at Pitchcomb before-mention'd on the 21st of Sept. in sixteen hundred
1656. fifty and six, and was buried within the precincts of the church there. His father's name was Christopher Capel, a stout alderman of the city of Gloucester, and a good friend to such ministers that had suffer'd for nonconformity. He was born at Hoo-capel in Herefordshire, and by Grace his wife, daughter of Rich. Hands, had issue Rich. Capel before-mention'd.

[Capel was of antient family in Herefordshire, born A. D. 1586; his father alderman of Gloucester.

In the days of king James I. he attended at court on the chiefest favorite, and continued there till the death of that learnest knight sir Tho. Overbury, his very friend. Some account of his life by his friend Val. Marshall of Elmore, prefixed to his *Remains*, Lond. 1658. 8vo. TANNER.]

EDMUND WINGATE, son of Rog. Wingate of Bornend and Sharpenhoe in Bedfordshire, esq; was born in 1593, became a commoner of Queen's coll. in 1610, and took one degree in arts; which being complcated by determination, he retired to Greys-Inn, where he had entred himself before that time a student for the obtaining knowledge in the municipal laws. But his geny being more bent to the noble study of mathematics, which had before been promoted and encouraged in Queen's coll. did at length arrive to great eminence in that faculty, and was admired by those few in London that then professed it. In 1624 he transported into France the rule[7] of proportion, having a little before been invented by Edm. Gunter of Gresham coll. and communicated it to most of the chiefest mathematicians then residing in Paris: who apprehending the great benefit that might accrue thereby, importun'd him to express the use thereof in the French tongue. Which being performed accordingly, he was advised by monsieur Alleawne the king's chief engineer to dedicate his book to monsieur the king's only brother, since duke of Orleans. Nevertheless the said work coming forth as an abortive (the publishing thereof being somewhat hastned, by reason an advocate of Dijon in Burgundy began to print some uses thereof, which Wingate had in a friendly way communicated to him) especially in regard Gunter himself had learnedly explained its use in a far larger volume. For albeit it were great presumption in Wingate to assume to himself the reputation of having better abilities to describe any of the uses thereof, yet he could averr upon his own knowledge, that he did forbear to explain its use, because he took it for granted, none would meddle with it, but such only who were already well able to understand how to number upon it, having before hand acquainted themselves with the manner of numbring upon scales, and with the nature of logarithms. After our author Wingate's return from France, where he taught the king's daughter Henrietta Maria (afterwards queen of England) and her ladies the English tongue, he importun'd Gunter to make a fuller explanation how to number upon it, (viz. the rule of proportion) to the end that the use thereof might by that means be made more public; but his answer was, 'That it could not be expected that the rule should speak,' intimating thereby, that the practitioner should (in that point) rely much upon discretion, and not altogether depend upon precepts and examples. Some time before the grand rebellion broke out, he the said Wingate became a bencher of Greys-Inn, (having a seat then at Ampthill in [208]
Bedfordshire) afterwards took the covenant, was made justice of the peace, recorder of Bedford, and had other places of profit confer'd on him. In 1650, or thereabouts, he took the oath called the engagement, became known to Oliver, and was one of the six persons that were elected for the town and county of Bedford to serve in that parliament called by Oliver that met at Westminster 3 Sept. 1654, about which time he was appointed one of the commissioners for his county of Bedford to eject such whom they then called ignorant and scandalous ministers and schoolmasters. He hath written,

The Use of the Rule of Proportion in Arithmetic and Geometry, wherein is inserted the Construction and Use of the same Rule in Questions that concern Astronomy, Dialing, Geometry, Navigation, Gaging, &c.——Printed at Paris in the French language 1624. in oct. [Bodl. 8vo. A. 91. Th.] and at Lond. in 1645 [Bodl. 8vo. F. 1. Art. BS.] and 58. in oct. [Bodl. 8vo. T. 15. Th. BS.]

Of natural and artificial Arithmetic (or Arithmetic made easy) in two Books. Lond. 1630. oct. [Bodl. 8vo. W. 2. Art. Seld.] with *An Appendix concerning Equation of Time.* The first of which books, which treats of natural arithmetic, is only a key to open the secrets of the other, performed by logarithms; and both borrowed from John Neper baron of Markiston in Scotland, and Hen. Briggs. But that way and method which our author takes, is not by multiplication and division, but by addition and substraction, by which a man may resolve more questions in one hour than by the other in a whole day. In 1650 the first of the said books was reprinted at London in oct. [Bodl. 8vo. W. 3. Art. Seld.] and enlarged with divers chapters and necessary rules, and an appendix of John Kersey, teacher of the mathematics in London, and surveyor, born at Bodicot near Banbury in Oxfordshire, an. 1616, and died in Chandois-street near S. Martin's lane in Westminster of a consumption about 1677, after he had published two volumes *Of Algebra* in fol. &c. The second book was enlarged and reprinted.

[7] This rule of proportion in arithm. and geometry was rectified by Mr. —— Browne and Mr. Jam. Atkinson, teachers of the mathematicks, pr. at Lond. 1683. in tw.

by our author Wingate at London 1652. oct. [Bodl. 8vo. W. 4. Art. Seld.] &c.

Tables of Logarithms of the right Sines and Tangents of all the Degrees and Minutes of the Quadrant: To which is annexed their Use for the Resolution of all the most necessary Problems in Geometry, Astronomy, Geography, and Navigation, &c. Lond. 1633. oct. [Bodl. 8vo. W. 23. Art.] It is printed with the *Table of Logarithms of all Numbers from* 1 *to* 100000. contracted by Nathan Roe, minister of Benacre in Suffolk.

The Construction and Use of the Logarithmetical Tables, and Resolution of Triangles, &c.——This book was first written and published in French, afterwards in English——Lond. 1635. oct. [Bodl. 8vo. W. 5. Art. Seld.] The said treatise is nothing else but an orderly compendium, as well of the construction, as also of the joint and several uses of Briggus his logarithms of the sines and tangents of all the degrees and minutes of the quadrant: And altho' this our author's tables be not the very same as theirs, yet are they all taken and collected out of them, and do all participate of the self-same nature and operation.

An exact Abridgment of all Statutes in Force and Use from the beginning of Magna Charta until 1641. Lond. 1642 and 1655. oct. [Bodl. 8vo. J. 11. Jur.] continued under all their proper titles, of all sats in force and use, until the year 1670, &c. by T. M.——Lond. 1670, in a thick oct. Thence continued to 1681. "in a large" oct. [Bodl. 8vo. W. 11. Jur. and again Lond. 1694, Bodl. 8vo. A. 47. Jur.][8] This abridgment hath been made use of upon divers occasions both in studies and employments, especially at the assizes and sessions of peace.

The Body of the Common Law of England, as it stood in Force before it was altered by Statutes or Acts of Parliament or State; together with a Collection of such Statutes as have altered, or do otherwise concern, the same. Lond. 1655. oct. 2d edit. [Bodl. 8vo. J. 12. Jur. third edit. Lond. 1662, Bodl. 8vo. B. 34. Jur. Seld. fourth edit. 1678.]

Ludus Mathematicus: or, an Explanation of the Description, Construction, and Use of the Numerical Table of Proportion. Lond. 1654. oct. [Bodl. 8vo. H. 48. Art. Seld.]

Construction and Use of the Line of Proportion, whereby the hardest Questions of Arithmetic and Geometry in broken and whole Numbers are resolved by Addition and Substraction. Lond. in oct.

Tactometria, seu Tetagne-nometria, or, the Geometry of Regulars practically proposed after an exact and new Manner, with Rules for gageing Vessels. Lond. in oct. [209]

The exact Surveyor of Land, to plot all Grounds, to reduce and divide the same, by the plain Table, Theodolite, and Circumferentor, &c. Lond. in oct.

[8] [Worrall omits this edit. but gives the dates of two other editions: viz. 1663, 1680. The latter I doubt.]

Maxims of Reason: or, the Reason of the Common Law of England. Lond. 1658. fol. [Bodl. M. 6. 10. Jur.]

Justice Revived: Being the whole Office of a Country Justice of Peace; briefly and yet more methodically than ever yet extant. Lond. [1661] oct.[9] said to be written in the title by E. W. of Greys-inn, esq; which I take to be our author Edm. Wingate.

"*A Table of Accounts very useful for all Sorts* "*of Tradesmen*——tw."[1]

Statuta Pacis: or, the Table of all the Statutes which any Way concerned the Office of a Justice of Peace, the several Duties of Sheriffs, Head-Officers of Corporations, Stewards in Leets, Constables, &c. Lond. in tw.

The exact Constable, with his Original, and Power in the Offices of Church-wardens, Overseers of the Poor, Surveyors of the High-ways, Treasurers of the County-stock, and other inferior Officers, &c. Lond. in tw. said to be written by E. W. of Greys-inn, esq; which I take to be our author. He also published Britton (sometimes bishop of Hereford, as 'tis said) *An ancient Treatise of the Law.* Lond. 1640. oct. 2d edit. What other books he hath written or published I know not, nor any thing material of him besides, only that he dying in Greys-inn-lane in Holbourn near London, was buried in S. Andrew's church there, on the 19th day of December in sixteen hundred fifty and six, and 1656.
that (as I have been informed) he was master of arts of this university, and born at Sharpenho before-mention'd: Both which I take to be false, because that his admission to that degree occurs not in the public register, and that in the *Book of Matriculation* sub. tit. 'Coll. Reginæ' he is matriculated as a Yorkshire man born (his father or uncle having then lands at Flamburg and Great Kelk in that county) as his elder brother Roger was, an. 1608.

[Wingate's Remains: or the Clerk's Tutor to Arithmetick and Writing. Being a Miscellany Arithmetical and Mathematical. Containing all the plain and general Rules of Arithmetick, Computation of Interest, both simple and compound, Valuation of Leases and Annuities. The Measuring of Board, Glass, Timber, Stone, Gauging of Casks, and the Measuring of Land. With Variety of Tables useful in Trade or Commerce, ready cast up. Also a Copy-Book of Mr. Cocker's, Consisting of the most necessary Hands used in England. The second Edition, by Edmund Wingate Esq. Lond. 1676, 8vo. Bodl. 8vo. P. 145. Art. The first edition of this work was printed under the title of *The Clark's Tutor*, London, 1671. See it in

[9] [*Justice Revived, being the whole Office of a Country Justice, by E. W. of Grays Inn Esq.* Lond. 1661, 12mo. seems to be a new title page to the old book. TANNER.]

[1] [Printed London 1694, at the end of John Beilby's *Several useful and necessary Tables for the Gauging of Casks*, &c. in 12mo. Bodl. 8vo. S. 172. Art.]

Bodl. 8vo. O. 46. Art. Cocker's *Copy Book*, which was engraved, as well as written, by himself, appeared first in 1667, as *The Clerk's Tutor for Writing*.]

RICHARD STANWIX, son of James Stanwix, was born of an ancient and genteel family within the city of Carlisle in Cumberland, educated in the free-school there under Mr. Tho. Robson sometime of Queen's college, admitted a poor serving child of the said house, being then put under the tuition of Mr. Charles Robson (son of Thom. before-mention'd) about 1625, aged 17 years: where profiting much in good letters, was made one of the tabarders about the time that he was standing for the degree of bach. of arts, and fellow, when master. About that time entring into holy orders, he was soon after, through the recommendations of his provost Dr. Potter, made chaplain to Tho. lord Coventry lord keeper of the great seal of England, and after his death to John lord Finch, (who succeeded him in that honourable office of L. K.) our author then being bach. of divinity. Soon after the said L. Finch withdrawing himself to the Netherlands, upon the approaching troubles in the long parliament, which threatned his ruin, our author returned to his college, where continuing for some time without expectation of any advancement in the church, was at length preferr'd by sir Rich. Saltonstall (sometimes of Queen's coll.) to the rectory of Chipping-Warden in Northamptonshire, which he kept, during the time of the civil war, to his death. He hath written,

A Holy Life here, the only Way to Eternal Life hereafter: or, a Discourse grounded on 2 *Cor.* 10. 4. *Wherein this Truth is especially asserted, that a Holy Life, or the habitual Observing of the Laws of Christ, is indispensably necessary to Salvation.* Lond. 1652. oct. [Bodl. 8vo. A. 74. Linc.] &c.

Appendix laying open the common Neglect of the said Laws among Christians, and vindicating such Necessity of observing them from those general Exceptions that are wont to be made against it——printed with the former. He had also prepared another book for the press concerning the Socinian controversies, which is not yet made public. At length, after he had submitted to the men in power, during the times of usurpation, yielded to the stroke of death in sixteen hundred fifty and six, or thereabouts. Whereupon his body was buried in the church of Chipping-Warden before mention'd. To which place I did formerly send for his epitaph, thinking therein to receive more knowledge of the person, but no return hath been yet made.

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1656.

[Wood's complaint of *no return* to his letters in search of information relative to the subjects of his work, may, I am sorry to remark, be repeated even in these days. I feel however the more obliged to many gentlemen whose kind attentions have rendered the remark inapplicable to themselves.

In the chancel of Cheping-Warden church, on a brass plate, lying on a grave-stone, is the following inscription.

Upon the death of Richard Stanwix B. D. rector of this parish, who died upon the 8th of April, 1656.

Here underneath this stone, amongst the mould,
Lyes he, whose praise and worth cannot be told.
Admire we may, but never can we speak,
How godly, learned, prudent, grave and meek
This our friend was. In heaven sure many such,
Of whom ne'er could be spoken half so much.
Rest then, blest soul! may all to whom thou preach'dst,
Live as thou didst, and practise what thou teach'dst,
In this their race (like thee) then none shall faint,
And each be, as thou art, a glorious saint.[2]]

STEPHEN GEREE, elder brother to Jo. Geree mention'd under the year 1648, was a Yorkshire man born, and at 17 years of age, an. 1611, became a student in Magd. hall, where going through the courses of logic and philosophy, took one degree in arts, afterwards holy orders, and was either a minister or schoolmaster, or both. In the time of rebellion I find him minister of Wonnersh near to Guildford in Surrey, at which time being a zealous brother for the cause that was then driven on by the saints, he was removed to a better place called Abinger in the said county. His works are these,

Several sermons, as (1.) *The Ornament of Women: or, a Description of the true Excellency of Women, Serm. at the Funeral of Mrs. Elizab. Machel*, 15 *Apr.* 1639, *on Prov.* 31. 29, 30. Lond. 1639. in tw. [Bodl. 8vo. G. 40. Th.] and others which I have not yet seen.

The Doctrine of the Antinomians by Evidence of God's Truth plainly confuted: in an Answer to divers dangerous Doctrines in the seven first Sermons of Dr. Tob. Crisp's fourteen, which were first published, &c.——Lond. 1644. qu. "This book "was answered by Rob. Lancaster."

The Golden Mean, being some Considerations, together with some Cases of Conscience resolved, for a more frequent Administration of the Sacrament of the Lord's Supper. Lond. 1656. qu. What other books or sermons he hath written I know not, nor any thing else of him.

Clar. 1656.

ALAN BLANE or BLANEY, a Cumberland man born, son of Tho. Blaney rector of Acton or Ayketon in the same county, became a poor serving child of Queen's coll. in the beginning of the year 1625, aged 16 years, (afterwards tabarder, but never fellow) took the degrees in arts, that of master being compleated in 1632, holy orders, and had a benefice confer'd on him, but lost it in the time of rebellion. Afterwards he retired to Standish in

[2] [Bridges, *Hist. of Northamptonshire*, i, 117.]

Gloucestershire, lived there with the tenant of the great farm belonging to Joh. Dutton of Shirburne in the said county, esq: preached there and at Whitminster a small curacy near it, but never had any living, or was a settled incumbent in that diocese, only much countenanced in his labours by the said Dutton: To whom he dedicated this book following.

Festorum Metropolis. The Metropolitan Feast: or, the Birth Day of our Saviour Jesus Christ, proved by Scriptures to be annually kept Holy, &c. Lond. 1652. qu. published under the name or letter B. who calls himself 'Pastor fido, in exile.' It was printed there again in 1654. oct. under the name of Alan Blaney, and answered by John Collinges bachelor (afterwards doctor) of divinity, and minister of S. Stephen's church in the city of Norwich, in a book entit. *A Caveat for old and new Prophaneness*, &c. Lond. 1653. qu. In which book he also answers that of Edw. Fisher, esq; entit. *A Christian Caveat to the old and new Sabbatarians: or a Vindication of our old Gospel Festivals*, &c. Our author Blaney translated also from Latin into English, *Synagoga Judaica*, &c. Written by Joh. Buxtorfius—Lond. 1656. qu. and perhaps other things. Much about that time he left Standish, and lived near Berkley in Gloucestershire. At length retiring to London, died there, as I have been informed by the chanc. of the dioc. of Gloue. who made enquiry after him at or near Berkley.

Clar. 1656.

WILLIAM HIGFORD an esquire's son, was born at, or near to, Alderton in Gloucestershire, became a gent. com. of Oriel coll. in 1595, and being soon after translated to that of Corp. Chr. was put under the tuition of Seb. Benefeild, where by the benefit of good discipline and natural parts, he became a well qualified gentleman. Afterwards taking a degree in arts, he retired to his father's seat, became a justice of peace, and much respected by the lord Chandois, and other persons of quality in his country. He left behind him a large book in MS. of his own writing, entit.

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Institutions, or Advice to his Grandson, in 3 Parts——Which being epitomized or contracted by Clem. Barksdale a minister in Gloucestershire, was by him published at Lond. 1658. in oct. [Bodl. 8vo. D. 3. Art. BS.] Other matters fit for the press he left behind him; which being not understood by his children, were lost. He died in his house at Dixton near to Alderton on the sixth day of Apr. in sixteen hundred fifty and seven, and in that of his age 77. His father also had been educated in C. C. coll. under the tuition of Will. Cole, and his grandfather sir John Higford, under Joh. Jewell, both whom were afterwards zealous puritans, as the son was.

1657.

[There is an account of the Higford family in Rudder's *History of Gloucestershire*, page 220, from which it appears that he married Mary, daughter of John Meulx of the isle of Wight, and had a son John born in the year 1607, whose descendant the rev. Henry Higford was rector of Alderton and lord of the manor of Dixton when Rudder published, an. 1779. The name was formerly written Hugford.

Sir John Higford, mentioned by Wood, was knighted by queen Elizabeth in her progress to Sudeley castle, Gloucesters. See Nichols's *Progresses of Eliz.* vol. 2.

The title of Higford's book as published by Barksdale is *The Institution of a Gentleman in III Parts, by William Higford Esq. Virtus verus Honos. London, Printed by A. W. for William Lee at the Turk's Head in Fleet Street*, 1666.[3] 12mo. pp. 97. with a dedication to lord Scudamore, and address to the generous reader by Barksdale. Before the book is *Epitaphium Gulielmi Higford*,[4] and *Fama loquitur*, in English verse, in praise of Higford.

At p. 28, he says, The lord Edmund Chandos, knight of the garter, in much infirmity of body did advance towards Glocester to do sir John Higford honour, when he was first high sheriff, but falling more sick in the journey, returned to his castle (Sudeley) and died before the assizes were ended. The lord Giles Chandos employed sir John Higford in the government of his estate and in the lieutenancy of the county, and for his good service done therein promoted him with the order of a knight (in those days communicable only to persons of worth and quality) 14 Sept. 1591.

Again p. 42, Sir John Higford, who was an eminent man in his country, had for his tutor the famous bishop Jewel; my father doctor Cole, an excellent governour; myself doctor Sebastian Benefield, native of Presbury,[5] a very learned man: all three of Corpus Christi coll. Oxon.

At p. 29, speaking of himself, Higford says, The lord Grey Chandos truely noble both in learning and armes, brought me first into the commission of the peace, and did me many graces both in court and country. PARR.]

JAMES CRANFORD, son of Jam. Cranford master of the free-school at Coventry, was born in that city, became either commoner or batler of Baliol coll. in Lent term 1617, aged 15 years or thereabouts, took the degrees in arts, entred into the sacred function, became rector of Brookhall or Brockold in Northamptonshire, and at length of S. Christopher le Stocks near to the Old Exchange in London, which, if I mistake not, he obtained upon the ejection of a loyalist in the beginning of the grand rebellion. He was a painful preacher as to

[3] [This must be a second edit. or a new title-page to that of 1658. EDIT.]

[4] [Hic jacet Higfordus. Quis? Saxo sufficit isti
Inscriptum nomen: Cætera Fama docet.
Higford lyes here: we onely write his name
Upon the grave, and leave the rest to fame.]

[5] [See these ATHENÆ, vol. ii. col. 487.]

the doctrine he professed, (being a zealous presbyterian) an exact linguist, well acquainted with the fathers, not unknown to the schoolmen, and familiar with the modern divines. He hath written,

Confutation of the Anabaptists. Lond. in qu.

Exposition on the Prophecies of Daniel. Lond. 1644. qu.

Heresco-Machia: or, the Mischief which Heresies do, and the Means to prevent them. Serm. in Paul's before the Lord Mayor, 1 *Febr.* 1645; *on* 2 *Tim.* 2. 17. Lond. 1646. qu. What other books he hath published I know not, nor any thing else of him, only that he concluding his last day on
1657. the 27th of Apr. in sixteen hundred fifty and seven, was buried in the church of S. Christopher before-mention'd. In the beginning of the rebellion he was appointed by the presbyterians a licenser of the press in London, which gave him occasion to write several epistles before books that were to be published:[6] one of which was set before a book entitled, *The Tears of Ireland, wherein is represented a List of the unheard-of Cruelties of blood-thirsty Jesuits and the Popish Faction.* Lond. 1642. oct. Which book, as I have been informed by one of his persuasion, was also collected by him. *Quære?*

[1642. 16 Jan. Jacobus Cranford A. M. coll. ad eccl. Sancti Christopheri Lond. per resign. Joh. Hansley. *Reg. Lond.*

1660. 17 Aug. Joh. Pierson S. T. P. coll. ad rectoriam S. Christopheri juxta le Stocks, London, per mort. Jacobi Cranford S. T. P.

He left a son, James Cranford, who succeeded his father in the church of St. Christophers, and died in August 1660. KENNET.]

THOMAS BLAKE, a Staffordshire man born, was entred into Ch. Ch. in the year 1616, and in that of his age 19, (but whether in the condition of a student or servitor, I know not) took the degrees in arts, holy orders, and had some petit employment in the church bestowed on him. At length when the presbyterian began to be dominant, he adhered to that party, "*subscribed to the lawful words of* "*the Covenant* 1648, *among the ministers of Shrop-* "*shire,*"* and soon after shewing him-
* *took the covenant,* first edit. self a zealous brother while he was pastor of S. Alkmond's in Shrewsbury, (where I find him in 1647,) he received a call, and was made minister of Tamworth in Staffordshire and Warwickshire, where also being a constant preacher up of the cause, was thought fit by Oliver and his council to be nominated one of the assistants to the commissioners of Staffordshire, for the ejecting of such, whom they then called ignorant and scandalous ministers and schoolmasters. His works are these,

Birth's Privilege: or, Right of Infant's Baptism. Lond. 1644. qu. In which year one Charles Blackwood having published a book entit. *The Stormings of Antichrist in his two strong Garrisons, of Compulsion of Conscience, and Infant's Baptism,* &c. Our author came out with another book entit.

Infant's Baptism freed from Anti-Christianism; against Mr. Blackwood, &c. Lond. 1645. qu. Afterwards our author published, [212]

An Answer to Mr. Tombes his Letter, in Vindication of the Birth, Privilege, or Covenant Holiness of Believers and their Issue, in the Time of the Gospel, together with the Right of Infants to Baptism, &c. Lond. 1646. See more in Jo. Tombes.

Vindiciæ Fœderis. A Treatise of the Covenant of God with Mankind, in the several Kinds and Degrees of it: wherein the Condition of the Covenant of Grace on Man's Part is asserted, &c. several Corollaries containing many controverted Heads of Divinity, &c. Infant Baptism maintained in its Latitude, &c. Lond. 1653. qu.

The Covenant sealed: or, a Treatise of the Sacrament of both Covenants Polemical and Practical; especially of the Sacrament of the Covenant of Grace, &c. Lond. 1655. qu. [Bodl. 4to. L. 42. Th.] Commended to the reader by the epistles of Rich. Vines of S. Laurence Jewry in Lond. and Christop. Cartwright of York.

Postscript to the rev. and learned Mr. Rich. Baxter, in which these following Questions are friendly debated, &c. with an Enquiry into the Judgment of Antiquity about several Things in Reference to Justification—This postscript is added to *The Covenant sealed,* &c.

Mr. Jo. Humphrey's second Vindication of a Disciplinary, Anti-Erastian, Orthodox, Free Admission to the Lord's Supper taken into Consideration. Lond. 1656. qu. This is written by way of letter.

Several sermons, as (1.) *Serm. on Gal.* 2. 15.—printed 1644. qu. (2.) *Serm. on Acts* 20. 36. &c.—printed 1658. qu. and others which I have not yet seen, nor his *Meditations, called *Living Truths in dying Times,* printed in 1665. in tw. He was buried in the church at Tamworth before-mentioned on the eleventh day of June, in sixteen hundred fifty and seven, at which time many of the ministers and others of the neighbourhood being present, Mr. Anth. Burgess[7] of Sutton Coldfield stept up into the pulpit and preached
* *nor his Answer to B. Cat, about Free Admission to the Sacrament, and his Meditations* &c. first edit. 1657.

[6] [See two prefixed in the first and second parts of Edwards's *Gangræna,* Lond. 1646, Bodl. B. 4. t. Linc. and 4to. B. 47. Jur.]

[7] [A. Burgess coll. Jo. quadr. adm. in matr. acad. Cant. Jul. 3, 1623. *Reg. Acad. Cant.* Dein socius coll. Emman. Cant. circa an. 1637. BAKER.

See a letter from sir Francis Bacon to sir George Villiers, desiring his interest to restore Dr. Burgess to preach, and, if possible, to procure him the preachership of Gray's Inn. *Letters of Sir F. Bacon.* Lond. 1702, page 167. I have not been able to see his sermon at the funeral of Blake, though I have inspected a volume, containing one hundred and twenty of his discourses, in Exeter college library.]

his funeral sermon, wherein, in the conclusion, he said many things of the defunct relating to his learning and godliness. The sermon is scarce, and I could never see a copy of it, otherwise I might have been more large of our learned author.

GILBERT WATS, of kin to Rotheram the second founder of Linc. coll. became either a batler or servitor of that house in the year 1607, took the degrees in arts, and in 1616, Nov. 9, was elected fellow thereof for the county of York. Afterwards he became a very florid preacher, tho' seldom appear'd in public, and in 1642, when the king and his court were in Oxon, he was actually created doct. of divinity. He was a person that understood several languages well, was esteem'd an excellent wit, and a master of so smooth a pen, whether in Lat. or English, that no man of his time exceeded him. He hath translated from Lat. into English the lord Bacon's book entitled, *De Augmentis Scientiarum*. Lond. 1638. Oxon. 1640. qu. &c. In which work he hath come so near that English part which was originally written by the said lord, that it is a hard matter to discover any difference in their stiles, as was the general vogue of scholars living when the translation first came out. Since that time, but many years after, have been some who have wished, that a translation had been set forth, in which the geny and spirit of the lord Bacon had more appeared; and in a letter written and subscribed by certain gentlemen to Dr. Will. Rawley his sometimes chaplain, it appears that they were importunate for another version,——'It is our humble sute to you (say[a] they) and we do earnestly solicite you to give your self the trouble to correct the too much defective translations of the book *De Aug. Scientiarum*, which Dr. Wats hath set forth. It is a thousand pities that so worthy a piece should lose its grace and credit by an ill expositor, since those persons who read that translation, taking it for genuine, and upon that presumption not regarding the Latin edition, are thereby robb'd of that benefit, which (if you would please to undertake the business) they might receive. This tendeth to the dishonour of that noble lord, and the hindrance of the advancement of learning,' &c. The said Dr. Wats also did translate from Ital. into Engl. Davila's book containing *The History of the Civil Wars of France*; but sir Ch. Cotterell and William Aylesbury, esq; having had the start of him in that work, prevented him from printing it. He died at Einsham near to Oxon, in his return from the city of Bath, (where he had overcome his antient body by too much sweating) on the ninth day of Sept. in sixteen hundred fifty and seven, and was buried in that chancel of All-saints church in Oxon, commonly called the college chancel, as belonging to Lincoln coll. and not to the parish of All-saints. At which time he left behind him these three MSS. of his composition, which would have been published by the author had he lived a little longer, viz. (1.) *Digressions on the Advancement to Learning*. (2.) *An Apology for the Instaauration of Sciences*. (3.) *Imperial Politics*.

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1657.

[1642, 11 Jun. Gilb. Watts S. T. B. admiss. ad ecclesiam de Willingale-Doe, com. Essex, per promotionem Tho. Winniffe S. T. P. ad episcopatum Linc. ad pres. regis. *Reg. London*.

Jo. Redman A. M. ad eand. eccl. de Willingale-Doe, 19 Jul. 1660, per mort. Gilb. Watts ad pres. regis, per lapsum. *Reg. London*. KENNET.

Gilbert Watts was son to Richard Watts, who was son of John Watts of Mickleton co. Salop, by Ann his wife, daughter of Richard Scott alias Rotheram of Barnes-hall in the parish of Ecclesfield, West Riding co. York. Hence his relationship to Scott alias Rotherham the second founder of Lincoln college. See the will of that prelate published by Hearne, with the *Liber niger*, in which the manor of Barnes &c. is bequeathed to his cousin John Scott. The Scotts of this place ended in a sir Richard Scott, who died 17 July, 1638, and who has a handsome monument in the church of Ecclesfield, on which is a very long inscription in Latin, perhaps written by his kinsman Gilbert Watts. To the elder brother of this Gilbert, viz. Richard Watts, M. A. fellow of Trinity college, Cambridge, vicar of Chesterton, and chaplain to Thomas earl of Strafford, sir Richard Scott left his estate at Barnes. There were several other brothers of Gilbert Watts.

Richard Watts was the progenitor of a family living in good repute, for several generations, at Barnes-hall. Two of his grandsons were clergymen: viz. Richard Watts of Trin. coll. Camb. M. A. vicar of Harworth in Nottinghamshire, and William Watts, D. D. fellow of Lincoln college, Oxford, chaplain to the bishop lord Crew, and prebendary of Durham. See Hutchinson's *Hist. of Durham*, ii, 194. At length the family ended in an heiress, who married sir William Horton of Chaderton, bart. and was mother of sir Watts Horton who died, not long ago, at Hereford.

Mr. Watson, who wrote the *History of Halifax*, collected an account of this family, for his friend sir William Horton. The above particulars are from his papers. HUNTER.]

JOHN LANGLEY was born near Banbury in Oxfordshire, became a com. or batler of Magd. hall about the year 1612, took the degrees in arts, and some years after was made master of the college school in, and prebendary of the cath. church of, Gloucester. In which school teaching about 20 years, was elected chief master of that of S. Paul

[a] See *Baconica: or the Lord Bacon's Remains*. Lond. 1679. in oct. p. 26, 27.

in Lond. in the room of Dr. Alex. Gill, in Jan. 1640, where, as at Glouc. he educated many who were afterwards serviceable in church and state. He was learned in the whole body of learning, and not only an excellent linguist, grammarian, historian, cosmographer and artist, but a most judicious divine, and so great an antiquary, that his delight and knowledge in antiquities, especially those of our own nation, doth deserve greater commendation than I can now in a few lines express. He was beloved of learned men, particularly of Selden, and those that adhered to the long parliament, but had not much esteem from the orthodox clergy, because he was a puritan, and afterwards a witness against archb. Laud at his tryal, as may be elsewhere[2] seen. He hath written,

Totius Rhetoricæ Adumbratio in Usum Scholæ Paulinæ. Camb. 1644. Lond. 1650. &c. oct.

Introduction of Grammar.—Several times printed. He also translated from Lat. into English the book of Polid. Virgil, entit. *De Rerum Inventoribus*; which book had been translated by Joh. Bale in the time of K. Ed. 6. but in old and rude English. Our author Langley also had made several collections of histories and antiquities, that he had gathered in his travels through several parts of England; which, after his death, coming into the possession (as 'tis said) of his brother living near Banbury, he sold them with his collection of coins, merely for money sake. He died in his house joyning to S. Paul's school on the 13th day of Sept. in
1657. sixteen hundred fifty and seven, and was buried in Mercer's chappel in Cheapside: at which time *A Funeral Sermon on Acts* 7. 22. *touching the Use of Human Learning*, was preached by Dr. Edw. Reynolds, sometime dean of Christ Church in Oxon, wherein he said much to the honour of the defunct. The reader is to note, that one John Langley was minister of West Tuderley in Hampshire, was elected one of the assembly of divines in 1643, and afterwards became a publisher of several matters of divinity; but he is not to be understood to be the same with the former Joh. Langley.

[Langley had a very awfull presence and speech, that struck a mighty respect and fear in his scholars, which however wore off after they were a little used to him, and, through his management, they both feared him and loved him. He was so fearful of any miscarriage in the duties of his place, that in a former sickness he desired, if he should then have died, to have been buried at the school door, in regard he had in his ministration there come short of the duties which he owed unto the school. He was so much in favour with the company of mercers, that they accepted of his recommendation of his successor.

When he was buried, all the scholars attended his funeral, walking before the corps (hung with verses instead of escutcheons) from the school to Mercer's chappel, with white gloves on.']

JOHN GUMBLEDEN, a Hampshire man born, was entred a batler of Broadgate's hall in the latter end of 1616, aged 18 years, made student of Ch. Ch. soon after, took the degrees in arts, preached at Longworth in Berkshire several years, and was admitted to the reading of the sentences in [214]
1632. Upon the turn of the times he sided with the presbyterians, became chaplain to Robert earl of Leicester, and afterwards for a short time rector of Coytie in Glamorganshire. He hath published,

Several sermons, as (1.) *Serm. on Gen.* 6. 5, 6, 7. —printed 1626. qu. (2.) *Serm. on Gen.* 22. 1, 2. —print. 1627. qu. (3.) *God's great Mercy to Mankind in Jesus Christ, at Paul's Cross* 1628; *on Isa.* 53. 6. Oxon.[2] 1628. qu. [Bodl. 4to. M. 46. Th.] (4.) *Two Sermons preached before the Univ. of Oxon. on Matth.* 11. 28. *and on Acts* 10. 3, 4. Lond. 1657. qu. as also another on Acts 1. from 1, to 5, which I have not yet seen.

Christ tempted, the Devil conquered: or, a short Exposition on Part of the fourth Chapter of St. Matthew's Gospel. Lond. 1657. qu. He concluded his last day in September or October, in sixteen 1657.
hundred fifty and seven, and was buried in the chancel of the church at Coytie before-mention'd. He had other things of the like nature, fit for the press, lying by him; which, had he lived, he would have published.

JOHN FRENCH, son of John French of Broughton near to Banbury in Oxfordshire, was born at Broughton, entred into New Inn 1633, aged 17 years, took the degrees in arts, entred on the physic line, practised his faculty in the parliament army by the encouragement of the Fiennes, men of authority in the said army, and at length became one of the two physicians to the whole army, under the conduct of sir Tho. Fairfax, knight. In 1648, at which time the earl of Pembroke visited this university, he was actually created doctor of physic, being about that time physician to the hospital called the Savoy, and one of the college of physicians. His works are these,

The Art of Distillation: or, a Treatise of the

[2] In *Canterbury's Doom*, p. 75. &c.

[1] [So the MS. note in Mr. Heber's copy, but the whole is taken from Knight's *Life of Dean Colet*, page 380, &c.]

[2] [*God's great Mercy*, &c. at Pauls Cross on Palm Sund. 1626. WANLEY.

Three Sermons. (1.) *The Old Worlds general Corruption and Destruction, preached at St. Maries in Oxford Jan.* 29 1624; *upon Gen.* 6. *vers.* 5, 6, 7.

(2.) *Abrahams Tryall, a Serm. preached at Winchester Sept.* 14. 1624; *on Gen.* 22. *ver.* 1.

(3.) *The Sending of the Holy Ghost, a Serm. pr. at Abingdon in Berkshire Ap.* 17, 1626; *on Acts* 2, *ver.* 3, 3, 4. WANLEY.]

choicest spagirical Preparations performed by Way of Distillation, &c. *in six Books*. Lond. 1651, [Bodl. 4to. F. 2. Med. Seld.] 53, &c. qu.

The London Distiller, exactly and truly shewing the Way to draw all Sorts of Spirits and Strong-Waters—printed with *The Art of Distillation*, &c.

The Yorkshire Spaw: Or, a Treatise of four Medicinal Wells, viz. *the Spaw or Vitrioline Well, &c. their Causes, Virtues, and Use*. Lond. 1652.[3] in tw. [Bodl. 8vo. S. 69. Med.] One J. F. med. doct. hath translated from Lat. into Engl. (1.) *A new Light to Alchymy, and a Treatise of Sulphur*. Lond. 1650. qu. written by Mich. Sandivogius. (2.) *Nine Books of the Nature of Things*. Lond. 1650. qu. written by Paracelsus. (3.) *A Chymical Dictionary, explaining hard Places and Words, met withal in the Writings of Paracelsus*, &c. Lond. 1650. qu. Which J. F. this translator, I take to be the same with our author Joh. French, "who also translated into English, *Joannis Rud. "Glauberi de Opere Minerale Par.* 1. Lond. 1651. "qu. and also Glauber's *Fumus Novus & de Oleis*. "Lond. 1651. qu. With some other treatise of "Glauber's *Concerning Tincture of Gold*, all re-"printed in Lond. 1652. qu." He died in Oct. or Nov. in sixteen hundred fifty and seven, at, or near, Bullogne in France, being then physician to the English army there. He had a brother named William French of Caius coll. in Cambridge, said also to be doctor of physic, and physician to the army in Scotland, where he died in the beginning of the year 1650.

1657.

THOMAS LAURENCE, a minister's son, was born in Dorsetshire, became scholar of Bal. coll. in 1614, aged 16 years, elected fellow of Alls. coll. in 1618, being then bach. of arts. Afterwards proceeding in that faculty, he became a noted preacher in the university, was made "chaplain to the earl of "Pembroke," prebendary of Lichfield, doctor of div. chapl. in ord. to K. Ch. 1. by the endeavours of Dr. Laud archbishop of Cant. (with whom he was in much esteem) master of Bal. coll. and Marg. professor of the university[4] 1637: At which time he was accounted famous for scholastical divinity, a profound theologist, and exquisite in the excellencies of the Greek and Lat. tongues. After the declining of the cause of K. Charles I. and upon a foresight thereupon of the ruin of all things that would follow, he grew melancholy, careless, and did much degenerate in his life and conversation. At length, when the commissioners appointed by parliament came to visit the university, he resigned his headship to prevent expulsion. Afterwards he submitted to their authority, had a certificate[5] under the commissioners or visitors hands, dated 3 Aug. 1648, whereby they attested that he had engaged to observe the directory in all ecclesiastical administrations, to preach practical divinity to the people, and to forbear preaching any of those opinions that the reformed church hath condemned. Being thus dismissed with the loss of all he had in the university, he retired to his friend coll. Valentine Walton one of the king's judges, to whom he had shew'd many singular courtesies while he was a prisoner of war in Oxford garrison, and at length, by exchange, had procured his release. I say that he retiring to the said colonel, and laying open his condition before him, he did commiserate it so much, that he did not only exhibit to his wants for the present, but soon after settled upon him a little chappelrey called Colne in the parish of Somersham in Huntingdonshire, which he enjoyed to the time of his death. The reader may be pleased here to note that Somersham with its appurtenances, being part of the qu. joynture, the said col. Walton got it to be settled on him and his posterity for ever, for the services he had done for the parliament: And tho' the church thereof did belong to the Margaret professor of Cambridge, yet, by his power, he got the tithes of Colne to be separated from it, and be settled on the chappel of Colne, (whereby he made it a little rectory) purposely, as 'tis thought, for the sake of his learned friend Laurence, who hath these things following going under his name, viz.

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Several sermons, as (1) *The Duty of the Laity and Privilege of the Clergy, preached at S. Mary's in Oxon.* 13 *July* 1634, *being then Act-Sunday: on Exod.* 20. 21. Oxon. 1635. qu. [Bodl. BB. 35. Th.] (2) *Of Schism in the Church of God, preached in the Cath. Ch. at Sarum, at the Visitation of Will. Archb. of Canterbury* 23 *May* 1634; *on* 1 *Cor.* 1. 12. Oxon. 1635. qu. (3) *Serm. before the King's Maj. at Whitehall* 7 *Feb.* 1636; *on Exod.* 3. 5. Lond. 1637. qu. [Bodl. 4to. H. 37. Th.] In this sermon he moderately stated the real presence, and thereupon suffered trouble for it: Also, for other passages therein, he was charged by the puritans to be a grand Arminian. He hath also written,

Index Materiarum & Authorum. MS. fol. in the Bodleian library, and other things fit for the press, as I have been credibly informed by those that well knew the author, who dying in great obscurity, at Colne in Huntingdonshire before-mention'd, was buried in the chappel there on the tenth day of Decemb. in sixteen hundred fifty and seven. Had he lived 3 years longer he would have been consecrated bishop of a certain see in Ireland, to which he had been nominated some years before his death, but the name of the see I cannot now tell you.

1657.

WILLIAM BURTON son of Will. Burton sometime of Atcham in Shropshire, second son of

[3] [A new title page was put to this book, bearing date Lond. 1654. See Bodl. 8vo. K. 26. *Med.*]

[4] [As Margaret professor, he had the sixth stall in the cathedral church of Worcester. See Abingdon's *Antiquities of the Church of Worcester*, Lond. 1723, page 148.]

[5] *Reg. Visit.* p. 182. 194.

Tho. Burton of Longnore near to Shrewsbury, son and heir of Edw. Burton of the same place, (who died in 1558) was born within the precincts of the Austin Friers in London, as his daughter[6] hath informed me, educated in Paul's school under Alex. Gill senior, became a student in Qu. coll. in Easter term 1625, aged 16 years, being then accounted a good Grecian. But having not wherewithal to maintain him, the learned Mr. Allen, who found him to be an ingenious youth, took him to himself to Gloc. hall and conferr'd on him the Greek lecture there, which he kept during his continuance in the university. In 1630 he took the degree of bach. of civil law, but indigence, which commonly attends good wits, forcing him to leave the university, he became the assistant or usher of Mr. Tho. Farnable the famous schoolmaster of Kent: with whom remaining some years, was at length made master of the free-school at Kingston upon Thames in Surrey, where he continued till two years before his death; at which time being taken with the dead palsy, he retired to London, where he lived to see the most part of his last book, called *A Com. on Antoninus his Itinerary*, printed. He was an excellent Latinist, noted philologist, was well skill'd in the tongues, was an excellent critic and antiquary, and therefore beloved of all learned men of his time, especially of the famous Usher archb. of Armagh. He hath written and published these things following.

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Laudatio funebris in Obitum Viri excellentiss. D. Thomæ Alleni. Lond. 1632. Ox. 1633. qu. The said speech was spoken by the author in the refectory of Gloc. hall before the body was carried thence. Afterwards another was spoken at the grave in Trin. coll. chap. by George Bathurst, as I have elsewhere told you, which with Burton's were both printed together. [See them Bodl. 4to. W. 14. Art. Seld.]

Annotations on the first Epistle of Clement the Apostle to the Corinthians. Lond. 1647. [Bodl. AA. 20. Th. Seld.] and 52. in qu. Wherein, as much reading is shew'd by the author, so some things therein do rankly smell of presbytery. The said first epistle being set forth in Latin by Patrick Yong in 1633, was translated into English by our author, who thereunto did add the said annotations, as a very proper and suitable remedy, if rightly attended to, to cure the many distracting schisms of those loose and dissolute times, when published.

Græcæ Linguæ Historia. Lond. 1657. oct. [Bodl. 8vo. Y. 10. Art.] 'Tis the sum of one or more speeches delivered in the refectory of Gloc. hall 1631.

Veteris Linguæ Persicæ Historia.[7] Lond. 1657. oct. This is printed with the former book, and before them is an epistle written by way of commendation, by the learned Langhaine, friend to our author Burton.

A Commentary on Antoninus his Itinerary, or Journeys of the Roman Empire, so far as it concerneth Britain, &c. Lond. 1658. fol. [Bodl. K. 4. 16. Art. a presentation copy from the author to bishop Barlow] with the author's picture[8] before it. He also translated from Lat. into English a book entit. *The beloved City: or, the Saint's Reign on Earth a thousand Years, asserted and illustrated from 65 Places of holy Scripture.* Lond. 1643. qu. Written originally by Jo. Hen. Alstedius professor of the university at Herborne. Our author Will. Burton gave way to fate on the 28th of Decemb. in sixteen hundred fifty and seven, and was buried the same day in a vault, belonging to the students of S. Clements inn, under part of the church of S. Clements Danes without Temple-bar near London, leaving then behind him several papers and collections of antiquity, manuscripts, and coins, which came into the hands of Tho. Thynne esq; sometime his scholar at Kingston, afterwards gent. com. of Ch. Church, then of the bedchamber to the duke of York, a bart. after the death of his father, (sir Hen. Fred. Thynne of Kemsford in Glocestershire,) possessor of the large estate belonging to Tho. Thynne of Longleet in Wilts, (murdered by certain foreigners 12 Feb. 1681) and at length viscount Weymouth. There have been several writers of both our authors names, as Will. Burton of Leicestershire, Will. Burton a divine, and Will. Burton a pretender to astronomy, a specimen of which he gave us in an *Ephemeris* for 1655, which was printed at Oxon.

1657.

WILLIAM AYLESBURY son of sir Tho. Aylesbury of the city of Westminster bart. was born in that city, became a gent. com. of Ch. Ch. in the beginning of 1628, aged 16 years, took one degree in arts, and afterwards was by king Charles I. made governor to the duke of Buckingham and his brother the lord Francis Villiers, with whom he travelled beyond the seas. While he continued in Italy, it happed that walking in the garden of the house where he lodged, he was shot with a brace of bullets in his thigh, by men who watched him on the other side of the wall, (a usual adventure in that country) and assoon as he fell, the men who had done it leaped over the wall, and looking upon him beg'd his pardon, and said they were mistaken, for he was not the man that they intended to kill, which was all the satisfaction he had. After his return into England, and delivery up of his charge of the two noble brothers to the king, who highly approved of the care he had taken of their education, as it appears by the grant his maj. was pleased

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[6] Apollonia the wife of one Calverly of Pewter-street in Westminster.

[7] [I know not whether *Linguæ Persicæ Antiquitas* ought to be reckoned among Burton's writings. The title page does not call it his, I think; I have been told, that Dr. Langhain wrote it, but this may be easily known by enquiry. HUMPHREYS.]

[8] [Engraved by Hollar.]

to give him of the first place of groom of his bedchamber, which should become void, the king was pleased to command him to translate Davila's history, (he being a perfect master of the Italian language) which he did, with the assistance of his constant friend sir Charles Cotterel, and published it under this title. *The History of the Civil Wars of France, written in Italian by Henry Canterino de Avila.* Lond. 1647. fol. written in 15 books.* "Of the first there was a "second edition, Lond. 1678. in the "prefatory epistle of which it is said, "that it was sir Ch. Cotterel's work, "all but some pieces here and there in "the first four books." In the year 1648 our translator Aylesbury went beyond the sea and dwelt at Antwerp with his relations till 1650, at which time being reduced to great straights, stole over into England, where he lived for some time among his friends and acquaintance, and sometime at Oxon, among certain royalists there. At length Oliver Cromwell sending a second supply to the island of Jamaica, he engaged himself in that expedition, in the quality of a secretary to the governor, as I have heard, where he died in the year sixteen hundred fifty and seven, otherwise had he lived till the restoration of king Charles II. he might have chosen what preferment in the court he pleased, by the help of Edward earl of Clarendon, who married his sister.

1657.

* To which was a continuation of 15 books more. first edit.

OBADIAH SEDGWICK, elder brother to John, mentioned under the year 1643, was born in the parish of S. Peter in Marlborough in Wilts, and there, or near it, was educated in grammar learning. In 1616 he was sent to Qu. coll. being then 16 years of age, but making no long stay there, he retired to Magd. hall, took the degrees in arts, entred into the sacred function, and became chaplain to sir Horatio Vere baron of Tilbury, with whom he went into the Low Countries in quality of a chaplain. After his return he retired to Oxon, and performing certain exercise, he was admitted to the reading of the sentences in the latter end of 1629. Afterwards he was preacher to the inhabitants of S. Mildred's parish in Breadstreet within the city of London, which he quitting upon no good account before the beginning of the rebellion, he became the scandalous and seditious minister (as one[9] calls him) of Coggeshall in Essex.[1] But soon after, upon appearance of the said rebellion, he retired to the said city again, and being a voluble preacher,[2] he was thought fit not only to exercise his parts at S. Mildreds before-mention'd, but also before both houses of parliament; the members of which constituted him one of the assembly of divines, as being a covenanter to the purpose. While he preached at S. Mildreds, which was only to exasperate the people to rebel and confound episcopacy, 'twas usual with him, especially in hot weather, to unbutten his doublet in the pulpit, that his breath might be the longer, and his voice more audible to rail against the king's party, and those that were near to him, whom he called popish counsellors. "He was a great leader and abettor "of the reformation pretended to be carried on by "the presbyterians: whose pious and peaceable "maxims (like razors set with oyl) cut the throat "of majesty with a keen smoothness." This he did in an especial manner, in Sept. 1644, when he, with great concernment, told the people several times that God was angry with the army for not cutting off delinquents, &c. Afterwards, about 1646, he became minister of the church of S. Paul in Covent-Garden,[3] where; as also sometimes in the country, he kept up the vigour of a presbyterian ministry, which for divers years prospered according to his mind to the converting of many, and conviction of more. In 1653 he was appointed one of the number of tryers or examiners of ministers, appointed by parliament; and the year after, he was by the members thereof constituted an assistant to the commissioners of London for the ejection of such whom they then called scandalous and ignorant ministers and schoolmasters. At length finding himself decaying by his too zealous carrying on the covenanting work, he resigned his charge in Covent-Garden about two years before his death, and retired to Marlborough. Soon after the earl of Bedford, upon some consideration, conferr'd the said church on the son-in-law of our author Sedgwick called Thomas Manton, as zealous a presbyterian as the former, where he continued till the act of uniformity ejected him, as I shall tell you when I come to him. As for our author Sedgwick he hath these things following going under his name. [218]

Several sermons, as (1) *Military Discipline for a Christian Soldier; on* 1 *Cor.* 16. 13, 14. Lond. 1639. oct. [Bodl. 8vo. A. 58. Th.] (2) *Christ's Counsel to his languishing Church of Sardis: or, the dying and decaying Christian,* &c. *being the Effect of certain Sermons on Rev.* 3. 2, 3. Lond. 1640. in a large oct. [Bodl. 8vo. G. 85. Th.] (3) *Christ the Life, and Death the Gain, at the Funeral of Rowl. Wilson a Member of Parliament; on* 1 *Philip.* 1. 21. Lond. 1650. qu. Before which is *An Account given of some Years more than ordinary Experience of the superlative Worth of that eminent Servant of Christ Rowl. Wilson (before mentioned) a Member of the Parl. of England and*

[9] Br. Ryves in his *Merc. Rusticus*, printed 1647. p. 212.

[1] [1639. 6 Jul. Obediah Sedgwick S. T. B. admiss. ad vicariam de Coggeshall per mortem Joh. Dod, ad pres. Rob. com. Warwick. *Reg. Lond.* KENNET.]

[2] [One Mr. Sedgwick late abiding with my lord of Tilbury, now in the city much followed (Mr. Gataker's letter to Dr. Ward, Feb. 17, 1630, MS.) TANNER.]

[3] [He officiated here for some years, as minister of this church before it was made parochial. KENNET.]

of the honourable Council of State, and one of the Aldermen and Sheriffs of the City of London, by George Cologne Teacher of the Gospel at S. Pancras in Soper-Lane in London. This Rowl. Wilson was son of Rowl. Wilson a merchant of London, was a colonel in the parliament army, was nominated one of the king's judges, but refused to sit among them, and died much lamented by the citizens of London, and those that were lovers of the parliament's cause, in the beginning of March 1649, as having been a gent. of excellent parts and great piety, of a solid, sober temper and judgment, and very honest and just in all his actions. (4) *The Fountain opened and the Water of Life flowing forth for the Refreshing of thirsty Sinners, &c. in several Sermons on Isa.* 55. 1, 2, 3. Lond. 1657. qu. [Bodl. 4to. A. 47. Th.] (5) *The Riches of Grace displayed in the Offer and Tender of Salvation to poor Sinners, &c. in several Sermons on Rev.* 3. 20. Lond. 1658. in tw. second edit. (6) *Elisha's Lamentation upon the sudden Translation of Elijah, preached at the Funeral of Mr. Will. Strong Preacher of the Gospel at Westminster Abbey; on 2 Kings* 2. 12. Lond. 1654. qu. This Will. Strong had been fellow of Katharine hall in Cambridge, was afterwards rector of More Chrichel in Dorsetshire; which place he leaving in the time of the rebellion, upon pretence of being disturb'd by the cavaliers, he retired to London, became minister of S. Dunstan's in the West, one of the assemb. of divines, a holder-forth before the parliament and at length preacher of the gospel at Westminst. abbey, as before 'tis said; in which church he was buried on the fourth day of July 1654, but removed to St. Margaret's church-yard adjoining, after the restoration of king Ch. II. as I have elsewhere told you. He hath several theological treatises and many sermons extant, as also *The Parable of the Prodigal*, which I have not yet seen.

Parliamentary sermons, as (1) *England's Preservation, &c. preached*[a] *before the H. of Commons; on Jer.* 4. 3. Lond. 1642. qu. (2) *Humane Vanity*;[b] *on Esther* 9. 3. Lond. 1643. qu. (3) *Thanksgiving Sermon, 9 Apr.* 1644, [*for the happie and seasonable Victory of Sir Will. Waller and Sir Will. Balfore* &c. *over Sir Ralph Hopton and his Forces raised against the Parliament*;] *on Psal.* 3. 8. Lond. 1644. qu. [Bodl. 4to. H. 7. Th. BS.] (4) *An Ark against a Deluge, &c. Fast Sermon on Heb.* 11. 7. Lond. 1645. qu. 'Twas preached 22 of Oct. 1644. for the uniting of the army together. (5) *Nature and Danger of Heresies, Fast Serm.*[c] *on Rev.* 12. 15, 16. Lond. 1647. qu. [Bodl. 4to. H. 7. Th. BS.] He also preached three more, which I conceive were printed.

Speech in Guildhall in Lond. 6 *Oct.* 1648. *to obtain Money to carry on the War, and for the Scots Assistance.* Lond. in qu.

The best and worst Malignant—Printed 1648 qu. This I have not yet seen.

The doubting Christian resolv'd: A Treatise of the Nature, Kinds, Springs, and Remedies of Doubtings. Lond. 1653. oct. [Bodl. 8vo. S. 87. Th.]

The humbled Sinner resolved what he should do to be saved: or, Faith in the Lord Jesus Christ the only Way for sensible Sinners, discovering the Quality, Objects, Acts, &c. of justifying Faith,[d] &c. Lond. 1656. qu. [Bodl. 4to. A. 47. Th.] [219]

The Shepherd of Israel: or, an Exposition of the 23d Psalm, together with the Doctrine of Providence, practically handled. Lond. 1658. Published by Humph. Chambers, Simeon Ash, Edm. Calamy and R. Byfield, presbyterian ministers.

Synopsis of Christianity, in a clear Exposition of the Creed, ten Commandments, and the Lord's Prayer. Lond. in oct.

Anatomy of secret Sins, &c. wherein divers weighty Cases are resolved, &c. together with the Remissibleness of all Sin, and the Irremissibleness of the Sin against the Holy Ghost. Lond. 1660. qu.

The Bowels of tender Mercy sealed in the everlasting Covenant, &c. Lond. 1661. fol.

A short Catechism——What other things he hath written I know not, nor any matter else of him, only that he died very wealthy at Marlborough before-mention'd, (being lord of the manor of Ashmansworth in Hampshire) about the beginning of January in sixteen hundred fifty and seven, and was buried near to the body of his father in the chancel of Ogbourne S. Andrew near to the said town of Marlborough in Wiltshire, not with his feet towards the east, but towards the south, because there wanted room to lay his body otherways. 1657.

"MATTHIAS PASOR, son of George Pasor "(a learned professor of div. and Hebrew in the "academy of Herborne) by Apollonia his wife dau. "of Pet. Hendschius a senator of that place, was "born there on the 12th of Apr. 1599, and being

[a] [On the 25th of May, 1642. RAWLINSON.]

[b] [I have not ventured to alter the words of my author, but he must certainly mean the following:

Haman's Vanity, or a Sermon displaying the birthless Issues of Church-destroying Adversaries. Preached to the honourable House of Commons at their late solemne Thanksgiving, being on June 13, 1643, &c. Lond. 1643, in 4to. Bodl. 4to. K. 7. Th. BS.

The text is not, as Wood has it, on Est. 9. 3, but Est. 9. 1.]

[c] [Preached before the house of commons, January 27, 1641. RAWLINSON.]

[d] [*The humble Sinner resolved what he should do to be saved. By Obadiah Sedgwick, B. of D. and late Minister of the Gospel in Covent Garden.* London, 1656, 4to. To the right honourable William, earl of Bedford, baron of Thornaugh, Obadiah Sedgwick, in testimony of his real thankfullness for all his singular respect unto him, and great incouragement in the work of the ministry in Covent Garden, and of his pious care in settling so able and faithfull a successour to carry on the work of the gospell in the said place, presenteth this ensuing treatise. KENNETT.]

"a child of great hopes was taught Lat. and Greek "there, and soon after Hebrew at Marpurg. In "1616 he was sent by his relations to Heidelberg, "where he was adorn'd with the degree of master "of arts, and about that time prosecuted his studies "in divinity. In 1619 he became philosophy pro-"fessor and presided the physic disputations there, "and in 1620 professor of the mathematics, in "which employment he continued till 6 of Sept. "1623, at which time Heidelberg being taken by "the army under the conduct of the duke of Ba-"varia,[8] he was not only ejected, but lost his books "and MSS. On the 18th of Oct. following, he re-"turn'd to his parents at Herborne, where he found "a comfortable employment, in the academy there "till towards the latter end of 1623, and then going "to Leyden in Holland, was a constant auditor "there for a month's time or more of some of the "most eminent divines of that place, and had se-"veral conferences with Tho. Erpenius concerning "Arabic, and with Willebred. Snellius concerning "divinity. Afterwards he went over the seas into "England, and with his testimonials retired to Oxon, "where being incorporated master of arts in June "1624, he began to teach in private Hebrew and "mathematics, and in the end of that year he re-"tired to Paris, where he improved himself much "in the Arabic and Syriac tongues under the king's "professor of that place. In 1625 he retired to "Oxford again, took up his quarters in Exeter coll.[9] "continued his studies there, and by the consent of "the chief members of the university he read lec-"tures of Arabic, Chaldee and Syriac twice in a "week in term time in the divinity school, for which "he received a good reward. The society of Mer-"ton for their share paid 2*l.* for the year 1626, "and 1*l.* for 1627, and no doubt there is but that "other societies paid accordingly. He hath writ-"ten,

"*Oratio pro Linguæ Arabicæ Professione, pub-"licè ad Academicos habita in Schola Theologica "Universitatis Oxon.* 25 *Octob.* 1626. Oxon. 1627. "qu. [Bodl. Mar. 399.]

"*Marsilius Patavinus*, &c. which, with other "things by him written and published, I have not "yet seen. After our author had continued two "years or more in his second retirement to that "place (in which time he also read a Hebr. lecture "in New coll.) he was invited to be the ordinary "professor of moral philosophy in the academy of "Groningen, which he performing with good ap-"plause for some time was made mathematic pro-"fessor there in the room of Nich. Maltet, which "last he changing for that of divinity, by the fa-"vour of the curators of the said academy, he was [220]
"created doctor of that faculty by the famous Sam. "Maresius, an. 1645. He died at Groningen on "the 28th of January in sixteen hundred fifty and 1653.
"eight according to the account there followed, "which is 1657 with us, and was there, I presume, "buried, leaving then behind him the character of "a person generally learned, of great morals and "religion."

GERARD LANGBAINE, a great ornament of his time to this university, was "son of William "Langbaine, and" born at Barton kirke in West-morland, educated in the free-school at Blencow in Cumberland, became a student in Queen's coll. under the tuition of Mr. Tho. Wetherall, in the beginning of 1626, aged 18 years, where he was successively a poor serving child, tabarder, and at length fellow, being then master of arts. In 1644 he was unanimously elected keeper of the archives or records of the university, and in the latter end of the year following provost of his college. In June 1646 he was admitted D. of D. being then in general esteem for his great learning and honesty, skill in satisfying doubts, and discretion in the composure of controversies, especially those between the two bodies, the university and city. He was also an excellent linguist, able philosopher and divine, a good common lawyer, a public-spirited man, a lover of learning and learned men, beloved of Dr. Usher, Selden, and the great Goliaths of literature. He was also an excellent antiquary; and, as judicious in his writings, so indefatigable in his studies, and of immense undertakings, as by those rhapsodies of collections that he left behind him, appear. As for those things that he hath written and published, they are these.

Notæ in Librum Dionysii Longini de grandi Eloquentiâ sive sublimi Dicendi Genere, &c. Oxon. 1636 [Bodl. 8vo. L. 73. Art.] and 38. oct. The said Longinus is translated into Latin, and hath the Greek on one side, and the Lat. on the other, and the notes which are in Lat.[1] are at the end of the book. These things I note, because the same work being done by other hands, this may be distinguished from it.

Brief Discourse relating to the Times of K. Ed. VI. Or, the State of the Times, as they stood in the Reign of K. E. VI. by Way of Preface to a Book entit. The true Subject to the Rebel: or, the Hart of Sedition, &c. written by sir Joh. Cheek knight——Oxon. 1641. qu. [Bodl. 4to. M. 14. Th. BS.]

Life of Sir Joh. Cheek Knight——Set also before the said book, which Langbaine reviewed, cor-

[8] [Mr. Pasor had been one of the professors at Heidelberg, was driven thence by the persecutions of protestants, and was a painfull and diligent reader for Arabic and Chaldee in Oxford.]

[9] [He lived in Exeter coll. Jan. 1629, but before Oct. 1629, went to Groningen, where he was made professor of moral philos.]

[1] [These notes by Langbaine were remitted into an edition of Longinus publ. by James Tollius, Tr. ad Rhen. 1694, 4to. Bodl. C. 10. 15. Linc.]

rected and published, upon a foresight that a rebellion would break out, as shortly after it did, against king Charles I. of ever blessed memory.

Episcopal Inheritance: or, a Reply to the humble Examination of a printed Abstract, or the Answers to nine Reasons of the House of Commons against the Votes of Bishops in Parliament. Oxon. 1641. qu. To which is added *A Determination of the late learned Bishop of Salisbury (Davenant) Englished.* These two were reprinted at Lond. 1680.

Review of the Covenant, wherein the Original, Grounds, Means, Matter, and Ends of it are examined, &c. printed 1644. [Bodl. 4to. H. 22. Th.] and at Lond. 1661. qu. [Bodl. A. 14. 12. Linc.]

Answer to the Chanc. Masters, and Scholars of the University of Oxford, to the Petition, Articles of Grievance, and Reasons of the City of Oxon; presented to the Committee for regulating the Univ. of Ox. 24 July 1649. Oxon. 1649, in six sh. in qu. [Bodl. 4to. M. 13. Th.] There again 1678. and in a book entit. *A Defence of the Rights and Privileges of the Univ. of Oxon,* &c. Oxon. 1690. qu. published by James Harrington bach. (soon after master) of arts, and student of Ch. Ch.

Quæstiones Oxonior pro More solenni in Vesperiis propositæ An. 1651. Oxon. 1658. qu. [Bodl. 4to. J. 12. Art.] Published, with verses following made by the said author, by Mr. Thomas Barlow of Qu. coll. among several little works of learned men.

Platonicorum aliquot, qui etiamnum supersunt, Authorum, Græcorum imprimis, mox & Latinorum, Syllabus Alphabeticus. Oxon. 1667. oct. It was drawn up by our author Langbaine at the desire of archbishop Usher, but left imperfect: which being found among his papers, was, with some few alterations, (where there was found good reason of so doing) placed at the end of *Alcinoi in Platonicam Philosophiam Introductio,* published by Dr. Jo. Fell, dean of Ch. Ch. He the said Langbaine did also publish, (1) *The Foundation of the Univ. of Oxon, with a Catalogue of the principal Founders and special Benefactors of all the Colleges, and total number of Students,* &c. Lond. 1651. in 3 sh. in qu. [Bodl. Gough. Oxon. 3.] mostly taken from the *Tables* of Joh. Scot of Cambridge, which had been printed in 1622. (2) *The Foundation of the University of Cambridge, with a Catal.* &c.—— printed with the former cat. in 3 sh. and taken from the said *Tables.* He also drudged much in finishing archb. Usher's book entit. *Chronologia sacra,* but dying when he had almost brought it to an end, Barlow before-mentioned compleated it.[a] The said Langbaine translated into Lat. *Reasons of the present Judgment of the University concerning the solemn League and Covenant,* &c. and assisted Sanderson and Zouch in the composure of them. Also into English, *A Review of the Council of Trent, written in French by a learned Rom. Catholic,* Oxon. 1638. fol. wherein may be seen the dissent of the Gallican churches from several conclusions in that council. He gave way to fate on the tenth day of Febr. in sixteen hundred fifty and seven, and buried about the middle of the inner chappel of Queen's coll. having a little before setled 24*l.* per an. on a free-school at the place of his nativity; towards the purchasing of which, he received 20*l.* from a certain doctor of Oxon, who desired to have his name concealed. See his epitaph in *Hist. & Antiq. Univ. Oxon.* lib. 2. p. 125. a.[b] He left behind him 13 quartoes and 8 octavoes, in MS. with innumerable collections in loose papers, all written with his own hand, collected mostly from ancient MS. in Bodley's library and elsewhere, in order to some great work which he intended, if life had been spared, to have published. He also had made several catalogues of MSS. in various libraries, nay and of printed books too, in order, as we suppose, for an universal catalogue in all kind of learning. But whereas 'tis[a] reported that he took a great deal of pains in the continuation of Br. Twyne's *Apol. Antiq. Acad. Oxon,* and that he was intent upon it when he died, I find no such thing: and those persons that had the perusal of his library after his death, namely Dr. Barlow and Dr. Langhugh, have assured me that they have seen nothing at all towards, or in order to, it. See more of Dr. Langbaine in Arth. Duck, an. 1649.

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1654.

[*The Privileges of the University of Oxford, in Point of Visitation: clearly evidenced by Letter to an honourable Personage. Together with the Universities Answer to the Summons of the Visitors. Anno* MDCXLVII. 4to. containing one sheet and an half. This is ascribed by Gough[a] to Langbaine, probably on the authority of a MS. note in his own copy, which see Bodl. Gough. Oxford, 107. There was another edit. which purports to be *Printed for Richard Royston,* 1647, among Gough's books, marked Oxford, 8. but this seems to be nothing more than a new title page.

[a] [When asked upon his death bed what was his will concerning his collections for the *Chronologia sacra,* archbishop Usher answered to this effect.—'That he desired they might be committed to his dear friend Dr. Langbaine, provost of Queens college, the only man, on whose learning as well as friendship he could rely, to cast them into such a form, as might render them fit for the press.' According to which bequest, they were put into the hands of that learned Dr. who (in order thereunto, had them transcribed, and then set himself to fill up the breaches in the original (the quotations in the margine being much defaced with rats): about which laborious task, that learned and good man studying in the publick library at Oxford, in a very severe season, got such an extreme cold, as quickly (to the great grief of all good men) brought him to his end, Feb. an. 1657. Parr's *Life of Archb. Usher,* 1686, page 13.]

[b] Th. Fuller in his *Worthies of England* in Cumberland, followed, without acknowledgment, by his plagiary David Lloyd in his *Memoirs,* &c. p. 518.

[a] [*British Topography,* ii, 114. Gough calls it an 8vo. but he is evidently wrong.]

Ten letters to Selden from Langbaine are printed by Hearne in the appendix to Leland's *Collectanea*. The following is given from one of Hearne's miscellany volumes MS. Rawl. *Misc.* 398, fol. 152.

'For his loveing frind Mr. Clarke at the printing house in Charter-howse-yard. These:

S'. It hath pleased God to visit my family with sicknesse and my self. Last Wednesday I buryed a child who was very deare to me. I am at present, and have bene this week, under very many strong indispositions; cold in the body, head ache, wind on the stomack, fitts of the colicque. My Dr. thinks I may escape a fever. I have neither eat meat or bread, nor drunk any beare these five days, which hath brought me very low and faint. The Lord fitt me for whatever he shall call me to—life or death. I desire your prayers, for your friend Gerard Langbaine. Sept. 19. 1657. Foot-Baldon, three miles from Oxford.'

In Trinity college library, now marked S. 5. 8. is a copy of Vossius's Greek historians, with several MS. annotations by Langbaine. This copy is remarkable for having belonged to Ben Jonson, who gave it to Langbaine, by whom it was presented to Dr. Ralph Bathurst, the president of Trinity.]

SAMUEL HOARD, a Londoner born, became either clerk or chorister of All-souls coll. in 1614, aged 15 years, where continuing till he was standing for the degree of bach. of arts, he retired to S. Mary's hall, and as a member thereof took the degrees in arts. Afterwards being made chaplain to Robert earl of Warwick, was by him presented[5] to the rectory of Moreton near Ongar in Essex, and about the same time was admitted bach. of divinity. He was well read in the fathers and schoolmen, was a good disputant and preacher, a zealous Calvinist in the beginning, but a greater Arminian afterwards. He hath written,

God's Love to Mankind, manifested by disproving his absolute Decree for their Damnation.[6] Lond. 1633. [and 1656][7] qu. 1673. oct. "Mr. Mason is "thought by some to have a hand in this work, "which was[8] answer'd by Twysse of Newbury and Davenant B. of Salisbury. Which book being quoted by Edw. Reynolds in some controversial writings between him and Th. Pierce of Magd. college, the latter therefore upon that occasion sent for the book, and found[9] therein that the author of it was a convert from the Calviniistical sect, which he there opposeth, and that he professeth in the entrance to give the reasons by which he was moved to change his opinion in some controversies debated between the remonstrants and their opposites.—'Behold the liberal and ingenious confession of that conscientious and learned Calvinist; (saith Pierce of Hoard) first I say conscientious, because he was not ashamed to retract his errors, nor to publish his retraction; nor did he fear what might follow by his contracting the displeasures of a revengeful party. Next I say learned, because he confuteth his former judgment, in an unanswerable manner, which is the likelier to be so, because an answer hath been attempted by the learned men of that party, who could arrive no higher than to attempt it (neither of them avowing the very same doctrines which he opposed) and betray a dissatisfaction in other performances, why else was it attempted by more than one? Last of all I say Calvinist, and then discover the reasons why the motives to his repentance must needs precede his change of life. He disliked that sect, before he left it, however his leaving of it might tread upon the heels of his dislike,' &c. He hath also published,

Several sermons, as (1) *The Church's Authority asserted; on* 1 *Cor.* 14. 4. Lond. 1634. qu. [1637, Bodl. 4to. C. 57. Th.] preached[1] at Chelmsford at the metropolitical visitation of William lord archb. of Canterbury. (2) *The Soul's Misery and Recovery: or, the Grieving of the Spirit, how it is caused and how redressed; on Ephes.* 4. 30. Lond. 1636. oct. [Bodl. 8vo. B. 201. Linc.] and 1657. in qu. with many additions, &c.[2] He departed this mortal life on the 15th of Febr. in sixteen hundred fifty and seven, and was buried in the chancel of the church of Moreton before-mentioned. At which time, as I have been credibly informed, he left other things fit for the press; but in whose hands they are detained, I could never yet learn. 1657.

[Sam. Hoard M.A. Oxon. incorporat. Cant. an. 1622. Sam. Hoard S. T. B. Oxon. incorporat. Cant. an. 1632. BAKER.

Sam. Hoard S. T. B. coll. ad preb. de Willesdon in eccl. Paul. 29 Mar. 1637, per resign. Hen. Mason. *Reg. Lond.* KENNET.]

JOHN WARNER, son of Will. Warner of Harsfield [or Hasfield] in Glocestershire, was born in that county, entred into Magd. hall in 1628, aged 17 years, took the degrees in arts, and at length became vicar of Christ Church in Hampshire, where he was much resorted to by those of the presbyterian persuasion. His works are these,

Temporal Losses spiritually improved, &c. Lond. 1643, &c.

Diatribæ Fidei justificantis, quâ justificantis: or, a Discourse of the Objects and Office of Faith as justifying, &c. "Dedicated to John Lisle one "of the lords commissioners of the great seal." Oxon. Clar. 1657.

[5] [In 1626, Morant's *Hist. of Esser*, i, 146, note H.]

[6] [He had the courage to publish this book, one of the best on the subject then (says Morant) at a time when it was accounted a greater crime than treason to boggle at the doctrine of absolute predestination, with all its blasphemous consequences. *History of Essex*, i, 146.]

[7] [LOVEDAY.]

[8] See his *Divine Purity defended*, chap. 6. p. 53.

[9] Ibid. p. 54.

[1] [Preached May 1, 1636. TANNER.]

[2] [Reprinted in Gandy's collection of tracts, 1709. LOVEDAY. See it Bodl. 8vo. L. 137. Th. page 109.]

1657. "large" oct. [Bodl. 8vo. C. 409. Linc.] and other things as 'tis probable, which I have not yet seen.

HENRY PARKER, the fourth son of sir Nic. Parker of Ratton in the parish of Willington in Sussex knight, by Katharine his wife, daugh. of Joh. Temple of Stow in Bucks, esq; was born in Sussex, (at Ratton I think) became a commoner of S. Edm. hall in the latter end of 1621, aged 17 years or thereabouts, took the degrees in arts, that of master being compleated in 1628, he being then a member of Lincoln's inn, and about that time a barrester. When the grand rebellion began he sided with the presbyterians, and became secretary to the army under Robert earl of Essex, "an. 1642," in which office he continued some years to his enrichment, "and was a recruiter in the long parliament "for a borough in Sussex." Afterwards he turned, and became an independent, went beyond the seas and lived for some time at Hamborough. At length, when Oliver Cromwell came to be general, he was called thence to be a brewer's clerk, that is, to be secretary to the said Cromwell, with whom he was in great esteem. He hath written,

A Discourse concerning Puritans. Tending to a Vindicatiion of those who unjustly suffer by the Mistake, Abuse, and Misapplication of that Name. Lond. 1641. in 9 sheets in qu. which is the second edit. much enlarged.

Observations upon some of his Majesty's late Answers and Expresses. Lond. 1642. qu. "twice printed."[5] Answer'd by Dudley Digges[6] of Alls. coll. "as also[7] by one John Jones a gentleman of "the inns of court, a prisoner for his loyalty in "Southampton, July 1643, whose book is entitled, [223] "*An Examination of the Observations upon his "Majesty's Answers, wherin the Absurdities of the "Observator's Positions and Inferences are dis-"covered*——1643. qu. in 3 sheets and a half."

Of a Free-Trade: a Discourse seriously recommending to our Nation the wonderful Benefits of Trade, &c. Lond. 1648. in 5 sh. in qu. [Bodl. 4to. A. 5. Art. BS.]

Answer to a poysonous seditious Paper of David Jenkyns. Lond. 1647. qu.

The Scots holy War: or, the Mischief of the Covenant to Great Britain. Lond. 1657. qu. He is also supposed to be author of *A political Catechism: or, certain Questions concerning the Government of this Land.* Lond. 1643. qu. answer'd in his majesty's own words: as also of *Jus Populi: or a Discourse wherein clear Satisfaction is given, as well concerning the Rights of Subjects, as the Right of Princes,* &c. Lond. 1644. qu. [Bodl. C. 14. 5. Linc. with a note by bishop Barlow attributing the book to Parker.] 9 sh. and half: and also of other pamphlets which have the letters H. P. put to them. This person, who was a man of dangerous and anti-monarchical principles, died distracted in the time of Oliver lord protector, as I have been informed by Fab. Philipps of the Inner-Temple esq. There was another of both his names, who was a barrister of Greys-inn, and a burgess for Orford in Suffolk for that parliament which began at Westm. 17 Octob. 1679, but he was a younger brother of sir Philip Parker of that county, and tho' able to write, yet he hath published nothing as I can yet learn. He died about the month of Sept. 1681, and his library was exposed to sale in Dec. following. "One Henry Parker, son of Edmund Parker of "Borington in Devonshire esq; aged 17 years, was "matriculated of Exeter coll. an. 1635."

Clar. 1657.

[Parker published, with a recommendatory preface, with his name set thereto, a virulent pamphlet[8] against the monarchical government of this kingdom, whilst king Charles II. was in Scotland, entituled, *The true Pourtraiture of the Kings of England drawn from their Titles, Successions, Reigns and Ends.* 4to. 1650. WATTS.

We may add also to his works:

1. *The Altar Dispute, or a Discoverse concerning the severall Innovations of the Altar, wherein is discussed severall of the chiefe Grounds and Foundations whereon our Altar Champions have erected their Buildings. London, Printed by R. Cotes for Samuel Enderby,* &c. 1641. Bodl. 4to. A. 7. Th. BS.

2. *The manifold Miseries of civill Warre and Discord in a Kingdome: by the Examples of Germany, France, Ireland, and other Places. With some memorable Examples of God's Justice, in punishing the Authors and Causes of Rebellion and Treason. London, Printed for George Lindsey, July the second,* 1642. Bodl. 4to. A. 5. Art. BS.

3. *Severall poysonous and sedicious Papers of Mr. David Jenkins answered By H. P. Barrester of Lincolnes Inne. London, Printed for Robert Bostock,* &c. 1647. 4to.

4. *The Cordiall of Mr. David Jenkins: or his Reply to H. P. Barrester of Lincolnes Inne answered. London, Printed for Robert Bostock,* &c. 1647.

5. *Letter to the hon. William Lenthall Esq. Speaker of the House of Commons, shewing in what Manner the Death of Charles I. was taken Abroad at that Time.* Dated Hamburgh Feb. 23, 1648, 9. Printed in the *Gentleman's Magazine* for March 1765, vol. xxxv, page 109.]

"RICHARD LAWRENCE, son of George

[5] [The second edition corrected from some gross errors of the presse, Bodl. C. 8. 30. Linc.]

[6] [See that article at col. 64.]

[7] [And by Sir John Spelman, see col. 62.]

[8] [Quære, says Peck (MS. notes) if this Parker was not author of *The True Pourtraiture of the Kings of England,* 4to.?]

"Lawrence of Stepleton in Dorsetshire, gent. be-
"came a commoner of Magd. hall in Act term 1636,
"aged 18 years, but left the university before he
"took a degree. I take this person to be the same
"with R. Lawrence author of

"*The Wolf stript of his Sheeps Cloathing*, &c.
"Lond. 1647. qu.

"*The Anti-christian Presbyter, or Anti-christ*
"*transformed*, &c. Lond. 1647. qu. Quære, whe-
"ther this is not the same with the former.

"*Gospel Separation separated from its Abuses:*
"*or, the Saint's Guide in Gospel Fellowship*, &c.
"Lond. 1657. oct.

"I find another Rich. Lawrence, who writes him-
"self esq; author of *The Interest of Ireland in its*
"*Trade and Wealth stated, in two Parts*, &c.
"Lond. 1682, 83. oct."

ROBERT WARING, son of Edm. Waring of Lea in Staffordshire, and of Owlbury in Shropshire, was born[7] in Staffordshire, elected from Westm. school a student of Ch. Ch. in the year 1630, and that of his age 17, took the degrees in arts, and afterwards bore arms for his majesty Charles I. within the garrison of Oxon, was elected proctor of the university in 1647, and the same year history professor, but deprived of it, and his student's place, by the impetuous visitors, authorized by parliament, when they came to the university under pretence of reforming it. Afterwards he retired to Apley in Shropshire upon the invitation of sir Will. Whitmore a great patron of distressed cavaliers, lived there obscurely for a time, and buried his excellent parts in the solitudes of a country life. Afterwards he travelled with the said person into France, where he continuing about an year, returned into England, sickned soon after, and died in Lincolns-Inn-Fields near London. He was a most excellent Lat. and Engl. poet, but a better orator, and was reckon'd among the great wits of his time in the university. He hath transmitted to posterity these things following.

A public Conference betwixt the six Presbyterian Ministers and some Independent Commanders held at Oxford on the 12th of Nov. 1646——Printed 1646 in two sh. in qu.

[224] *An Account of Mr. Prynn's Refutation of the University of Oxford's Plea, sent to a Friend in a second Letter from Oxon*——printed 1648, in 2 sh. in qu. [Bodl. C. 14. 14. Linc.] The first letter was written by Rich. Allestrie, as I shall tell you elsewhere.

Effigies Amoris: sive quid sit Amor efflagitanti responsum. Printed at Lond. 1649, in tw. [Bodl. 8vo. S. 29. Th. BS.] published from the original copy by Mr. John Birkenhead on the desire of the author, who would have his name concealed because of his loyalty. The third edition came out, after the restoration of his majesty, by Will. Griffith of Oxon, with an epistle before it written by him to the said John Birkenhead then a knight, wherein he gives not only a just character of our author, but also of sir John. To the said edition is joined our author's *Carmen Lapidarium*, written to the memory of Ben. Johnson, which Griffith finding miserably mangled in *Jonsonus Virbius, or Verses on the Death of Ben. Johnson*, he, with his own hand, restored it to its former perfection and lustre, by freeing it from the errors of the press. Mr. Griffith in his *Prælocquium* concerning our author Waring, saith that Cartwright, Gregory, Digges, &c. together with Jo. Birkenhead, were 'numina Oxonii tutelaria,' every one of them had 'ingenium cælitùs delapsum, quæ quasi numina dum intra mœnia retinuit sua, perstitit Oxonium, nec hostili, cedens fraudi, nec infestis inimicorum succumbens armis,' &c. The fourth edition of it was printed at Lond. 1668, and an English edition of it came out in 1682 under the title of *The Picture of Love unveil'd*, done by John Norris of Alls. coll. who in his preface to it, saith, that the author of it 'is admired by him for sweetness of fancy, neatness of stile, and luciousness of hidden sense, and that in these respects he may compare with any other extant,' &c. At length our author Waring contracting a malignant disease, too prevalent for nature, he gave way to fate, to the great reluctancy of all those who knew the admirable virtues and learning of the person. The next day, being the tenth of May, in sixteen hundred fifty and 1658.
eight, his body was conveyed to the church of S. Michael's Royal, commonly called College-hill, (because Whittingdon coll. stood there) where, after his sorrowful friend and acquaintance Dr. Bruno Ryves (afterwards dean of Windsor) had delivered an excellent sermon to the numerous auditory of royalists, his body was deposited close under the south wall, at the upper end of the isle on the south-side of the chancel. Ten days before, was buried in the said church the most noted poet of his time Jo. Cleaveland, and within few days after was buried in Waring's grave the body of his eldest brother called Walt. Waring, esteemed by some an ingenious man. Fourteen years after the death of Rob. Waring was published *A Sermon preached at S. Margaret's Westminster, at the Funeral of Mrs. Susanna Gray, Dau. of Hon. Gray Esq; of Enfield in Staffordshire, "who on the 29th of Oct.* 1654, *begun her "eternal Sabbath;" on 2 Sam.* 12. 15, *to* 24. Lond. 1672. qu. [Bodl. C. 7. 16. Linc.] This sermon (which I have not yet seen) hath the name of Rob. Waring M. A. set in the title, as author, which I take to be the same with our author before-mention'd. "At the end is a consolatory letter to the "mother of the said Susan, written as it seems by "this Rob. Waring, and several elegies on the said "Mrs. Gray's death by Oxford[8] and Cambridge-"men of that time."

[7] *Reg. Matric. PP.* fol. 24. b.

[8] [These of Oxford were (R. Reading) Thomas Ireland, and Henry Bagshaw of Ch. Ch. and Edw. Thurman and

[Job Charlton of Staunton in com. Nott. esq. hath an original picture of this Mr. Waring. I saw it 1 June 1733. Peck.]

JOHN HARRIS, son of Rich. Harris of Padbury in Bucks, sometime fellow of New coll. and afterwards rector of Hardwick in the same county, was born in the parsonage house at Hardwick, educated in grammar learning in Wykeham's school near Winchester, admitted perpetual fellow of New college in 1606, took the degrees in arts, and became so admirable a Grecian, and so noted a preacher, that sir Hen. Savile used frequently to say that he was second to St. Chrysostome. In 1617 he was unanimously elected one of the proctors of the university, and two years after was made Greek professor thereof; both which offices he executed to his great honour and credit. Afterwards he became prebendary of Winchester, rector of Meonstoke in Hampshire, doct. of divinity, and at length in Sept. 1630 warden of Wykeham's coll. near Winchester, he being then preb. of Whitchurch in the church of Wells. In the beginning of the grand rebellion raised by the presbyterians, he sided with them, was elected one of the assembly of divines, took the covenant and other oaths, and so kept his wardenship to his dying day. He hath written,

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A short View of the Life and Virtues of Dr. Arth. Lake sometime Bishop of Bath and Wells. Lond. 1629. in 6 sh. and an half in fol. As also several letters to the noted anti-arminian Dr. W. Twysse, of which one was *Of God's finite and infinite Decrees*, another *Of the Object of Predestination*, which, with Twysse's Answers, were published by Hen. Jeanes in a folio book which he published at Oxon 1653. Our author Harris died at Winchester on the eleventh day of August in sixteen hundred fifty and eight, aged 70 years, and was buried in the chappel belonging to the coll. of W. of Wykeham near Winchester. Over his grave was soon after a tomb-stone laid, with an inscription on a brass plate fastned thereunto; the contents of which I shall now for brevity's sake pass by. In his wardenship succeeded Will. Burt, D.D. whom I shall mention elsewhere.

1658.

" BENJAMIN RUDYERD, son of James " Rudyerd gent. a third son of the house of Rud- " yerd in Staffordshire, by Mary his wife, daugh. " of Laurence Kidwelly of Winchfield in Hamp- " shire, was born in Hampshire on S. Stephen's " day 1572, in the parish, as I conceive, of East " Woodhey near to Kingsclere, educated in gram- " mar learning for the most part in Wykeham's school " near Winchester, matriculated in this university " as a member of S. John's coll. 4 Aug. 1587, at " which time were three more of his sirname of " Hampshire (his brethren I think) matriculated " also, viz. Laurence Rudyerd aged 17, John 16, " and James 12, years of age. How long he conti- " nued in that coll. or whether he took a degree, it " appears not. However by the polite learning he " attained to there, and by his conversation with " learned men in the great city, he became an ac- " complish'd gentleman, and an excellent poet, as " several of his specimens shew, particularly his " answers by way of repartee to the poems of Will. " earl of Pembroke. He was held in high value by " the great men of his age for his ingenuity, espe- " cially by John Hoskyns sen. Rich. Martin, John " Owen the epigrammatist, Ben Johnson, &c. the " last of whom hath written an ingenious epigram[9] " to him. His youthful years were adorn'd with all " kind of polite learning, his middle years with " matters of judgment and his latter with state affairs " and politics. In the reign of king James I. he was " several times a parliament man, and was had in " so great esteem by that king that when Humph. " May was made chancellor of the dutchy of Lan- " caster, 9 March 16$\frac{1}{2}$, he forthwith made our au- " thor Rudyerd[1] surveyor of the court of wards and " liveries in his place, and on the 30th of the said " month honoured him with the degree of knight- " hood. Afterwards he served in several parlia- " ments in the reign of king Charles I. and in 1640 " he was elected burgess for Wilton to serve in the " two parliaments that were in that year called; in " the last of which, which began 3 of Nov. he ad- " hered to the presbyterian party, took the cove- " nant, sate in the assemb. of divines (as being " appointed by ordinance of parliament) and was " favoured by the parliament so much, that when " they put down the court of wards in 1646, they " recompenced him for his surveyorship with 6000*l.* " and lands, as it seems, out of the estate belonging " to the marquis of Worcester. But when the in- " dependents carried all before them, and he with " 40 more were turned out of the house of commons " and imprison'd for a time, he in great discontent " receded to his estate in the country, where he " chiefly spent the remaining part of his days. As " for those things that go under his name, they are " about forty

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" *Parliamentary Speeches spoken in Parliaments* " *sitting in the Reigns of King James and King* " *Charles I.* as (1) *Speech concerning the West-* " *India Association*, 21 *Jac.* 1. (2) *Speech where-* " *by he acted the Part of a Moderator, when seve-* " *ral Members of the House insisted on Grievances,* " *An.* 1627. (3) *Speech in Behalf of the Clergy,* " Oxon. 1628. in two sh. in qu. printed also else- " where. (4) *Speech concerning the King's Supply* " *with Money*, 28 *Apr.* 1628. (5) *Several Debates*

Tho. Martin of the same house. Wood, *MS. note in Ashmole*, which proves he had seen the book subsequent to the publication of the first edition of these Athenæ.]

[9] B. Johnson in his *Epigr.* numb. 121.

[1] Camden in *Annal. Reg. Jac.* 1. an. 1618. MS.

" *and Arguments in the Case of the Duke of Bucks,* " *when a Remonstrance was to be drawn up against* " *him, An.* 1628. (6) *Speech upon the Receipt of* " *his Majesty's Answer to the Petition against Re-* " *cusants.* This is printed in a book entit. *The* " *Sovereign's Prerogative and the Subject's Privi-* " *leges discussed,* &c.—Lond. 1657. fol.

" *Two Speeches spoken in the Parliament that* " *began at Westminster* 13 *Apr.* 1640, *one about* " *Grievances, and the other concerning Parlia-* " *ments.*

" *Divers Speeches in the Parliament which began* " *at Westm.* 3 *Nov.* 1640, as (1) *Speech for frequent* " *Parliaments.* (2) *Concerning Ch. Government.* " (3) *Concerning Episcopal Clergy.* (4) *Concern-* " *ing Religion.* (5) *Of the King and Kingdom's* " *Business.* (6) *Of Evil Ministers of State.* (7) " *About Puritans.—Nov.* 5, &c. 1640. Besides " seven at least that were spoken in that year, and " afterwards printed.

" *Seven Speeches or more spoken in Parliament,* " *or Committees, in the Year* 1641.—which were all " printed at several times. Six or more speeches[2] " spoken in 1642, which were also printed, besides " several in the year 1643 and after, which for bre- " vity I now omit. See more in Will. Herbert " among these writers under the year 1630. At " length having lived to a fair age, did willingly " surrender up his last breath on the 31st of May
1658. " in sixteen hundred fifty and eight, whereupon his " body being buried at the upper end of the chan- " cel belonging to the church of West Woodhey in " Berkshire, where he had an estate, (part of the " manor of which joins to that of East Woodhey, in " Hampshire) had a comely monument set up for " him on the east wall, just under the east-window, " by his faithful and loving servant John Graunt, " with an epitaph engraven thereon made by our " author sir Benjamin in his younger years, the be- " ginning of which runs thus:

" Fond world leave off this foolish trick
" Of making epitaphs upon the dead;
" Rather go write them on the quick,
" Whose souls, &c."

[There is an excellent head of Rudyerd by J. Payne, from the original picture by Mytens, and a small oval by Hollar.]

ANTHONY FARINGDON was born at Sunning in Berks, admitted scholar of Trin. coll. the 9 June 1612, aged 16 years, fellow in 1617, and three years after M. of A. about which time entring into holy orders, he became a noted preacher in these parts, an eminent tutor in the college, and a worthy example to be imitated by all. In 1634 he was made vicar of Bray near Maydenhead in Berks (being then bach. of div.) and soon after divinity reader in the king's chappel at Windsor. At the first of which places continuing, not without some trouble, till after the civil distempers broke forth, was turned out thence, and at length out of all by the impetuous and restless presbyterians. So that lest he, his wife and children should be reduced to extremities and starve,[3] sir Jo. Robinson kinsman to Dr. Laud archb. of Canterb. and some of the good parishioners of Milkstreet in London, invited him to be pastor of S. Mary Magd. there; where preaching to the great liking of the loyal party, published some of the sermons he had delivered to them, viz.

Forty Sermons. Lond. 1647. fol. the first vol. [Bodl. M. 12. 9. Th.] Afterwards were published by his executor,

Forty Sermons. Lond. 1663. fol. The 2d vol. [Bodl. M. 12. 10. Th.]

Fifty Sermons. Lond. 1673. fol. The 3d vol. [Bodl. M. 12. 11. Th.] He gave way to fate in his house in Milkstreet, in the month of September[4] in 1658.
sixteen hundred fifty and eight, and was buried in the church of S. Mary Magd. there. He left behind him in MS. several memorials of the life of the famous John Hales of Eaton; which, if life had been spared, he would have finish'd and made them public.[5] But what became of them afterwards I cannot tell, unless they were transmitted to the hands of Will. Fulman of C. C. coll. who, to my knowledge, had taken great pains to recover the memory of that worthy person from oblivion.

ROBERT HARRIS, a famed puritanical preacher of his time, was born at Broad-Camden in Glocestershire, an. 1578, educated partly in the free-school at Chipping-Camden, and partly in the free-school at Worcester under Mr. Hen. Bright. Thence he removed to Magd. hall in the latter end of 1595, took one degree in arts, holy orders, and preached for some time near Oxon, (at Stadham as it seems) and at length being made rector of Hanwell near to Banbury in Oxfordshire, was admitted to the reading of the sentences in 1614. There he continued till the civil war broke out in 1642, in all which time he was a constant lecturer in those parts, which, with other lectures in market towns, were the chief promoters of the rebellion.[6] Upon pretence of great [227]

[2] [One of which was for accommodation between the king and parliament; spoke July 9th; reprinted in the *Harleian Miscellany.* WHALLEY.]

[3] [Hales of Eaton assisted Faringdon in his distress, by supplying him with money, to support himself and family; for which Faringdon was very grateful, and offered money to Hales in his necessities, but he refused it. See the *Life of Mr. Hales* by Des Maizeaux. WHALLEY.]

[4] [An. 1658, Oct. 9, Mr. Faringdon, preacher in Milkstreet, died in the country: a famous preacher. *Mr. Ri. Smith's Obituary.* BAKER.]

[5] [Dr. Walker, in his account of Mr. Faringdon, says they were lost. WATTS.]

[6] [In 1645 he was one of the triers of those who were to be chosen ruling elders in London. *Journals of the House of Commons.* vol. iv, page 289. COLE.]

trouble and danger that might ensue from the soldiers of each party when the war began, he retired to London, was made one of the assembly of divines, and minister of S. Botolph's church near Bishopsgate in that city. In 1646 he was appointed one of the six ministers or apostles to go to Oxon to preach the scholars into obedience to the parliament, and about that time had the rich rectory of Petersfield in Hampshire confer'd upon him, which he kept with Hanwell for a time. In 1647 he was made one of the visitors of the university of Oxon by authority of parliament, and in the year following was actually created doct. of div. and made president of Trin. coll. by the said authority, and so consequently rector of Garsingdon near to Oxon. In 1654 he, with Dr. Jo. Owen, Dr. Tho. Goodwin, Dr. Hen. Wilkinson of Ch. Ch. Dr. Edm. Staunton of C. C. coll. &c. were appointed assistants to the commissioners of Oxfordshire to eject scandalous and ignorant ministers and school-masters, as they were then called; in which office he, and they, were not a little busy. What else the reader is desirous to know of him, may be seen in his life, (such as 'tis) written by his friend and kinsman Will. Durham, whom I shall hereafter mention. In the mean time the reader is to know that Dr. Harris wrote and published these things following,

Nine and thirty Sermons.[7]

Treatise of the Covenant of Grace.

Remedy against Covetousness.——Most, or all, of which having been printed severally, were printed in one vol. at Lond. 1635, fol. [Bodl. G. 8. 6. Th.] and went by the name of Mr. Harris his works.

Several Sermons, being a Supplement to his Works formerly printed in fol. Lond. 1654. Soon after these sermons and the aforesaid works were all printed together with this title, *Dr. Rob. Harris his Works revised and corrected, and collected into one Volume, with an addition of sundry Sermons, &c.* Lond. 1654, 55, fol. Among which are two preliminary sermons and his *Concio ad clerum*, 1. *Oxoniæ jamdudum habita*, 2. *Dein posthabita & repudiata*, 3. *Nunc demum in Lucem edita; on Joh.* 21. *Part of the* 17*th and all the* 18*th Verse.* This with another Lat. sermon of Dr. Dan. Featley were printed at Utrecht in 1657 in tw. and both entit. *Pedum pastorale*, &c.

Advice and Counsel to his Family—Written in 1636, and printed at the end of his life.

Two Letters in Vindication of himself from the Slanders of an unknown Writer.—Printed 1648 in one sh. in qu. The said unknown writer was the author of *A Letter from Oxon, dat.* 17 *Apr.* 1648, which letter is the second part of *Pegasus, or the flying Horse from Oxon, bringing the Proceedings of the Visitors and other Bedlamites there, by the Command of the Earl of Montgomery.* The slanders, as Dr. Harris calls them, were non-residency, exchange of churches and pluralities, as also the guilt of covetousness, which he used to preach against. The pluralities were, as the author of the letter tells us, Hanwell worth 160*l.* per ann. Hanborough in Oxfordsh. towards 300*l.* Beriton and Petersfield in Hampshire not above 500*l.* or 600*l.* more, besides 4 shill. a day for the assembly membership, and 10 shillings for apostleship in Oxon. But the reader must know, that he lost Hanwell in 1643 when he retired to London and was made one of the assem. of divines, and did not keep all the rest together, yet whether he was restored to Hanwell when the war ceased in 1646, I cannot justly tell. He departed this mortal life in Trin. coll. on the eleventh of Decemb. late in the night, in sixteen hundred fifty and eight, aged 80 years, and was buried at the upper end of the chappel of that college. Over his grave was a fair monument set up in the wall, with an inscription thereon, wherein he is said to have been 'per decennium hujus collegii præses æternùm celebrandus. Perspicacissimus indolum scrutator, potestatis arbiter mitissimus, merentium fautor integerrimus,' &c. The rest you may see in *Hist. & Antiq. Univ. Oxon*, lib. 2. p. 301. b.

[228] 1658.

RICHARD LOVELACE, the eldest son of sir William Lovelace of Woollidge in Kent knight, was born in that county, educated in grammar learning in Charter-house school near London, became a gent. commoner of Glocester hall in the beginning of the year 1634,[8] and in that of his age 16, being then accounted the most amiable and beautiful person that ever eye beheld, a person also of innate modesty, virtue and courtly deportment, which made him then, but especially after, when he retired to the great city, much admired and adored by the female sex. In 1636, when the king and queen were for some days entertained at Oxon, he was, at the request of a great lady belonging to the queen, made to the archb. of Cant. then chancellor of the university, actually created, among other persons of quality, master of arts, tho' but of two years standing; at which time his conversation being made public, and consequently his ingenuity and generous soul discovered, he became as much admired by the male, as before by the female, sex. After he had left the university he retired in great splendor to the court, and being taken into the favour of George lord Goring, afterwards earl of Norwich, was by him adopted a soldier, and sent in the quality of an en-

[7] [*Samuels Funerall: or a Sermon preached at the Funerall of Sir Anthonie Cope, Knight and Barronnet. By Mr. Robert Harrice. At London Printed by Felix Kingston*, &c. 1618, 4to. Ded. to the ladie Anne Cope late wife to sir A. C. dated Hanwell July 11, 'the same daye whereon (foure yeeres before) your worthy husband was there interred.'—'For mine owne part, the Lord hath already stript me of the poore man's portion, health.']

[8] [He was matriculated at Gloucester hall June 27, 1634, as 'filius 1mo Gul. Lovelace de Woolwich in com. Kant. arm. an. nat. 16.' *Reg. PP.* fol 277.]

sign in the Scotch expedition, an. 1639. Afterwards, in the second expedition, he was commissionated a captain in the same regiment, and in that time wrote a tragedy called *The Soldier*, but never acted, because the stage was soon after suppress'd. After the pacification at Berwick, he retired to his native country, and took possession of his estate at Lovelace place in the parish of Bethersden, at Canterbury, Chart, Halden, &c. worth at least 500*l.* per an. About which time he was made choice of by the whole body of the county of Kent at an assize, to deliver the Kentish petition to the house of commons, for the restoring the king to his rights and for setling the government, &c. For which piece of service he was committed to the Gatehouse at Westminster, where he made that celebrated song called *Stone Walls do not a Prison make*, &c.[9] After 3 or 4 months imprisonment, he had his liberty upon bail of 40000*l.* not to stir out of the lines of communication, without a pass from the speaker. During this time of confinement to London, he lived beyond the income of his estate, either to keep up the credit and reputation of the king's cause by furnishing men with horse and arms, or by relieving ingenious men in want, whether scholars, musicians, soldiers, &c. Also by furnishing his two brothers colonel Franc. Lovelace, and capt. Will. Lovelace (afterwards slain at Caermarthen) with men and money for the king's cause, and his other brother called Dudley Posthumus Lovelace with moneys for his maintenance in Holland to study tactics and fortification in that school of war. After the rendition of Oxford garrison, in 1646, he formed a regiment for the service of the French king, was colonel of it, and wounded at Dunkirk, and in 1648 returning into England, he, with Dud. Posthumus before-mention'd, then a captain under him, were both committed prisoners to Peterhouse in London, where he fram'd his poems for the press, entit.

Lucasta: Epodes, Odes, Sonnets, Songs, &c. Lond. 1649. oct. The reason why he gave that title was, because, some time before, he had made his amours to a gentlewoman of great beauty and fortune named Lucy Sacheverel, whom he usually called Lux casta; but she upon a strong report that Lovelace was dead of his wound received at Dunkirk, soon after married. He also wrote,

Aramantha: A Pastoral——printed with *Lucasta*. Afterwards a musical composition of two parts was set to part of it by Hen. Lawes, sometimes servant to king Charles I. in his public and private music. After the murther of king Charles I. Lovelace was set at liberty, and having by that time consumed all his estate, grew very melancholy, (which brought him at length into a consumption) became very poor in body and purse, was the object of charity, went in ragged cloaths (whereas when he was in his glory he wore cloth of gold and silver) and mostly lodged in obscure and dirty places, more befitting the worst of beggars, and poorest of servants, &c. After his death, his brother Dudley before-mention'd made a collection of his poetical papers, fitted them for the press, and entitled them, [229]

Lucasta: Posthume Poems. Lond. 1659. oct. the second part, with his picture before them.[10] These are all the things that he hath extant: those that were never published, were his trag. called *The Soldier or Soldiers*, before-mention'd, and his comedy called *The Scholar*, which he composed at 16 years of age, when he came first to Glocester hall, acted with applause afterwards in Salisbury-Court. He died[1] in a very mean lodging in Gun-powder

[9] [I give this exquisite song from a MS. in my own little collection, which is, to all appearance, contemporary with the author.

His beinge in prison.

When Loue, with vnconfined winges,
Houer'd within my gates,
And my diuine Althea bringes
To whisper at my grates;
When I lye tangled in her hayre,
And fettered in her eye,—
The birds, that wanton in the ayre,
Know not such libertie.

When flowing cupps runne swiftly round
With noe allaying theames,
Our carelesse heades with roses bound,
Our hearies with loyall flames;
When thirsty griefes in wine we steepe,
When healths and draughts are free,—
Fishes, that tipple in the deepe,
Know no such libertie.

When, like committed linnets, I
With shriller notes shall singe
The sweetnes, mercy, maiestie,
And glories of my kinge;
When I shall voyce aloud how good
He is, and great should be,—
Enlarged winds that curle the flood
Know noe such libertie.

Stone walls doe not a prison make,
Nor iron barres a cage,
A spotlesse mind and innocent
Calls that an hermitage;
If I haue freedome in my loue
And in my soule am free,—
Angells alone that are aboue
Enioy such libertie.

The late Dr. Percy, bishop of Dromore, found, as he tells us, the seventh line of this song thus in the original:

The gods that wanton in the air—

And takes credit to himself for the alteration, which it will be allowed, on all sides, would have been a judicious amendment: but it is almost unpecessary to observe, that the MS. whence the foregoing has been printed, was written years before the bishop was born, and that the line there stands as his lordship proposes,

The *birds* that wanton in the ayre
Know not such libertie.]

[10] [There are two heads of Lovelace; one by Hollar, dated 1660, the other by Faithorne.]

[1] The following is Aubrey's account of Lovelace.

' Richard Lovelace esq. obiit in a cellar in Long Acre, a little before the restauration of his maᵗᵉ. Mr. Edm. Wyld, &c. had made collections for him, and given him money. He was of —— in Kent, 500*l.* or more. He was an extra-

alley, near Shoe-lane, and was buried at the west end of the church of S. Bride alias Bridget in London, near to the body of his kinsman Will. Lovelace of Greys-Inn esq; in sixteen hundred fifty and eight, having before been accounted by all those that well knew him, to have been a person well verst in the Greek and Lat. poets, in music, whether practical or theoretical, instrumental or vocal, and in other things befitting a gentleman. Some of the said persons have also added in my hearing, that his common discourse was not only significant and witty, but incomparably graceful, which drew respect from all men and women. Many other things I could now say of him, relating either to his most generous mind in his prosperity, or dejected estate in his worst part of poverty, but for brevity's sake I shall now pass them by. At the end of his *Posthume Poems* are several elegies written on him by eminent poets of that time, wherein you may see his just character.

1658.

"{To Lucasta; going to the wars.

"Tell me not, sweet, I am unkind,
"That from the nunnery
"Of thy chaste breast and quiet mind
"To wars and arms I fly:

"True, a new mistress now I chace,
"The first foe in the field;
"And, with a stronger faith, embrace
"A sword, a horse, a shield.

"Yet this incontinancy is such
"As you too shall adore;
"I could not love thee, dear, so much,
"Lov'd I not honour more.]

LEWIS CAPPELL *(Ludov. Cappellus)* a younger brother to James Cappell, and both the sons of James Cappell counsellor of the parliament at Ravenna, was born in Sedan in the province of Champaigne in France, upon the borders of Luxemburgh, an. 1585, educated in the academy then there, retired to Oxon, for the sakes of Holland and Prideaux, an. 1610, and was, as I have been informed, a sojourner in Exeter coll. and for a time there wore a gown. In Febr. the same year he answer'd publicly in divinity disputations in the school appointed for that faculty; and did other exercises in order to the taking the degree of bach. of divinity, but whether it was conferr'd on him it doth not appear in the register, and therefore if such a thing was done it might be perhaps in a simile primo, or in an assimulatio parva. In 1612 he gave books to the public library, because he had spent much time there in laying a foundation of literature, which afterwards produced most noble structures. After he had return'd to his country he was made Hebrew professor of the university of Saumur, which he kept till or near his dying day. Hugo Grotius, who does much commend his *Critica Sacra*, doth say thus of him and them.—'In quo nescio magnine indicissum sedulitatem mirari debeam; an eximiam eruditionem, an judicium limatissimum, quæ tres laudes in hoc opere ita inter se certant, ut in ambigio ipsa neat, cui de tribus prima palma debeatur.' This Mr. Cappell hath published many works, in which he hath shewed a wonderful depth of judgment and skill in all that belongs to the critics of the holy scripture. The titles of them mostly follow,

"*Arcanum Punctationis revelatum*, 4to. *De Punctis Hebræorum*, printed in Holland by Elzevir. Erpenius, at which time it made a great noise in the world. It was reprinted at Amsterdam with other of the author's works, an. 1689. [230]

"*Historia Apostolica illustrata, per Acta Apostolorum & Epistolas Paulinas, Scilicet Epistolas collatis, collectis, ordinequæ sectandis Bibliorum Numerum accurate digestis & in Chronologiam contracta*, &c. Genev. 1634, in 8vo. [Bodl. A. 4. 4. Th. Seld.] All, or most of which is reprinted in the first vol. of *Critici Sacri*, printed at Lond. in fol. 1660.

"*Historiæ Judaicæ Compendium ex Josepho contractum*. Printed with *Hist. Apost.*

"*Spicilegium post Messem: sive de Variis Novi Testamenti Lectionibus Disquisitio, atque Explicatio*. Geb. 1692, in 4to. [Bodl. A. 4. 62. Th. Seld.] This is printed at the end of Joh. Cameron's book entitled *Myrothecium Evangelicum*, &c.

"*Diatribæ duæ*. (1) *De Hierosolymitanis Ecclesiis*, *Matth.* 16. 5. (2) *De Voce Ἀγάπαι*, 1650, 4to. printed with *Spicilegium*.

"*Templi Hierosolymitani Descriptio Lectiones*. This is printed in the first vol. of *Critici Sacri*, Lond. 1660, fol.

"*Ad novam Davidis Typam Animadversiones, cum gemina Diatriba; unâ de Voce Ἐλεήμων, alterâ de Nomine Jehovæ*. Salmur. 1649, 8vo.

"*Diatribæ de veris & antiquis Libro Jobi, Prophetia Opposita D. Joh. Buxtorfii, de eodem Animadversionibus, Dissertationi*. Amstel. 1646, in 8vo. [Bodl. 8vo. C. 33. Th. Seld.]

"*Josephi Scaligeri Defensio contra Eutychium*.

"*Exercitatio brevis ad obscurium Zhoar 2 Cap. illustrandum*. These two last are printed with *Diatribæ de veris*, &c.

ordinary handsome man, but prowd. He wrote a poem called Lucasta, 8vo. 1649. He was of Gloucester-hall, as I have been told. He had two younger brothers, viz. col. Fr. Lo[illegible] and another that died at Carmarthen. Geo. Petty, habeas dasher, in Fleetstreet, carryed xxs to him every Munday morning, from sir —— Many and Charles Cotton esq. for months, but was never repayd.']

" *Critica Sacra.* Par. 1650. fol. [Bodl. A. 3. 11. Th. Seld.] This made as great a noise as *Arcanum Punctationis*, &c. and got him the[3] ill will of his own party, (the protestants) as if he had made it his only business to maintain the opinion of the Rom. church against the authority of the scriptures, and to undermine the Hebrew text. The printing of this book was opposed at Geneva, Sedan, and Leyden for ten whole years; but at last father Petau a Jesuit, father Morin of the Oratory, father Marsenne a Minim, got leave of the king of France to have it printed at Paris. This appeared strange to the court of Rome, which was ready to condemn it, because it was a thing unheard of, that a protestant's book treating of divinity should be printed with the king's leave at Paris. But it was Cappell's son that oversaw the impression, for the father did not appear in it at all. Father Simon quotes a letter that father Morin wrote to card. Francis Barbarini, upon this subject; wherein he intimates, that they would do Cappell a kindness in condemning his book, because it had got him a hatred of all his own party; but that at the same time it would be prejudicial to the Rom. cath. cause, to which those *Critica* were serviceable. This letter was printed in England, and added to a collection of letters, entit. *Bibliotheca Orientalis*, &c. wherein is also the cardinal's answer to father Morin. Lewis Cappell hath also written,

" *De Critica nuper à se edita, ad rev. & doctiss. Virum D. Jacob. Usserium Armacanum in Hibernia Episcopum, Epistola apologetica, in qua Arnoldi Bootii temeraria Criticæ Censura refellitur.* Salm. 1651. qu. [Bodl. AA. 14. Jur. Seld.] The said Bootius accused Cappell of having combin'd with father Morinus to destroy all the originals of the Bible; but Cappell shews to the contrary that in his *Critica* he was against the opinion of father Morinus, but that father being concern'd in the publishing his book with his son John Cappell, had cut off what was against himself, which is all printed with the said *Apol. Epist.* which may be seen at large there.

" *Chronologia Sacra à condito Mundo ad eundem reconditum per Dom. N. J. Christum, atque inde ad ultimam Judæorum per Romanos Captivitatem deducta*, &c. Par. 1655. qu. [Bodl. 4to. C. 1. Th. BS.] This *Chron.* is printed in the prologomena in the beginning of the *Polyglot Bible*, &c.

" *De Gente Cappellorum.* This, wherein he hath made an abridgment of his life, I have not yet seen, otherwise I would have spoken more largely and satisfactorily of him. He died in sixteen hundred fifty and eight, and was buried, as I presume, at Saumur, leaving then behind the character of an universal scholar, and one of the greatest and most renown'd critics that France ever before had produced."

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FRANCIS ROUS, a younger son of sir Anth. Rous, knight, by Elizab. his first wife, daughter of Tho. Southcote, gent. was born at Halton in Cornwall, and at 12 years of age became a commoner of Broadgate's hall, an. 1591, where continuing under a constant and severe discipline, took the degree of bach. of arts; which degree being completed by determination, he went afterwards, as it seems, to the inns of court, tho' some there be that would needs persuade me that he took holy orders, and became minister of Saltash in his own country. Howsoever it is, sure I am, that being esteemed a man of parts, and to be solely devoted to the puritanical party, he was elected by the men of Truro in his own country to serve in parliaments held in the latter end of king James, and in the reign of king Charles I. In 1640 also he was elected again for that corporation, to serve in that unhappy parliament which began at Westminster 3 Nov. wherein, seeing how violently the members thereof proceeded, he put in for one, and shew'd himself with great zeal an enemy to the bishops, prerogative, and what not, to gain the populacy, a name, and some hopes of wealth which was dear unto him. In 1643 he forwarded and took the covenant, was chosen one of the assembly of divines, and for the zeal he had for the holy cause, he was by authority of parliament made provost of Eaton coll. near Windsor the same year,[4] in the place of Dr. Rich. Steuart who then followed, and adhered to, his sacred majesty. In the said parliament he afterwards shew'd himself so active, that he eagerly helped to change the government into a commonwealth, and to destroy the negative voice in the king and lords. In 1653 he was by the authority of Ol. Cromwell nominated a member of the little parliament that began to sit at Westm. 4 July, and was thereupon elected the speaker, but with a collateral vote that he should continue in the chair no longer than for a month, and in Decemb. the same year he was nominated one of Oliver's council. But when the good things came to be done, which were solemnly declared for, (for the not doing of which the long parliament was dissolved) he[5] as an old bottle, being not fit to leave that new wine, without putting it to the question, he left the chair, and went with his fellow old bottles to Whitehall, to surrender their power to general Cromwell, which he, as speaker, and they by signing a parchment or paper, pretended to do. The

1658.

[3] See the *Great Historical, Geographical, and Poetical Dictionary*, &c. Lond. 1694, vol. I. in Cappell."

[4] [Clement Walker, in his *Hist. of Independency*, part i. page 143, reckoning up the preferment bestowed by the godly among the independents, hath this: Mr. Rouse hath Eaton college worth 800*l.* per ann. and a lease of that college worth 600*l.* per ann. COLE.]

[5] *Second Narrative of the late Parliament so called*, &c. printed 1658. p. 17.

colourable foundation for this apostasy, upon the monarchical foundation, being thus laid, and the general himself (as protector) seated thereon, he became one of his council, and trusted with many matters, as being appointed in the latter end of the same year the first and prime tryer or approver of public preachers, and the year after a commissioner for the county of Cornwall, for the ejection of such whom they then called scandalous and ignorant ministers and schoolmasters. Afterwards he sate in the following parliaments under Oliver, and being an aged and venerable man, was accounted worthy to be taken out of the house of commons, to have a negative voice in the other house, that is, the house of lords, over all that should question him for what he had done, and over all the people of the land besides, tho' he would not suffer it in the king and lords. This person, who was usually stiled by the loyal party, the old illiterate jew of Eaton, and another Proteus, hath divers things (especially of divinity) extant, wherein much enthusiastical canting is used, the titles of which follow.

The Art of Happiness, consisting of three Parts, whereof the first searcheth out the Happiness of Man. The second, &c. Lond. 1619. oct. [Bodl. 8vo. R. 75. Th.] at which time the author lived at Lanrake in Cornwall.

The Diseases of the Time attended by their Remedies. Lond. 1622. oct. [Bodl. 8vo. R. 6. Th. BS.]

Oyl of Scorpions. The Miseries of these Times turned into Medicines and curing themselves. Lond. 1623. oct. [Bodl. 8vo. R. 6. Th. BS.]

[232] *Testis Veritatis. The Doctrine of K. James of the Ch. of England, plainly shewed to be one in the Points of Predestination, Free-will, and Certainty of Salvation.* Lond. 1626. qu. [Bodl. 4to. L. 31. Th.]

Discovery of the Grounds, both Natural and Politic, of Arminianism——Printed with *Test. Veritatis.*

The only Remedy that can cure a People when all other Remedies fail. Lond. 1627. in tw. [Bodl. 8vo. C. 19. Th. BS.]

The Heavenly Academy. Lond. 1638.[a] in tw. [Bodl. 8vo. R. 21. Th. Seld.] dedicated to John lord Roberts of Truro.

Catholic Charity: complaining and maintaining that Rome is uncharitable to sundry eminent Parts of the Cath. Church, and especially to Protestants, and is therefore Uncatholic: and so a Romish Book called Charity mistaken, though undertaken by a second, is it self a Mistaking. Lond. 1641. oct. [Bodl. 8vo. R. 5. Th. BS.]

Meditations, endeavouring the Edification and Reparation of the House of God.

The great Oracle. Even the main Frame and Body of the Scriptures, resolving the Question, Whether in Man's Free-Will and common Grace stands the Safety of Man, and the Glory of God in Man's Safety.

The Mystical Marriage: or, Experimental Discoveries of the heavenly Marriage between a Soul and her Saviour. Lond. 1653. in tw. All which treatises, in number eleven, were reprinted in one folio at Lond. 1657, under the title of *The Works of Francis Rous, Esq: Or Treatises and Meditations dedicated to the Saints, and to the excellent throughout the three Nations.* Before which works is the picture of the author, aged 77 years, an. 1656, engraven by the curious hand of Will. Faithorne.

"Dr. Barlow has noted this Fr. Rous, provost of "Eaton, to have been the author of

"*The Lawfulness of obeying the present Government, proposed by one that loves all Presbyterians, Lovers of Truth and Peace.* Lond. 1649. qu. 2 "sh." [Bodl. B. 18. 23. Linc.].

Parliamentary speeches, as (1.) *Sp. concerning the Goods, Liberties, and Lives of his Maj. Subjects,* &c. Lond. 1641. in one sh. in qu. (2.) *Sp. before the Lords in the upper House 16th of March* 1640, *against Dr. Jo. Cosin, Dr. Roger Manwaring, and Dr. Will. Beale, upon the Complaint of Mr. Pet. Smart.* Lond. 1641. in one sh. in qu. (3.) *Sp. in the H. of Commons against making Dr. Jo. Prideaux, Dr. Th. Winniff, Dr. R. Holdsworth, and Dr. Hen. King, Bishops, till a settled Government in Religion was established.* Lond. 1642. in one sh. in qu.

Mella Patrum: nempe omnium quorum per primæ nascentis & patientis Ecclesiæ tria Sæcula, usque ad Pacem sub Constantino divinitus datam, Scripta prodierunt, atque adhuc minus dubiæ Fidei supersunt. Lond. 1650. in a thick large oct. [Bodl. 8vo. R. 1. Th. BS.]

Interiora Regni Dei. Lond. 1665. in tw. He also translated *The Psalms of David into English Metre.* Lond. 1646. oct. This translation, tho' ordered by the house of commons to be printed 4 Nov. 1645, yet, if I am not mistaken, all or most of it was printed in 1641. The said psalms were also turned into metre by Will. Barton.——pr. by order of parl. 1645. Our author Rous gave way to fate at Acton near London, on the seventh day of January in sixteen hundred fifty and eight, and was 163
buried "on the 24th of that month" in Eaton coll. church, near to the entrance of that chappel joyning thereunto, formerly built by Rog. Lupton provost of the said college, "Mr. Oxenbridge preaching his "funeral sermon." Soon after were hanged up over his grave a standard, pennon, &c. and other ensigns relating to barons, containing in them the arms of the several matches of his family. All which continuing there till 1661, were then pulled down with scorn by the loyal provost and fellows, and thrown aside as tokens and badges of damn'd baseness and rebellion. Those of his party did declare openly to

[a] [This was reprinted Lond. 1702, 12mo. RAWLINSON.]

the world at his death, that 'he needed no monument besides his own printed works and the memorials of his last will, to convey his name to posterity. And that the other works of his life were works of charity, wherein he was most exemplary, as the poor in many parts would, after the loss of him, tell you,' &c. The poet of Broadgate's called Ch. Fitz-Geffrey, did celebrate[7] his memory while he was of that house, and after his death Pembroke college (built in the place of Broadg.) did the like for his[8] benefaction to the members thereof.

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[*The Balm of Love to heal Divisions, and the Wounds made by them; and to make the Body of Christ whole and entire for its own Beauty, Strength, and Safety: partly presented in a former Discourse when it might have prevented, and now, after many Evils for Want of Prevention, reinforced in a second. By Fr. Rous, a Member of the House of Commons.* Lond. 1658, 4to. TANNER.

Speech in Parliament touching the Augmentation of Minister's Livings, in 1628. MS. Warton, in the library of the archb. of Canterbury. *Catal.* numb. 571, p. 222.]

WILLIAM SANDBROOKE of Gloucester hall took one degree in the civil law in 1630, and about that time entring into holy orders, became rector of the church of S. Pet. in the Bayly in Oxon, 1635, where he was much frequented by puritanical people, and precise scholars, as Rogers principal of New-inn was, who had his turn in preaching there. In the beginning of the civil wars he left the university, and betook himself to a sea employment, in the quality of a chaplain, under the earl of Warwick admiral for the parliament, but being weary of it by the year 1644, he officiated as vicar of S. Margaret's church in the city of Rochester by the leave of one Mr. Selvey the true incumbent, who having a good temporal estate, allowed Sandbrooke the whole profits of the living. Afterwards he was appointed by the presbyterian party one of three lecturers in the cathedral there, purposely to preach down the blasphemies and heresies of Rich. Coppin and his besotted and bigotted followers.[9] This Mr. Sandbrooke hath published,

The Church, the proper Subject of the new Covenant, in three Sermons [on Ephes. 1. 22, 23.'] Lond. 1646. oct. [Bodl. 8vo. R. 7. Th. BS.]

Several sermons, as (1.) *Fun. Sermon on Col.* 2. 6.—printed 1657. in oct. &c. which, and others, I have not yet seen. He died at Rochester in sixteen hundred fifty and eight, and was interr'd in the south isle joyning to the parish church of S. Margaret before-mention'd (remarkable for being the place of burial of one of the Saxon kings, as the people there say) on the fifteenth day of March, leaving then behind him the character of a godly and painful preacher.

1658.

"THOMAS COCKAINE was descended from "an ancient family of his name living in Derby-"shire, but whether born there I cannot tell, edu-"cated in Corp. Ch. coll. but took no degree in this "university, and wrote,

"*An English Greek Lexicon, containing the "Derivations and various Significations of all the "Words in the New Testament, with a Compleat "Index in Greek and Lat.* Lond. 1658, &c. oct. "He had assistants in this work.

"*Explanation on Rom.* 2. *with all the Gr. Dia-"lects in the New Testament*, printed with the "former book, both very useful for private Chris-"tians, and recommended to the churches by seve-"ral ministers of the presbyterian and independent "persuasion. Of the same family with this Tho-"mas, was George Cockaine the independent mi-"nister of S. Pancras church in Soper-lane in Lon-"don, author of a *Fast Sermon preached before "the H. of Com. in S. Marg. Ch. in Westm.* 29 "*Nov.* 1648; *on Psal.* 82. *Ver.* 6, 7, 8, afterwards "chaplain to Bulstrode Whitlock one of Oliver's "lords, and a prime leader in his preachings in "those times,[a] but reflecting in his writings on the "quakers, he is animadverted upon by George "Fox in his *Great Mystery*, p. 21." Clar. 1658.

"WILLIAM STYLE an esquire's son, and a "Kentish man born, became a gent. com. (with his "younger brother George) of Brasen-n. coll. an. "1618, aged 15 years, but before he took a degree, "he retired to the Inner-Temple, and became a "barrister, but instead of prosecuting the practice "of the law, he pleas'd himself with a retired and "studious condition, the effects of which are these,

"*The Practical Register: or, the accomplished "Attorney, consisting of Rules, Orders, and the "most principal Observations concerning the Prac-"tice of the common Law in his Majesty's Courts "at Westminster, but more particularly applicable "to the Proceedings in the King's Bench, as well "in Matters Criminal as Civil.* Lond. 1657.[b] oct. "[Bodl. 8vo. J. 9. Jur.] &c.

[7] In lib. 2. *Affaniarum.*

[8] Vide *Hist. & Antiq. Univ. Oxon.* lib. 2. p. 334.

[9] [This account I gave to Mr. Wood in my journey from Oxford into Kent, 1681. KENNET.]

[a] [Delineyed, says the title-page, first in three sermons at Rochester, afterwards contracted into two, and delivered again at Gravesend.]

[b] [*Divine Apologie, or a Scripture Prognostication of the sad Events which ordinarily arise from the good Man's Fall by Death; being the Substance of a Sermon preach'd in Stephen's Wallbrook Jan.* 19. 1657. *at the Funerals of the honourable Col. William Underwood, one of the Aldermen of the City of London.* Lond. 1658, qu. On Isaiah 57, ver. 1. Dedicated to the widow. RAWLINSON.]

[The second edition, with additions, was printed Lond. 1670, (of which a copy, with numerous MS. notes by Tho. Tournefit, Bodl. Rawl. 8vo. 233) the fourth edit. with large additions, Lond. 1707.]

[234] "*Narrationes Modernæ; or, Modern Reports, began in the now upper Bench Court at Westminster in the beginning of Hillary Term, 21 Car. 1. and continued to the End of Mich. Term, an. 1656, as well on the Criminal as on the Plea Side; most of which Time the late Lord Chief Justice Roll had the Rule there.* Lond. 1658. fol. [Bodl. 8. 4. 12. Jur.] He the said Mr. Style did translate from Lat. into English, *Contemplations, Sighs and Groans of a Christian.* Lond. 1640. oct. [Bodl. 8vo. R. 38. Th.] Before the title of which is the picture of a man[4] in a gown looking up to heaven, with a scroul issuing from his mouth, wherein is written, *I see better.* Another scroul issues from his right hand hanging down, in which is written, *I follow worse;* and in his left hand is the book of contemplations originally written in Latin by John Michael Delher. The said Mr. Style also did correct and much enlarge, *The Common Law Epitomiz'd, with Directions how to prosecute and defend personal Actions,* &c. Lond. in oct."

Clar. 1658.

[Will. Style of the Inner Temple esq. 1640, translated out of Spanish, and dedicated to prince Charles, *Galateo Espagnol, or the Spanish Gallant,* &c. Lond. 1640, 12mo. Written by Lucas Gracian de Antisco. TANNER.

William Style esq. and Mary his wife, occur as patrons of the rectory of Kenardington, in Kent, in July 1623.[5]

Styles's *Reports* are singularly valuable from the circumstance of being the only cases extant of the common law courts for several years, in the time of the usurpation, during which sir Henry Rolle, and afterwards John Glynne, sat as chief justice of the upper bench.[6]]

"EDWARD BULSTRODE, second son of Edw. Bulstrode of Hughley, commonly called Hedgley, and by some Hedgley-Bulstrode, in the parish of Upton near to Beaconsfield in Buckinghamshire, esq; by Cecilia his wife, daugh. of sir Joh. Croke of Chilton in the same county, was born in Buckinghamshire, became a commoner of S. John's coll. in 1603, aged 15 years, left it without a degree, and went to the Inner Temple,[7] of which he was afterward a barrister. At both which places he was encouraged in his studies by sir James Whitlock, sometime fellow of the said coll. of S. John, whom our author Bulstrode stiles[8] 'Antistes literarum & sapientiæ, & non solum doctus sed natus sapiens.' In the 8th of Car. 1, [4 Nov. 1632[9]] he was Lent-reader of his inn; and in the time of the grand rebellion, siding with the presbyterians, and taking the covenant, was, by the endeavours of his nephew Bulstrode Whitlock, a leading man in the long parliament, and a favourite of Oliver, made one of the justices of North Wales,[1] an. 1649, and afterwards taking the engagement, he was employed sometimes as an itinerary justice in England, particularly at Warwick, an. 1653, in which county he had an estate at Astley. He hath written and published,

"*A Golden Chain: or, Miscellany of divers Sentences of the sacred Scriptures, and of other Authors, collected and knit together for the Soul's Comfort.* Lond. 1657. oct.

"*Reports of divers Cases.* Lond. in 3 vol. or parts. The first part was published in 1657, the second in 1658, [These two Bodl. M. 2. 13. Jur.] and the third in 1659, all reprinted with many hundred new references 1691.[2] What other things he hath extant I know not, nor any thing else of him, only that he dying in or near the Inner Temple in the beginning of April in sixteen hundred fifty and nine, was buried in the body of the church, on the south side of the pulpit belonging to the said Temple, on the fourth day of the said month, he being then one of the masters of the bench thereof. He had an elder brother named Henry Bulstrode, who, when he was about 60 years of age, was governor of Ailesbury in Bucks for the parliament in the time of the presbyterian rebellion, an. 1643." 1659.

"RICHARD LLOYD, son of Dav. Lloyd of Henblas in Llangristiolis in the isle of Anglesey, was educated in all kind of virtue and learning befitting a youth under his father, in his own house, entred a student in Oriel coll. an. 1591, aged 17 years, and in the year following was matriculated a member of the university as a Merionethshire man born. Afterwards taking the degrees in arts, he entred into holy orders, became rector of Sonning, vicar of Tylehurst, in Berkshire, and bach. of divinity. At length upon the breaking out of the grand rebellion in 1642, he suffered much for the great affection and zeal he had for king Charles the martyr and his cause, by being four or five several times imprison'd by the rebels, and at length depriv'd of his spiritualities. Afterwards, being in a manner ruin'd, he retir'd to Oxon, taught a private school several years in the parish of S. Peter in the Bayly, and wrote for the use of his scholars, [235]

"*A Latin Grammar: or, a Compendious Way to obtain a sufficient Knowledge of the Latin Tongue, and the Use of it, both in Prose and Verse,* Oxon 1658. oct. third edit. and other

[4] [This, which is, to the full, as much a portrait as hundreds mentioned by Granger, is omitted in that gentleman's *Biographical History of England.*]

[5] [Hasted's *Hist. of Kent,* vol. iii, page 118, b.]

[6] [Worrall's *Law Catalogue,* page 251.]

[7] [Admitted 26 Jan. 1625; called to the bar 17 Jan. 1616; to the bench 23 Nov. 1629. WANLEY.]

[8] [In the preface to his *Reports.*]

[9] [WANLEY.]

[1] [He was chief justice of Wales. WANLEY.]

[2] [Worrall says in 1688. *Law Catalogue,* I, 236.]

"things of the same faculty which I have not yet "seen." He surrendred up his pious and loyal soul "to God in the month of June in sixteen hundred
1659. "fifty and nine, and was buried in the church be-"longing to the parish of S. Peter in the Bayly be-"fore-mention'd, leaving then behind him a son "named Will. Lloyd, afterwards bishop of S. Asaph, "then of Litchfield, and at length of Worcester, as "also three daughters, one married to Isaac Back-"house, M. A. and fellow of S. John's coll. after-"wards rector of Northorp in Flintshire; another "to Jam. Davies, M. A. and fellow of Jesus coll. "afterwards rector of Barton Mills in Suffolk, and "a third to Jonathan Blagrave, M. A. of Magd. "hall, afterwards rector of Longworth in Berks, "chaplain in ordinary and sub-almoner to their "majesties, and prebendary of Worcester. As for "David Lloyd, father of Richard whom we have "here mention'd, he had been bred in Oxon, but "in what coll. or hall I cannot tell. Afterwards "retiring to his estate in Anglesey, he became a "very learned gent. and an ingenious poet, as seve-"ral pieces of his poetry in manuscript, and a Welsh "*Prosodia* in MS, also (composed by him before "Joh. Dav. Rhees composed his) shew. He was also "a very good linguist, and understood perfectly "seven several languages besides the British, as Mr. "Hugh Roberts, minister of Aberstraw, testifies in "his elegy composed by him on his death. He was "also well skill'd in the scriptures, as it appears by "notes written by him in Welsh on the margin of "his *Hebrew Psalter*, and on his *Bible* also. He "educated his own sons at home, of which three "were divines, viz. Joh. Lloyd, M. A. and of Oriel "coll. as it seems, and afterwards rector of Beau-"maris in his own country. Will. Lloyd, M. A. "rector of Llanelian in Anglesey, a very learned, "industrious, and religious good man, whose daugh-"ter and heir was the wife of Dr. Rob. Morgan "sometimes bishop of Bangor, and Rich. Lloyd be-"fore-mention'd. The mother of these, and the "wife of old David Lloyd, was Katharine the "daughter of Richard Owen Tudor, of Pen-"mynydd, the family of the famous Owen Tudor, "from whom all our princes, since Hen. 7. (who "was his grandchild) are descended. This Katha-"rine was a poet also, as well as her husband, as it "appears by a Welsh poem of hers, writ by way of "advice to her sons of Oriel coll."[3]

"JOHN HANSON, son of Rich. Hanson, mi-"nister of Henley in Staffordshire, was entred a stu-"dent of Pemb. coll. an. 1630. aged 19 years. One "Joh. Hanson of Abingdon in Berks hath written,
1659. "*The Sabbatarians confuted by the new Cove-"nant. A Treatise shewing, that the Command-"ments are not the Moral Law, but with their Or-"dinances, Statutes, and Judgments, the old Co-"venant*, &c. Lond. 1658. oct."

[3] [The greatest part of this account is taken from bishop Humphreys's communication, as will appear from the article RICHARD LLOYD, in the FASTI, under the year 1628, col. 441.]

WILLIAM RUSSELL, son of a father of both his names, was born at Wickware in Gloucestershire, educated in the grammar school at Wotton Underedge in the said county, became a bailer of Linc. coll. in Lent term 1635, took one degree in arts, and then taught school for a time at Sadbury in his own country. At length John Langley being called away to be chief master of S. Paul's school, he became master in his room of the public college school in the city of Gloucester, where by his singular industry, happy way of teaching, and by his great skill in the tongues and holy scripture, many learned youths were sent thence to the universities. His works are these,

The old Protestant's conscientious Enquiries concerning the new Engagement——printed in qu. 'Twas written against the oath called the engagement.

Βλασφημοκτονίαν. *The Holy Ghost vindicated*—in oct. written against Joh. Biddle. He gave way to fate on the 5th of July in sixteen hundred fifty 1659.
and nine, aged 42 years, and was buried in S. Michael's church within the city of Glouc. See his epitaph in *Hist. & Antiq. Univ. Oxon.* p. 167. a. b. [236]
He left behind him three most ingenious sons, and excellent scholars, who were afterwards successively masters of arts and fellows of Magd. coll. The eldest was Samuel, who died 22 July 1670, aged 22, the next was William who died 8 Dec. 1672, aged 22, and the third was Richard, who dying 21 of Oct. 1681, aged 28 years, was buried by his said two brethren on the south side of Magd. coll. outer chappel. One Rich. Russel a Rutlandsh. man born, as it seems, bred in the English coll. of secular priests at Lisbon in Portugal, was by the king of that country designed to go into England as an interpreter to don Francisco de Mello earl of Ponte, ambassador extraordinary from the said king to king Charles II. to settle the marriage between him and donna Katharina the infanta of that country. After Russell's return into Portugal, he was rewarded for his pains with the bishoprick of Portalegre, where he now lives, but whether of the same family with Will. Russell before-mention'd I cannot tell.

HENRY EDMONDSON, or, as he writes himself, *Henricus Edmundus ab Edmundo*, was born in Cumberland, and in the beginning of the year 1622, and in that of his age 15, he was entred a student in Queen's coll. where, after he had undergone the servile places of a poor child and tabarder, was, when master of arts, admitted fellow. Afterwards he was made usher of Tunbridge school in Kent under Dr. Nich. Grey, and in 1655, when Thomas Widdowes died, he was constituted by the provost and fellows of Queen's coll. master of the well-endowed free-school at Northleech in Glouces-

shire, where he continued to the time of his death. He hath written,

Lingua Linguarum. The natural Language of Languages; wherein it is desired and endeavoured, that Tongues may be brought to teach themselves, and Words may be best fancied, understood, and remembered, &c. Lond. 1655. oct. &c.

Homonyma & Synonyma Linguæ Latinæ conjuncta & distincta. Oxon. 1661. oct. and other things, as 'tis probable. He was buried in the church of Northleech on the 15th day of July in sixteen hun-
1659. dred fifty and nine, leaving then the character behind him of a most able person in his profession, and of one who had done great benefit for the public by his sedulous and industrious education of youth.

[Edmondson also wrote *Incruenta Contentio sive Bellum Rationale*, a collection of arguments, pro and con, divided into seven parts, viz. Academia, Aula, Campus Martius, Respublica, Domus Exterior, Domus Interior, Domus Superior. It is dedicated to sir Henry Worsley, bart. and dated calend. Jan. 1646-7. MS. Rawl. in Bibl. Bodl. Misc. 226.]

MICHAEL JERMIN, [or GERMAN[4]] son of Alex. Jerm. merchant and sheriff of Exeter, son of Mich. Jermin, twice mayor of the said city, was born at Knowston in Devonshire, entred a sojourner in Exeter coll. in the beginning of 1606, aged 15 years, admitted scholar of C. C. C. 23 Sept. 1608, master of arts in the latter end of 1614, and probat. fellow of the said house in *April the year following. Afterwards he was made chaplain to the lady Elizabeth, consort to the prince elector Palatine of the Rhine, made doct. of div. of the university of Leyden, in his passage thither, or return thence, incorporated in the same degree at Oxon, in 1624, constituted chaplain to king Charles I. and at length in 1638,[5] or thereabouts, he was made rector of S. Martin's church near Ludgate, within the city of London, which was all the preferment, I think, that he enjoyed. He was always reputed a pious and laborious man in his calling, learned and well read in most parts of divinity, as in these his labours following is evident.

* 25th of April. First edit.

Paraphrastical Meditations by Way of Commentary on the Proverbs, &c.[6] Lond. 1638. fol. [Bodl. G. 7. 6. Th.]

Commentary on Ecclesiastes, &c.[7] Lond. 1639. fol. [Bodl. G. 7. 6. Th.]

Exemplary Life and Death of Mr. —— Jurdaine —printed in qu. One Ferdin. Nicolls minister of S. Mary Arches in Exeter, hath written *The Life and Death of Ignat. Jurdaine, sometimes Alderman of the City of Exeter.* Whether he be the same Jurdaine, whose life Dr. Jermin wrote, I know not, for I have not yet seen it, nor *The Father's Instruction to his Child*, printed at Lond. 1658. oct. said to be written by Jermin. At length after he had suffer'd much for the royal cause in the time of the rebellion by sequestration of his rectory, plun- [237]
dering, and other miseries, lived as opportunity served, and on the benevolence of some generous loyalists. Afterwards retiring to Kemsing near to Sevenoke in Kent, lived obscurely with his son-in-law for about 7 years before his death. In fine, preaching at Sevenoke on the 14th day of August, being then the Lord's day, in sixteen hundred fifty 1659.
and nine, dropt dead from his horse in his return thence to Kemsing. Whereupon he was buried on the north side of the altar, in the chancel belonging to the church of Kemsing. Over his grave was a marble monument set up near to the east window, with an inscription engraven thereon; a copy of which you may see in *Hist. & Antiq. Univ. Oxon.* lib. 2. p. 243. a.

ZACHARY BOGAN, son of Will. Bogan, gent. was born at Little Hempston in Devonshire, became a commoner of S. Alban hall in Mich. term under the tuition of Ralph Button, a puritanical fellow of Mert. coll. in the year 1640, and that of his age 15, admitted scholar of C. C. C. 26 of Nov. the year following, left the university when the city of Oxon was garrison'd for the king, return'd after the surrender thereof to the parliament, took the degree of bach. of arts in Mich. term 1646, elected prob. fellow of the said coll. in the year following, and afterwards proceeding in his faculty, became a retired and religious student, and much noted in the university for his admirable skill in the tongues. He hath written,

Additions to Franc. Rous his Archæologiæ Atticæ ——Printed several times before 1674. in qu.

A View of the Threats and Punishments recorded in Scripture, alphabetically composed, with some brief Observations on sundry Texts. Oxon. 1653. oct. [Bodl. 8vo. C. 316. Linc.] dedicated to his father.

Meditations of the Mirth of a Christian Life. Oxon. 1653. oct. grounded on Psal. 32. 11. and on Phil. 4. 4, dedicated to his mother Joan.

Comparatio Homeri cum Scriptoribus sacris quoad Normam loquendi.[8] Oxon. 1658. oct. [Bodl. 8vo. V. 96. Art.]

Help to Prayer, both extempore, and by a set Form: as also to Meditation, &c. Oxon 1660. tw. [Bodl. 8vo. B. 241. Linc.] published after the au-

[4] [So it is spelled in the regist. of Bancroft bishop of London.]

[5] [It should be 1628, for in that year he appeared at a visitation as rector of this church of St. Martin. Newcourt, *Repertorium*, i, 416.]

[6] [Dedic. to king Charles I.]

[7] [Dedic. to Elizabeth, queen of Bohemia.]

[8] [*Homerus* Ἑβραΐζων: *sive, Comparatio Homeri cum Scriptoribus sacris quoad Normam Loquendi. Subnectitur Hesiodus* Ὁμηρίζων. *Oxoniæ, Excudebat H. Hall, Impensis S. Robinson.* M.DC.LVIII.]

thor's death by Dan. Agas fellow of C. C. C. "who prefixed an epistle dedicatory to Will. Bo-"gan, esq. at Gatcomb house in Devonshire."[a] He also wrote a large and learned epistle to Edm. Dickenson, M. A. of Mert. college, set before a book going under his name, entit. *Delphi Phanicizantes*, &c. Oxon. 1655. oct. [Bodl. 8vo. D. I. Art. BS.] At length this our author Bogan, who had contracted an ill habit of body by studying,[b] surrendred his pious soul to God on the first day
1659. of Septemb. in sixteen hundred fifty and nine; whereupon his body was committed to the earth about the middle of the north cloister belonging to the coll. of Corp. Christi, joining to the S. side of the chappel there. At that time, and before, the nation being very unsettled, and the universities expecting nothing but ruin and dissolution, it pleased Mr. Bogan to give by his will to the city of Oxon 500*l.* whereas had the nation been otherwise, he would have given that money to his college. His picture drawn to the life hangs in the council chamber joining to the guild-hall of the city of Oxon.

CHARLES HERLE, third son of Ed. Herle, esq; by Anne his wife, daugh. of John Trefric, was born at Peideaux Herle near Lystwithyel in Cornwall, where tho' his ancestors have lived several generations in genteel fashion, yet they were originally of West-Herle in Northumberland. At 14 years of age, in 1612, he became a sojourner of Exeter coll. in Mich. term, took the degrees in arts, that of master being completed in 1618, and afterwards holy orders, but what were his employments or preferments that immediately followed I know not: Sure I am that he was rector of one of the richest churches in England, which is at Winwick in Lancashire, before the eruption of the civil war in 1642, that at the eruption he, having always been esteemed a puritan, sided with the presbyterian party, took the covenant,[c] was elected one of the assem. of divines in 1643, being then a frequent preacher be-
[238] fore the long parliament; and in the year 1646, July 22, he was voted by the members of the said parliament prolocutor of that assembly, after the death of Twysse. In 1647, he with Steph. Marshall went with certain commissioners appointed by the parliament into Scotland, to give them a right understanding of the affairs in England, but what he did there, was chiefly to give constant notice of the Scots resolutions and the forwardness of their levies. After the king was beheaded, he retired to his rectory of Winwick, having first received satisfaction from the parliament for his service, and losses he sustained at Winwick after he had fled to London for protection during the heat of the war; where he was esteemed by the factious party the prime man of note and power among the clergy. In 1654 he was by the authority of parl. appointed one of the assistants to the commissioners of Lanc. for the ejection of such whom they then called scandalous and ignorant ministers and schoolmasters, in which office he, with Is. Ambrose of Preston, Edw. Gee of Eccleston, &c. shewed great severity against them. This Mr. Herle hath extant under his name these things following,

Several sermons, as (1) *A Pair of Compasses for the Church and State; Sermon before the House of Com. at their monthly Fast; ult. Nov.* 1642; *on Zach.* 8. 19. Lond. 1642. qu. (2) *David's Song of three Parts, Thanksgiving Sermon before the H. of Lords for God's great Deliverance of the Parl. City and Kingdom from the late Conspiracy against all three, (that is, for the Discovery of the Design of Nath. Tomkyns, Rich. Chaloner, &c.) to reduce London to the Obedience of the King; on Psal.* 95. 1. Lond. 1643. qu. (3) *David's Reserve and Rescue, Sermon before the H. of C.* 5 *Nov.* 1644; *on* 2 *Sam.* 21. 16, 17. Lond. 1645. 46. qu. [Bodl. 4to. H. 7. Th. BS.] (4) *Sermon before the H. of Com. on* 1 *Kings* 22. 22. Lond. 1644. qu. This I have not yet seen, and therefore I know not yet to the contrary but that it may be a thanksg. serm. 18 July 1644 for the victory over prince Rupert at Marston Moore near York. (5) *Abraham's Offering, Serm. before the L. Mayor and Aldermen of London; on Gen.* 22. 2. Lond. 1644. This also I have not yet seen, nor another on 2 Sam. 22. 22. printed there the same year, in qu. nor a thanksgiving sermon before the house of C. preached 12 May 1646 for the taking of several towns in the west by the parl. forces, as also a first sermon before the house of lords 24 June the same year.

Microcosmography, in Essays and Characters—printed 1628. in oct. or tw.[a]

Contemplations and Devotions on all the Passages of our Saviour's Passion. Lond. 1631. in oct. or tw.

An Answer to Dr. Fern. Lond. 1642. The same I suppose which is entit. *An Answer to misled Dr. Hen. Fearne according to his own Method of his Book*, &c.—printed the same year in 6 sheets in qu.

The Independency on Scriptures of the Independency of Churches: wherein the Question of Independency of Ch. Government is temperately first stated, secondly argued, &c. Lond. 1643. in 6 sh. and half in qu. This book was answer'd by Sam. Rutherford D. D. of the New coll. in S. Andrew's

[a] [And an epistle to the reader. WOOD. *MS. Note in Ashmole.*]

[b] [Ultimis ipse vitæ suæ viribus difficiscens, ulteque omnium domitrici indomitum non præbuisse. So in Hospin. p. 64, 191, 221. LOVEDAY.]

[c] [Charles Herle a preacher up of the covenant; after to rebellion;—not to spare the killing of the king, &c. *Evangelium Armatum, a Specimen of several Doctrines &c. destructive to our Government, preached by the known Leaders of the pretended Reformation.* Lond. 1663, 4to. Wood's study D. 26, pages 27, 28.]

[a] [Wood has here been guilty of a great mistake in ascribing to Christopher Herle the work of John Earle, or Earles, bishop of Salisbury, of whom see under the year 1665.]

in Scotland, (who died 1661), replied upon by Rich. Mather minister of Dorchester in New England.

Worldly Policy and Moral Prudence; the Vanity and Folly of the one, the Solidity and Usefulness of the other, in a moral Discourse. Lond. 1654. oct. This came out again in the year following in oct. with this title, *Wisdom's Tripos, concerning Worldly Policy, Moral Prudence, and Christian Wisdom.* [Bodl. Svo. H. 12. Art. BS.] What other things are published under his name I know not, nor any thing else of him, only that he died at Winwick in the latter end of Septemb. in sixteen hundred fifty and nine, and was buried on
1659. the 29th day of the same month in the chancel of the church there, as I have been informed by the letters of Dr. Richard Sherlock his next successor in the rectory of Winwick saving one.

[A° 1642, 3, Feb. 17. Ordered, That this house doth allow and approve of the free offer of Mr. Herle, a learned and orthodox divine, to preach every Tuesday in the afternoon, at 4 of the clock, in the new church, in Tothill-fields, and doth authorize the same accordingly. *Journals of the House of Commons*, vol. ii, page 972. COLE.

Ahab's Fall by his Prophet's Flatteries: being the Substance of three Sermons upon 1 *Kings* 22. 22. I will be a lying Spirit in the Mouth of all his Prophets. *The first Sermon preached before the honourable the Commons House of Parliament. The second before the honourable the Lord Major of London, with the Aldermen his Brethren. The third at the Abbey Church in Westminster, where it was much acquarrelled by some, and as much desired to be published by others. The which is here rather done, because laying open the Grounds of all our present Miseries, specially in these two Words* His Prophets, *it may well serve to supply what is wanting in the following Answer to D. Fern's second Reply to the last Answer of him whom the Printer call'd the Fuller Answerer of the Doctor's first Treatise, called the Resolving of Conscience upon this Question, Whether upon this Supposition, The King will not defend, but is bent to subvert, Religion, Laws, and Liberties, Subjects may take up Arms. Printed by R. A. for J. Wright in the Old Baily,* 1644. qu. Bodl. 4to. H. 7. Th. BS. Dedic. to his worthily much esteemed and choicely learned friend Mr. Thomas Fuller B. D.]

GRIFFIN HIGGS second son of Griff. Higgs
[239] (by Sarah Paine his wife, dau. of Rob. Paine of Geversham in Oxfordshire) son of Nich. Higgs, descended of a wealthy and honest family living in Gloucestershire, was born at Stoke Abbat, commonly called South Stoke, near Henley in Oxfordshire, and was baptized there on the day of S. Sim. and Jude in the year 1589. After he had been trained up in grammar learning at Reading, he was sent to S. John's coll. in the beginning of the year 1606, where making great proficiency in logic and philosophy under Mr. Rich. Tillesley his tutor, he was worthily esteemed the flower of the under-graduates of that house, whether for oratory or disputations. After he had taken the degree of bach. of arts, he wrote in Lat. verse,

Nativitas, Vita & Mors D. homon. Whitea Militis & Alderm. Civitatis Lond. & Fundatoris Coll. S. Johannis Bapt. Oxon. This is a MS. in the custody of the president of that house, and hath this beginning,

'Inclyte Whiteæ primordia condere gaudet.'

Also in prose,

A true and faithful Relation of the Rising and Fall of Thom. Tucker Prince of Alba Fortunata, Lord of S. John's, with the Occurrents which happened throughout his whole Dominion.—This is also a MS. bound with the former, and hath this beginning, 'It hapned in the year of our lord 1607, the 31st of Oct. being Allsaints eve,' &c. This book, which is in fol. contains verses, speeches, plays, &c. as also the description of the Christmas prince of S. Joh. coll. whom the juniors have annually for the most part elected, from the first foundation of the [048]
college: And in the beginning of qu. Elizabeth's reign, John Case afterwards doctor of physic and a noted philosopher did with great credit undergo that office. When the said Tooker was elected prince, he assumed these titles, viz. 'The most magnificent and renowned Thomas, by the favour of fortune, prince of Alba Fortunata, lord of S. John's, high regent of the hall; duke of S. Giles's; marquis of Magdalen's; landgrave of the grove; count palatine of the cloysters; chief bailiff of Beaumont; high ruler of Rome; master of the manor of Walton; governor of Glocester Green; sole commander of all titles, turnaments and triumphs; superintendent in all solemnities whatsoever.' The said [049]
Tooker, who was fellow of S. John's coll. was afterwards bach. of divinity, prebendary of Bristol, &c. and the custom was not only observed in that coll. but in several other houses, particularly in Merton coll. where, from the first foundation, the fellows annually elected, about S. Edmund's day in November, a Christmas lord, or lord of misrule, stiled in their registers rex fabarum and rex regni Balsarum:[a] Which custom continued till the reformation of religion, and then that producing puritanism, and puritanism presbytery, the professors of it looked upon such laudable and ingenious customs as popish, diabolical and antichristian.[b] Our author Higgs was, about the same time that he wrote and collected the said folio book, elected probationer fellow of

[a] Rome is a piece of land so called near to the end of the walk called Non ultra on the north side of Oxon. [a] [illegible] [See Anstis's *Supplement to Ashmole's History touching Garter King at Arms*, page 206. *Regist. of the Garter*, 272, folio: Bodl. C. 7. 9. Jur.]

[b] 'And in its stead appointed the singing of psalms on Christmas eve, and Christmas night in the refectory or hall, by the presidents, fellows, companions, &c. and even the choir.' WATTS.]

Mert. coll. an. 1611, and taking the degree of master, had holy orders confer'd on him and two small cures successively in that college gift. In 1622 he did undergo, with great courage, tho' of little stature, the procuratorial office of the university, and being afterwards bach. of div. was in the year 1627 sent to the Hague by his majesty to be chaplain to his sister Elizabeth qu. of Bohemia; in which employment he continued at least 12 years. In the year 16$\frac{29}{30}$, he performed his exercise at Leyden for the degree of doctor of divinity, and was forthwith created doctor of that fac. by the famous Andrew Rivet. At length being called home from his service to his majesty, he was by the endeavours of Dr. Laud made rector of the rich church of Clive or Cliff near to Dover in Kent, chauntor of S. Davids, and upon the removal of Dr. Sam. Fell to the deanery of Ch. Ch. in Oxon, was made dean of Lichfield, in 1638 (the cathedral of which he adorned to his great charge) and chapl. in ord. to his majesty. At length the civil wars breaking forth he suffer'd for his majesty's cause, was plundred, sequestred, lost his spiritualities, &c. So that retiring
[240] to the place of his nativity spent there the remainder of his days in great retiredness, study and devotion. He hath written, besides those things before-mentioned,

Problemata Theologica. Lugd. Bat. 1630. qu.

Miscellaneæ Theses Theologicæ. Lugd. Bat. 1630, qu. These were defended by him, when he was made doctor at Leyden 12 Feb. 1630, according to the accompt there followed. He wrote other things worthy of the press, but are not yet made public. At length after he had spent most of his time in prosperity, and part in adversity, yet all in celibacy, he surrendred up his pious soul to God at South Stoke before-mention'd on the 16th day of
1659. Decemb. in sixteen hundred fifty and nine, and was buried in the chancel of the church there. About that time was a comely mon. set up in the wall over his grave, with a large inscription thereon, written mostly by himself, the contents of which shall now for brevity's sake be omitted. By his last will and test. he gave 5*l.* to the church of S. Stoke, and 100*l.* to buy land for the poor of that town. Six hundred pounds also he gave to purchase free land of soceage to the value of 30*l.* per an. for the maintenance of a schoolmaster there, to be purchased by the warden and fellows of Mert. coll. whom he appointed patrons of the school to be erected there. He also gave several books to the public library at Oxon, was a benefactor to S. John's coll. and a greater to Merton; to the last of which he gave all his library, that had been for the most part plundered in the time of rebellion, and put into the library at Stafford. But upon several attempts that the members of that house made to gain it, they were as often repuls'd by the Staffordians to their great charge. He gave to the said coll. also as much money as would clearly purchase 10*l.* per an. to be bestowed on one of the society thereof to be keeper of the library there, "and also money to found a divinity lecture, "and 13*l.* per an. to enlarge the postmasters al-"lowance."*

* [Griffin Higgs's *True and faithfull Relation* mentioned above, was printed in the year 1816 under the title of *An Account of the Christmas Prince, as it was exhibited in the University of Oxford in the Year* 1607. *Now first published from the original Manuscript. London: Printed by T. Bensley and Son, Bolt Court, Fleet Street; for Robert Triphook,* 23, *Old Bond Street.* This contains the whole of Higgs's narration, and several extracts from the dramas exhibited on the occasion, with a dedication to the president and fellows of St. John's, and a short advertisement, written by the editor of these ATHENÆ. The number of copies printed was 250.]

THEOPHILUS HIGGONS, son of Rob. Higgons, was born at Chilton near Brill in Bucks, educated partly in the free-school at Thame in Oxfordshire, made student of Ch. Ch. in 1592, aged 14 years or thereabouts, took the degrees in arts, that of master being compleated in 1600, he being then noted to be a young man of pregnant parts and a tolerable Lat. poet. During his residence in the said house, he was esteemed a person to be much stained with puritanism, and to be violent against all such that were suspected to favour the Romish see. When he was censor also, he was so zealous as to saw down a harmless maypole, standing within the precincts of the said house, because forsooth he thought it came out of a Romish forest. Upon the promotion of Dr. Ravis dean of Ch. Ch. to the see of Glocester, he was honoured so far by him as to be taken into his service, and to be made his domestic chaplain; with whom continuing till about the time he was translated to London, made suit to be lecturer at S. Dunstan's ch. in Fleet-street. Which desire of his being obtained, he was much followed there by all sorts of people for his sweet and eloquent way of preaching. But so it was that many of his contributary auditors thought that his long prayers and spitting pauses were too short, because the reverend bishops (yea his own lord and master) were ever left out for wranglers and antichristian hierarchies.[7] After he had been settled for some time in that place, he married a wife, but in such a clandestine manner, that his father, relations and many of his admirers did much blame him for it. So that being sensible of the disrespect that followed, and neglect of many that loved him before, he left his wife, and went into the north parts of England. From whence returning soon after to London, he published a small book in print flatly against the absurdities, which he afterwards strongly seem-

[7] This taken from Sir Edward Hoby's *Letter to T. H.* page 15.

ed to maintain. But all this availed nothing, for being a person very ambitious, and finding not preferment suitable, as he thought, to his merits, did thereupon, and by a contraction of debts occasion'd by his marriage, fall into a deep discontent. Which being quickly perceived by some, especially by one called Fludde a priest (the same I suppose with Joh. Floyd[a] a Jesuit) a person excellently learned, as well in philosophy as theology, was by his endeavours drawn over to the church of Rome, and forthwith did write a little pamphlet *Of venial and mortal Sin*, flat, as 'tis said by some, against the principles of the Romish profession, but of this pamphlet I can give no account because I have not yet seen it. Afterwards he ship'd himself for France, and "spent two years at Doway and" at S. Omers* (to which last place his father went first afterwards to fetch him home, but could not). He wrote,

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** and being settled at S. Omers.*

His first Motive to adhere to the Roman Church, &c. with an Appendix against Dr. Laur. Humphrey, Dr. Ric. Field, and Dr. Tho. Morton, &c.—Printed 1609. in oct. Which motive, as he saith, was drawn up chiefly upon the detection of some egregious falshoods in the said Humphrey's perverting S. Austin, and Field's traducing S. Ambrose, and learned protestants in their writings, touching the question of purgatory, and prayer for the dead. But this was otherwise made apparent by sir Edward Hoby's letter to him in answer to his motive; to which, if it may be seen,[b] I refer the reader.

[a] [Natione Anglus, patria Cantabrigiensis societati se addixit an. 1592. Obiit 16 Sept. 1649. Scripsit Latine contra Ant. de Dominis Archiepiscopum Spalat. sub nomine Annosi Fidelis Verimontani. Sotvellus, p. 449. BAKER.]

[b] [The following passages from sir Edward Hoby's *Letter to Mr. T. H. late Minister, now English*, Lond. 1609. 4to. (which is a rare book) throw some light on the character and actions of Higgons.

'That famous college of Christs Church in Oxford, which you have ill repaied, for the sweete milke which you have suoked out of her breasts, hath not yet forgotten how you were euer stayed with puritanisme, how violently aduerse you were to all such, as were suspected to fauour the Romish sea. She doth yet smile to think, what paine you took, being censor of the house, in putting your hand to the sawing downe of a poore harmelesse May-pole, because you thought it came out of a Romish forrest. When you were lecturer at S. Dunstons, your contributorie auditors thought your long prayer and spitting pawses too short, because the reuerend bishops (yea euen your owne lord and master) were euer left out for wranglers and antichristian hierarchies, not worthie to bee named in the same day with your holie pastors and sanctified ministers. Thus haue you euer affected singularitie. * * * to magnifie yourselfe, and gaine the more credence with those, vnto whose harbor you were driuen by the tempestuous storme of your extremities, you did picke these imaginarie cauillations; which had they been reall doubts indeed, might with your greater credit and charitie, haue been decided in a more priuate scene. Hee that hath his balke in eye may see there is a pol in the straw: happilie you haue done this, either whollie to escape, or to agree the better with your creditors, that seeing your sudden alienation, their desperate debts may be more easily compounded: happilie hauing missed a former preferment, you thinke by this Afterwards he went to Roan, where he lived for some time, but finding not that which he expected,

measures to be wooed by the state to returne to your first loue: happilie the yoke of wedlocke being somewhat burthensome to your shoulders, was an inducement to make you cast off the plough. Surely not only some, but euen all of these were the cords, that haled on your *First Motiue*. Your debts were (the world knoweth) very clamorous; the misse of your preferment was grieuous: and the marriage-god Hymenæus was none of your best friends. To ease your selfe of all these, which Atlas himselfe could hardlie vndergoe, you thought good to cast anchor in a new sea, and to fish in troubled waters. And for as much as you could not be well rid of your wife, creditors, and other grieuances, as long as you held your profession, you chose rather with Hymenæus and Alexander, to make shipwracke of this, then to haue your ship ouercharged with those. The Iesuites you knew were no ordinarie guls, and therefore, if you meant to be sanctuarised by them, it lay you in hand first audere aliquid quod exercere digum, to ascertaine them by some audacious project of your future fidelitie: as you haue now done, by making your own pen a cross-barre of restraint for any welcome returne vnto your old home. Into what a pitifull straight (poore soule) were you then driuen? was there no other way to repaire your ruinous fortunes, but by giuing a bill of diuorce vnto that faith, whereunto you were first vnited? It cannot, it cannot, howsoever you pretend, but grieue you to the heart, that you haue with Esau, sold your birth-right for a messe of pottage, which many teares will hardlie redeme. I cannot blame you, if at the sight of M.R.E. (Richard Eakins houshold chaplaine vnto the now lord bishop of London) your old fellow chaplaine and friend, you had Peter's teares in your eies, for the denisll of your master. I do easily beleeue, vpon his credible report, that at such time as he desired your companie to Buxels, or to England, you smote your hand vpon your heart, and in great passion *vttered these words*, 'O that I might safely returne, for that is my desire!' The small liking you haue to the Romish religion, you sufficientlie manifested, when as being recepciled to that synagogue, by one Flud a priest, you did yet, after your returne out of Yorkshire, write a little pamphlet *Of venialt and mortall Sinnes*, flat against the principles of that profession. And were you not now in huckster's hands, whose vigilant eies haue mewed you fast vp in their idolatrous cage, I dare say you had been in England long since, for so did you protest, as you hoped to haue anie part in the passion of our Saiuiour Christ, that within three weekes at the furthest, (if you liued so long) you would bee here after your father's returne: who, good man, took a tedious iourney to seeke out his lost sonne, who neuer opened his mouth to aske him blessing for his paines. Was it not griefe enough, trow you, to the old man, to see his sonne Theophilus Higgons, turned into Thomas Forster, as if you had been ashamed to answere to your father's name? to see you so straggelie habited, so barelie arrayed, so gastlie visaged, whom hee had so carefullie tendred? Was not this griefe enough, I say, but that you must deprriue him also of that primate dutie, which was due vnto him? and contrarie to his expresse commandement and request, and your owne solemne promise made to him, make his presence knowne to your confessor, whereby he might haue bin in danger, as much as in you lay, to haue lost, not onlie his vnnatural son, but earn his dearest life in a strange land? and that which is worst, make him a sorrow full witnesse of your periurous vow? The like solemne oath did you take in the presence of him by whom your father was accompanied, that vpon the faith of a Romane Catholike, and as you hoped to be saued, this booke of your's, which you then shewed him, should not be printed. This albeit it bee no strange newes to your afflicted wife, and some of your deceiued creditors, who are throughlie acquainted with many such your voluntarie and intended periuries (as vpon your

namely respect, preferment, and I know not what, was at length regained to the English church by Dr. Tho. Morton[1] dean of Winchester (afterwards bishop of Durham) who had answer'd one of his books, as I shall tell you anon.

A Scholastical Examination of Man's Iniquity and God's Justice. Lond. 1608, written before he turned papist.

Apology refuting Sir Edw. Hoby's Letter against his first Motives. Rom. 1609. in oct.

Sermon at S. Paul's Cross 3 March 1610; on Ephes. 2. 4, 5, 6, 7. in Testimony of his hearty Re-union with the Church of England and humble Submission thereunto. Lond. 1611. qu. This recantation sermon he made upon his being regained by Dr. Morton.

Reasons proving the Lawfulness of the Oath of Allegiance. Lond. 1611.

Mystical Babel: or Papal Rome. A Treatise on Apocalyps 18. 2. *(in two Serm.)* Lond. 1624. qu. After his regainment to the church of England he was promoted to the rectory of Hunton near to Maidstone in Kent, lived there till the rebellion broke out, and afterwards being sequestred, as I have heard, lived in the house of one Dan. Collins of Maidstone, where dying in sixteen hundred fifty
1659. and nine, a little before the king's restoration, as the said Collins who was afterwards jurat of Maidstone told my friend, (for his name stands not in the register there) was buried in the cemitery belonging to the church of that place, near to the south east door of the chancel, but hath no stone or mon. over his grave.

[*A Mirrour of Mercy and Judgement, or an exact and true Narrative of the Life and Death of Freeman Sonds Esq. a Youth of nineteen, Sonne to Sir George Sonds, of Lees-court in Shelwich, executed at Maidstone August* 21, 1655, *for murthering his elder Brother. Written by R. Boreman B.D.*[2] *Fellow of Trinity College, Cambridge; with a Miscellany of divers remarkable Passages and Practices of Master Freeman, by Theophilus Higgons, Rector of Hunton.* Lond. 1655, 4to. So Gough! The original tract above mentioned I have never seen. It was reprinted, with sir George Sondes's own account at Evesham, in a small 8vo. without date, but about the year 1792. but in this I can find nothing actually written by Higgons, except a certificate of Sondes's confession of repentance.]

WILLIAM ROWLAND son of Griffin Rowland of the city of Worcester, was born there, became either a batler or sojourner of Exeter coll. in the beginning of the year 1627, aged 17 years, took the degrees in arts, holy orders, and was made either a reader or curate of S. Margaret's church in the city of Westminster. In the time of the rebellion, when he saw the church of England declining, he changed his religion for that of Rome, and went to Paris, where by the name of Rolandus Palingenius he made a shift to get a livelihood by his mendicant scribbles, his lepid vein, and art of poetry among the English gentlemen, and other grandees of France. He hath written,

Varia Poemata. Mostly in Lat. some in English and some in French, to which he would sometimes make additions of copies to them, on new patrons, as they came to his knowledge, just as Payne Fisher afterwards did, to shark money from those who delighted to see their names in print. This Will. Rowland who wrote himself in the title of his poems Gul. Rolandus Poeta Regius, was a boon droll, a jolly companion and was generally called doctor, having had that degree conferr'd on him (as I have heard) at Paris. At length retiring for health's sake to a village called Vambre near to that great city, he having brought his body into a consumption by [242]
too much lifting, ended his days there in sixteen 1659.
hundred fifty and nine, or thereabouts. I have seen a book entit. *Legenda lignea, &c. containing a Character of some hopeful Saints recolted to the Church of Rome.* Lond. 1653. oct. In which book p. 172, &c. you may see a full, if not too smart, character of this Will. Rowland, but whether all is true that is said of him there, (for the book is full of scurrilities) may be justly question'd. Since I wrote this, I find one Will. Rowland master of arts (and dr. of physic as he writes himself) to have translated into English (besides several books of physic that he hath written) *A Treatise of Spirits and Wind offonding Man's Body.* Lond. 1668. oct. [Bodl. 8vo.

next reple shall bee more particularlie specified, vnder whose name soeuer you meane to couer it); yet is it a sufficient testimonie, that not the approbation of your Romish religion, but the grimme aspect of your owne estate, hath driuen you to this exigent.—pp. 12—19.

At the end of this tract is a letter from Robert Higgons, (father to Theophilus,) to sir Edward Hoby, dated Chilton, May 28, 1609, in which he corroborates sir Edward's statements, and censures his son's conduct in very severe terms.]

[1] [Dr. Morton is said to have recovered bishop Croft, mentioned hereafter under the year 1691. WATTS.]

[2] [See these ATHENÆ, vol. ii, col. 195. The insufficiency of his *Motive* is also shewn by Dr. Robert Abbot in *The Third part of the Defence of the reformed Catholic.* 4to. 1609, from p. 93 to p. 108. WATTS.]

[3] [Richard Boreman was also author of

1. *The Country-man's Catechisme: or the Church's Plea for Tythes.* Lond. 1652. 4to.

2. *Nation-speaks, &c. The Triumph of Learning over Ignorance, and of Truth over Palschood.* Lond. 1653, 4to.

3. *The Triumph of Faith over Death: comprised in a Funeral-sermon and Sermon at the Funeral of Dr. Cumber.* Lond. 1654, 4to.

4. *An Antidote against Swearing. To which is annexed an Appendix concerning an Assertory and Promissory Oath in Reference to the Statutes of the two now flourishing Universities. Also a short Catalogue of some remarkable Judgments from God upon Blasphemers.* Lond. 1662, 8vo.

5. *A Mirrour of Christianity, and a Miracle of Charity; or a true and exact Narrative of the Life and Death of Alice, Duchess Dudderley.* Lond. 1669, 4to.]

A. 27. Med.] Written by Dr. Joh. Pierus; but the translation being by him dedicated to the virtuosi of the royal society, first founded 1660, I cannot take him to be the same with the former.[1]

ROBERT DINGLEY son of sir Joh. Dingley of London knight, and nephew by the mother to Dr. Hen. Hammond, was born in Surrey, entred a student in Magd. coll. in the beginning of the year 1634, aged 15 years, took the degrees in arts, holy orders, and became a great observer of church ceremonies, and a remarkable bower to the altar when he came into the chappel. But soon after the presbyterians carrying all before, he, as a vain man, sided with them, became an enemy to those things, which he before had a zeal for, and, for the love he bore to the cause, became, by the favour of his kinsman coll. Robert Hammond, governor of the isle of Wight, rector of Brightestone alias Brixton or Brixon in the said isle, where he was much frequented by the godly party for his practical way of preaching, and hated by the royalists for his activity in ejecting such that were by some called ignorant and scandalous ministers and schoolmasters during the time that he was an assistant to the commissioners of Hampshire, an. 1654, 55. &c. He hath written,

The Spiritual Tast described: or, a Glimpse of Christ discovered, in two Parts, grounded on Psal. 34. 8. and on Malac. 4. 2. Lond. 1649. oct. [Bodl. 8vo. P. 8. Th. BS.] Before which book, is the picture of the author fat and jolly, in a presb. cloak.[2] This book came out in 1651. with this title *Divine Relishes of matchless Goodness*, &c.

The Deputation of Angels: or, the Angel-Guardian. (1) *Proved by the divine Light of Nature, &c.* (2) *From many Rubs and Mistakes, &c.* (3) *Applied and improved for our Information, &c.* chiefly grounded on Acts 12. 15. Lond. 1654. oct. As the former book was perused, and commended to the world by Tho. Goodwin pres. of Magd. coll. and Will. Strong, so this by Nich. Lockyer of New inn, afterwards provost of Eaton coll.

Messiah's Splendor: or, the glimpsed Glory of a beauteous Christian——printed in oct.

Divine Opticks: or a Treatise of the Eye, discovering the Vices and Virtues thereof; as also how that Organ may be tuned, chiefly grounded on Psal. 119. 37. Lond. 1655. in oct. [Bodl. 8vo. D. 8. Th. BS.]

Philosophical, Historical and Theological Observations of Thunder, with a more general View of God's wonderful Works. Lond. 1658. (oct.) in which year he had a sermon published on Job 26. 14. in oct. which I have not yet seen. But our author Dingley having said and preached some things not pleasing to the quakers, he was animadverted upon by George Fox in his *Great Mystery of the great Whore unfolded*, &c. Lond. 1659. fol. p. 361. &c. He died at Brightestone before-mention'd, in sixteen hundred fifty and nine, and was buried in the chancel of the church there, with this inscription on his grave. Here lieth the body of Mr. Robert Dingley minister of this place, second son of sir John Dingley knight, who died in the fortieth year of his age, on the twelfth day of January 1659.

JOHN SALKELD fourth son of Edw. Salkeld gent. second brother to George Salkeld sometime of Corby Castle in Cumberland esquire, lineally descended from sir Rich. Salkeld knight, lord warden of Carlisle in the time of king Rich. III. was born at Corby Castle, and when very young journied through Oxon beyond the seas, but in what house he was entred, unless in Qu. coll. I cannot tell. His continuance there, as I have been informed, was so short, (occasion'd by his religion) that we can scarce reckon him among the Oxonians. For so it was that his father soon after conveyed him into Spain, entred him among the Jesuits in the university of Conimbria, where, as also at Corduba and Complutum, he continued among them in the condition of a Jesuit many years, and was assistant in the studies to the famous Jesuits Franc. Suarius (who was his fellow student several years) and Mich. Vasquez. Afterwards he was sent into Portugal, where he read philosophy about six years, then into the English mission, but being taken and brought before king James I. who had several times heard of him and his eminency for learning, he entred into divers disputes with him at several times. At length being overcome by his solid arguments, Salkeld turned Protestant, was recommended to Dr. King bishop of London for maintenance, and in Nov. 1613 became, by the presentation of his majesty, vicar of Wellington in Somersetshire, (being then bach. of div.) where he used to boast of his conversion and to stile himself *the Royal Convert*. In 1635 he was made minister of Church Taunton in Devonshire worth to him about 200*l.* per an. whereupon one Walt. Travers was instituted vicar of Wellington in his place, on the 16th of July the same year. But after the civil wars broke forth he suffer'd for the royal cause, being esteemed by the obstinate and incredulous presbyterians a papist in his heart, or at least popishly affected. He was a person profoundly read in theological and other authors, and king Jam. I.

[1] [He certainly was not the same with Rowland the poet. W. R. the physician also translated *The Compleat Chymical Dispensatory, in five Books: treating of all Sorts of Metals, Precious Stones and Minerals, of all Vegetables and Animals, and Things that are taken from them, as Musk, Civet, &c. How rightly to know them, and how they are to be used in Physick; with their several Doses, &c. &c. Writen in Latin by Dr. John Schrader that most famous and faithful Chymist. And Englished by William Rowland Dr. of Physick, who translated Hippocrates, Riverius, Platerus, Sennertus, Rulandus, Crato, and Bartholinus.* Lond. 1669, folio. Bodl. P. 1. 17. Med. And there was another William Rowland (if I mistake not, differing from the two former) who was author of *Judicial Astrologie judicially condemned*, Lond. 1652, 8vo. dated Fournace, Nov. 15, 1651.]

[2] [Engraved by T. Cross.]

doth stile him in his works the learned Salkeld, of which character he would often glory. His works are,

A Treatise of Angels, &c. Lond. 1613. oct. [Bodl. 8vo. H. 33. Th.] dedic. to king Jam. I.

Treatise of Paradise and the principal Contents thereof, &c. Lond. 1617. oct. [Bodl. 8vo. L. 67. Th.] ded. to sir Franc. Bacon lord keeper of the great seal. He gave way to fate at Uffculme in Devonshire (having for 14 years before been sequestred of Church Taunton) in the month of February in
16[illegible]. sixteen hundred fifty and nine, aged 84 years or more, and was buried in the church there, as I have been informed by his son John Salkeld of Uffculme before-mention'd, gent. He then left behind him several things of his composition fit for the press, among which were two concerning controversies between Rome and the church of England, and another of the end of the world; which last, and one of the former, were conveyed to London by his son, to his kinsman sir Edw. Walker garter king of arms, who communicating one of the said former things to Dr. Sam. Parker chaplain to Dr. Sheldon archb. of Canterbury, to know of him whether it was fit to be printed, he found it a solid piece, and the author of it learned, but the design Cassandrian, &c. as by his letters I was informed.

WILLIAM HICKS son of Nich. Hicks gent. was born at Kerris in the parish of S. Paulin near to the Mount in Cornwall, an. 1620, and baptized there on the second day of January the same year. After he had been instructed in grammaticals in the high school at Exeter under Mr. Will. Hayter, and partly at Liskerd under one Granger, he became a commoner of Wadham coll. in Lent term 1637, and there ran thro' the classes of logic and philosophy. But being taken thence in the beginning of the civil war, before he could be honoured with a degree, he was by his relations put in arms against the king, and in short time became so fanatical in his opinion, that he was esteemed by some to be little better than an anabaptist. So that being looked upon as a zealous brother for the cause, he was made a captain in the trained bands, and became very forward against those of the loyal party. He hath published,

Revelation revealed: being a practical Exposition on the Revelation of S. John. Lond. 1659. fol. Which book lying dead on the sellers hands, there was a new title afterwards put, bearing date 1661. with the author's picture before it in a cloak.[1]

Quinto-Monarchia, cum quarto Ὁμολογία: *or, a friendly Compliance between Christ's Monarchy and*
[244] *the Magistrates, being a Glass for the Quinto-Monarchians, and all others that desire to know under what Dispensations of Providence we now live, &c.* unprinted and bound with *Revelation reveal'd*, &c.

[Engraved by D. Loggan.]

which was written (as the common report went in Exet. coll. and Cornwall) by a kinsman of Will. Hicks called Alexander Harrie a minister's son in Cornwall, bachelor of divinity, and sometime fellow of the said coll. of Exeter; which book (*Revelation rev.*) coming after his death into Hicks's hands, he published it under his own name, without any mention of A. Harrie, who was a learned man, and had in great veneration by those that knew him. This Mr. Hicks died at Kerris in the very beginning of March in sixteen hundred fifty and nine, and was 16[illegible].
buried on the third day of the same month in the parish church of S. Paulin before-mention'd. Besides this Will. Hicks was another of both his names, author of *Oxford Jests*, and afterwards of *Oxford Drollery*. Which books (several times printed in oct.) answering not the expectation of Cambridge men, because they have supposed that they were written by a scholastical wit,[*] I desire therefore that they should know that the said Will. Hicks who stiles himself in the titles of his books a native of Oxon, as having been born in S. Thomas's parish of poor and dissolute parents, was bred a tapster under Tho. Williams of the Star Inn, inholder, where continuing till after the rebellion broke out, became a retainer to the family of Lucas in Colchester, afterwards clerk to a woodmonger in Deptford, where training the young men, and putting them in a posture of defence, upon the restoration of king Charles II. obtained the name of Captain Hicks, and was there living in 1669, when his book of jests was published, which gave occasion of other books of the like nature to be afterwards made extant, as *Cambridge Jests, London Jests, England's Jests, Poor Robin's Jests, Westminster Quibbles in Verse*, &c. This Hicks, who was a sharking and indigent fellow while he lived in Oxon, and a great pretender to the art of dancing, (which he forsooth would sometimes teach) was also author of *Coffee-house Jests*, the third edition of which came out in 1684, and of other little trivial matters meerly to get bread, and make the pot walk.

PHILIP TAVERNER son of Joh. Taverner of Wycombe (Great Wycombe) in Bucks, was born in that county, admitted a poor scholar of Exeter coll. 12 May 1634, aged 17 years, took one degree in arts, holy orders, and was made vicar of West Drayton and afterwards minister of Hillingdon, both in Middlesex. He hath written,

[*] [The Cambridge men have little reason to find fault with the Oxford jests, had as Hicks's collection may be. I have now lying before me *Cambridge Jests: or witty Alarums for melancholy Spirits*, in 12mo. of which let the wits of our sister university take the following specimen, which I assure them is a good sample of the whole. 'A Welchman s—g from a bridge; Good s—t, by Davy, said he, what a Devil, no plump? for he expected to hear his excrement fall in the water; but all the while s—t in his coat-pocket.' Jest 179, page 65.]

"*The Quakers Rounds*," or *a faithful Account of a large Discourse between a Party of them called Quakers, viz. Will. Fisher and Edw. Burroughs, &c. with Mr. Philip Tavernor, Mr. Rich. Goodgreen and Mr. M. Hall Ministers of the Gospel, at the public Meeting Place of West Drayton, &c. 18 Jan.* 1657. Printed at London "1658. qu. in 5 sheets." [Bodl. B. 28. 17. Linc.]

Reply to Edw. Burroughs, Quaker.—Both which are animadverted upon by George Fox, quaker, in his book entit. *The great Mystery of the great Whore unfolded*, &c. Lond. 1659. fol. p. 288 and 308.

The Grandfather's Advice, directed in special to his Children. Lond. 1660, 81. oct. published after the author's death for the common good. What other books he hath written I know not, nor any thing else of him, only that he died and was buried at Hillingdon, as I have been informed by those of the neighbourhood.

Clar. 1659.

"BASSET JHONES was born of genteel parents in Wales, particularly as it seems in Glamorganshire, became a student in this university in 1634, having then his lodging, as I conceive, in Jesus coll. Afterwards he travelled, studied physic and chymistry, and some years after his return published

"*Lapis Chymicus Philosophorum Examini subjectus*, &c. Oxon. 1648. oct.

"*Hermælagium; or, an Essay at the Rationality of the Art of Speaking, as, a Supplement to Lilye's Grammar, philosophically, mythologically and emblematically offered.* Lond. 1659. "not. perused and recommended to the reader as a "rational book by Will. du Gard master of Merchant Taylor's school. What else Jhones hath "published I cannot tell."

[245] Clar. 1659.

TOBIE VENNER was born of genteel parents at Petherton near to Bridgwater in Somersetshire, became a commoner of S. Alban's hall in 1594, aged 17 years, took one degree in arts, entred upon the physic line, practis'd that fac. for some time in these parts, afterwards at Bridgwater "1624," and lastly in the city of Bath and near thereunto. In 1613 he took both the degrees in medicine, had then, and always after, the name of a plain and charitable physician, was resorted to by rich and poor, and venerated by all persons for his happy and successful practice in his faculty. He did not only shew the right way for living long, but acted it himself, confirming the theory of the one with the practice of the other for near 60 years. He hath written and published these things following,

Via recta ad Vitam longam: or, a Treatise wherein the right Way and best Manner of Living for attaining to a long and healthful Life is clearly demonstrated. Lond. 1620, [Bodl. 4to. W. 4. Med. second edition 4to. Lond. 1622, Bodl. Gough, Somerset, 6.] 1650, &c. in qu. This plain book, which was written in condescension to mean capacities, got him most of his practice.

Compendious Treatise concerning the Nature, Use and Efficacy of the Baths at Bath.

Advertisement concerning the taking of Physic in the Spring.

Censure concerning the Water of S. Vincents Rocks near Bristol.

Brief and accurate Treatise concerning the Taking of the Fume of Tobacco.—These four last were printed with *Via Recta.*

Philosophical Discourse of diæterical Observations for the preserving of Health.—Printed 1620. qu. He died at Bath on the 27th day of March in sixteen hundred and sixty, and was buried in the south isle joyning to the great church there dedicated to S. Peter. Over his grave was soon after put a very fair monument, with the bust of the defunct, in the east wall, with a large inscription thereon,[a] made by Dr. Rob. Peirce a physician of Bath, sometimes a com. of Linc. collège (a copy of which, with most envious notes on it, you may see in a book entit. *A Discourse of Bath*, &c. printed 1676. in oct. p. 170, 171. written by a physician of note) in that city.

1660.

[a] [Siste viator
Paucis te volo
Juxta hic situs est VENNERI venerandus cinis,
Inter mortuorum claustra mortuus jacet
Magnus modo mortis antagonista,
Doctor et decor medicinæ:
Cujus superbiam non formidabant ægri,
Uti nec conculcabant facilitatem:
Auxilium enim
Nec sordide obtulit,
Nec fastidiose negavit,
In hoc conversationis suavitatem,
In illo professionis dignitatem
Prospiciens,
Pauperum et divitum medicus,
Horum quod medicinam,
Illorum quod charitatem
Solus hic tam diu exercuisset,
Horum quidem omnium applausu,
Illorum civitatis hujus defectu,
Nec plus defuit sanis, quam ægris pauperibus,
Manu non parca exhibens
His medicinam,
His alimonium:
Viam rectam ad vitam longam
Non monstravit modo sed et perambulavit
Theoriam unius anni confirmans praxi 85.
Tandem itinerando defessus discubuit;
Et in hoc dormitorio obdormit
Grata memoria dignissimus
Doctor TOBIAS VENNER,
Qui
Natus Petherton.,
Educatus Oxon.,
Obiit Bathon.,
Mart. 27.
1660.]

[Thomas Guidott.]

HENRY HAMMOND, son of Dr. John Hammond,[1] physician to prince Henry, was born at Chertsey in Surrey on the 26th of Aug. 1605, educated in grammar learning in Eaton school near to Windsor, where he was much advantaged in the Greek tongue by Mr. Thos. Allen fellow of that college. In the year 1622, Jul. 30. he was made demy of Magd. coll. and the same year was admitted bach. of arts. In 1625 he proceeded in that faculty, and on the 26th of July the same year he was elected fellow of that house, being then philosophy reader, and a singular ornament thereunto. In 1633 he had the rectory of Penshurst in Kent conferr'd on him by the earl of Leicester, who a little before had been deeply affected with a sermon that he had delivered at court, and in the latter end of the same year he was admitted to the reading of the sentences. In 1638 he was licensed to proceed in the faculty of divinity, and in 1640 was made a member of the convocation of the clergy, called with the short parliament that began the 13th of April the same year. In 1643 he had the archdeaconry of Chichester conferr'd upon him by Dr. Duppa bishop thereof, and the same year he was nominated one of the assembly of divines, but sate not. About which time being forced to leave his rectory by the presbyterians, he retired to Oxon for shelter, and the year following was entertained by the duke of Richmond and earl of Southampton, to go, as their chaplain, with them to London to treat with the parliament for a composure of the unhappy differences in church and state: so that behaving [246] himself with great zeal and prudence, was also the same year appointed to attend the king's commissioners at Uxbridge for peace, where it being his lot to dispute with Rich. Vines a presbyterian minister that attended she commissioners appointed by parliament, he did with ease and perfect clearness disperse all the sophisms that had been brought by him, or others, against him. In the beginning of 1645, he was, upon the death of Dr. Will. Strode, made one of the canons of Ch. Ch. in Oxon, and chaplain in ord. to his majesty then there; by virtue of which place, (I mean the canonry) he became orator of the university,[2] but had seldom an opportunity to shew his parts that way. In 1647 he attended the king in his restraint at Woobourne, Caversham, Hampton Court, and the isle of Wight, but being sequestred from the office of chaplain to him about Christmas the same year, he retired to his canonry in Oxon, and being elected sub-dean of his house continued there till the visitors appointed by parliament first thrust him out without any regard had to his great learning and religion, and then imprison'd him for several weeks in a private house in Oxon. Afterwards he was confin'd to the house of sir Philip Warwick at Clapham in Bedfordshire, where continuing several months, was at length released. Whereupon retiring to Westwood in Worcestershire, the seat of the loyal sir John Packington, (to which place he had received a civil invitation) remained there, doing much good, to the day of his death; in which time he had the disposal of great charities reposed in his hands, as being the most zealous promoter of alms-giving that lived in England, since the change of religion. Much more may be said of this most worthy person, but his life and death being extant, written by Dr. Jo. Fell his great admirer, I shall only now say that great were his natural abilities, greater his acquired, and than in the whole circle of arts he was most accurate. He was also eloquent in the tongues, exact in antient and modern writers, was well versd in philosophy, and better in philology, most learned in school divinity, and a great master in church antiquity, made up of fathers, councils, ecclesiastical historians and liturgies, as may be at large seen in his most elaborate works, the titles of which follow.

A practical Catechism. Oxon. 1644. and Lond. 1646. qu. [Bodl. 4to. H. 22. Th.] There again in 1652, in two vol. in qu. This *Catechism* was first of all published upon the importunate request of Dr. Christop. Potter provost of Queen's coll. to whom he had communicated it, yet could never get him to set his name to it.

Of { *Scandal* } Oxon. 1644. qu. [Bodl. 4to. H. 22. Th.; Oxon. 1646. Bodl. 4to C. 5. Th. BS.] [1]
{ *Conscience* } Lond. 1650. qu.

Of resisting the lawful Magistrate under Colour of Religion. Oxon. 1644. Lond. 1647. qu. [Bodl. 4to. H. 22. Th.]

Of Will-worship. Oxon. 1644. qu. [Bodl. 4to. H. 22. Th.]

Considerations of present Use concerning the Danger resulting from the Change of our Church Government.—Printed 1644 and 46. Lond. 1682. qu.

Of Superstition. Ox. 1645. Lond. 1650. qu.

Of Sins of Weakness and Wilfulness. Oxon. 1645. [Bodl. 4to. H. 22. Th.] 50. qu.

Explication of two difficult Texts Heb. 6. and Heb. 10. Printed with *Sins of Weakness*, &c. qu.

Of a late or Death-bed Repentance. Ox. 1645. qu.

View of the Directory and Vindication of the Liturgy. Ox. 1645. 46. &c. qu.

Of Idolatry. Ox. 1646. [Bodl. 4to. C. 5. Th. BS.] Lond. 1650. qu. The reader is now to understand that after the lord Falkland's book called *A Discourse of the Infallibility of the Church of Rome*, was published, came out a book written by a Rom. cath. entit. *A Treatise apologetical touching the Infallibility of the*

[1] [Term. Hilar. 17 Eliz. Magister Joh. Hamond legum doctor curiæ consistor. episcopatus London officialis legitime deputatus. Plowden, *Reports*, fol. 471. KENNET.]

[2] [—a canonry in Christ Church in Oxford became vacant, which the king immediately bestowed on doctor Hammond, though then absent; whom likewise the university chose their publick orator—Fell's *Life*, prefixed to Hammond's works, page vii.]

Church Catholic, &c. Printed 1645. Whereupon our author Dr. Hammond wrote and published,

A View of the Exceptions which have been made by a Romanist to the Lord Viscount Falkland's Discourse of the Infallibility of the Ch. of Rome. Oxon. 1646. qu.

The Power of the Keys: or of binding and loosing. Lond. 1647. [Bodl. 4to. H. 15. Th. Seld.] 51. qu.

[247] *Of the Word KRIMA.*
Of the Zealots among the Jews and the Liberty taken by them; Of taking up the Cross.
Vindication of Christ's representing S. Peter, from the Exceptions of Mr. Steph. Marshall.
} Lond. 1647. qu. joyned with the second edit. *Of resisting the lawful Magistrate.*

Of fraternal Admonition and Corruption. Lond. 1647. 50. qu.

Copy of some Papers past at Oxon. between Dr. Hammond the Author of the Practical Catechism and Mr. Franc. Cheynell. Lond. 1647 and 50. in qu.

View of some Exceptions to the Practical Catechism from the Censures affixt on them by the Ministers of London in a Book entit. A Testimony to the Truth of Jesus Christ, &c. Lond. 1648. qu.

Vindication of Three Passages in the Pract. Catechism. Lond. 1648. qu.

Humble Address to the Lord Fairfax and Council of War 15 Jan. 1648, to prevent the King's Murder. Lond. 1649. qu. Answer'd soon after by one who call'd himself Eutactus Philodemius, whereupon he published

* *Vindication of the Address, &c.* Lond. 1650. qu. first edit.

* "*A Vindication of Dr. Hammond's Address, &c. from the Exceptions of Eutactus Philodemius; in two Particulars, &c. together with a brief Reply to Mr. John Goodwin's Obstructors of Justice, as far as concerns Dr. Hammond.* Lond. 1649. qu. [Bodl. A. 1. 19. Linc.] It is to be observed here that John Goodwin in his book called *The Obstructors of Justice: or a Defence of the honourable Sentence passed upon the late King by the High Court of Justice.* Lond. 1649. qu.—answers (1) *The serious and faithful Representation and Vindication of some of the Ministers of London.* (2) *The humble Address of Dr. Hammond &c.* (3) It replies upon Mr. John Geree's book entit. *Might overcoming Right.*"

An Appendix or Answer to what was returned by the Apologist. Lond. 1650. qu. This apologist was the Rom. cath. before-mention'd, author of *A Treatise apologetical*, &c.

Of the Reasonableness of Christian Religion. Lond. 1650. in tw.

Dissertationes quatuor, quibus Episcopatus Jura ex S. Scripturis & primæva Antiquitate adstruuntur, contra Sententiam D. Blondelli, &c. Lond. 1651. qu. [Bodl. 4to. Y. 4. Th. Seld.] Before which book is printed and set this following,

Dissertatio de Antichristo, de Mysterio Iniquitatis, de Diotrephe & de Gnosticis sub Apostolorum Ævo se prodentibus.

The Christian's Obligation to Peace and Charity; delivered in an Advent Sermon at Carisbrook Castle, An. 1647. and now published with nine Sermons more. Lond. [1649. qu.[4]] 1652. qu. 2d edit.

Paraphrase and Annotations upon all the Books of the New Testament. Lond. 1653. and 59. fol.

Letter of Resolution to six Queries of present Use to the Church of England. Lond. 1653. oct. [Bodl. 8vo. H. 10. Th. Seld.] The first query is *Of resolving Controversy.*

[Δευτέραι Φροντίδες; *or a*] *Review of the Paraphrase and Annotations on the N. Test. with some Additions and Alterations*, &c.——printed in oct. [Lond. 1657. Bodl. Mar. 222.]

Of Schism: or, a Defence of the Church of England against the Exceptions of the Romanists. Lond. 1653. [Bodl. 8vo. H. 23. Th. BS.] 54. in tw. Answer'd in a book entit. *Schism disarm'd*, &c. *to which is an Appendix in Answer to Dr. John Bramhall's Just Vindication of the Church of England.* Printed 1653 in a little oct. Both which were written by Jo. Sergeant alias Smith,[5] born at Barrow in Lincolnshire, admitted a student in S. John's coll. at Cambridge 1637, aged 16 years, but before he took the degree of bach. of arts he was chosen by the master Dr. W. Beale and some of the seniors of that society to be secretary to Dr. Th. Morton bishop of Durham, who had sent to them to make choice of a fit person for him out of that college, to which he was a great patron and benefactor. After he had continued there in good esteem about a year, he fell into some difficulties about religion, and thereupon quitting that employment, being then bach. of arts, he went to the English coll. of seculars at Lisbon in Portugal an. 1642, where he resumed and perfected his studies, and was afterwards prefect of studies in the said college. In the year 1652 he returned into England, where he was elected secretary of the secular clergy, and put upon writing controversy; the titles of which I shall elsewhere mention, as they lie in my way.[6] [248]

Reply to a Catholic Gentleman's Answer to the most material Parts of the Book of Schism. Lond. 1654. [Bodl. 4to. H. 1. Th. BS.] 55. qu.

[4] [TANNER.]

[5] [Jo. Sergeant Lincolniensis, filius Gulielmi S. de Baron com. prædict. yeoman, natus ibid. literis gramat. institutus apud Barton, com. prædict. in schola privata sub magistro Rawson, per sex menses; annos natus 17, admiss. est subsizator (in coll. Jo.) sub magistro Broxholme, fide jussore Apr. 12. 1639. *Reg. Coll. Jo. Cant.*. Vide Warner's *Historia Persecutionis Cathol.* &c. MS. BAKER.]

[6] [*Methodus compendiosa qua recte pervestigatur et certo invenitur Fides Christiana.* Paris 1674. 12mo. RAWLINSON.]

Account of H. T. his Appendix to his Manual of Controversies concerning the Abbot of Bangor's Answer to Augustine——printed with the *Reply*.

Vindication of the Dissertations concerning Episcopacy, from the Exceptions of the London Ministers in their Jus Divinum Ministerii Evangelici. Lond. 1654. qu.

Of Fundamentals in a Notion referring to Practice. Lond. 1654. [Bodl. 8vo. H. 23. Th. BS.] and 58. in tw.

Account of Mr. Dan. Cawdrey's[1] *Triplex Diatribe, concerning Superstition, Will-worship, and Christmas Festival.* Lond. 1654. 55. qu. [Bodl. 4to. H. 1. Th. BS.] This *Account* was answer'd by the said *Cawdrey* minister of Billing Magna in Northamptonshire, in a book entit. *The Account audited and discounted*, &c. Lond. 1658.

The Baptizing of Infants reviewed and defended from the Exceptions of Mr. Tombes, in his three last Chapters of his Book entit. Antipædobaptism. Lond. 1655. qu. [Bodl. 4to. H. 1. Th. BS.]

Defence of the learned Hugo Grotius, &c. Lond. 1655. qu.

Second Defence of Hugo Grotius: or, a Vindication of the Digression concerning him. Lond. 1655. qu.

Answer to the Animadversions of the Dissertations concerning Ignatius Epistles, and the Episcopacy in them asserted——Printed in qu. [Lond. 1654. Bodl. 4to. H. 14. Th. Seld.]

The Disarmer's Dexterity examined; in a second Defence of the Treatise of Schism. Lond. 1656. qu. [Bodl. 4to. H. 1. Th. BS.] Soon after Jo. Sergeant came out with *Schism dispatch'd*, &c. *with an Appendix.* Lond. 1656. in a large oct. being a reply or rejoynder not only to Dr. Hammond but to Dr. Bramhall.

The Degrees of Ardency in Christ's Prayer, reconciled with his Fulness of habitual Grace, in Reply to the Author of a Book entit. A Mixture of scholastical Divinity, &c. by Hen. Jeanes. Lond. 1656. qu.

Parenæsis, &c. A Discourse of Heresy in Defence of our Church against the Romanist. Lond. 1656. oct.

Continuation of the Defence of H. Grotius, in an Answer to the Review of his Annotations. Lond. 1657. qu. [Bodl. 4to. J. 3. Th. BS.] To which is added a postscript.

Reply to some Passages of the Reviewer in his late Book of Schism concerning his Charge of Corruptions in the primitive Church and some other Particulars——Printed with the *Continuation of the Defence*, &c.

The Grounds of Uniformity, from 1 Cor. 14. 40. vindicated from Mr. Hen. Jeanes's Exceptions in one Passage in the View of the Directory. Lond. 1657. qu.

[1] [Dan. Cawdrey coll. Petr. A. M. 1613. BAKER.]

Paraphrase and Annotations on the Book of Psalms. Lond. 1659. fol. [Bodl. M. 3. 17. Th.] These annotations were remitted by Matthew Poole into the second vol. of *Synopsis Criticorum*——Lond. 1671. fol. with this character—'doctissimus Hammondus, in quibus multa reperiet lector acumine plusquam vulgari, parique eruditione conscripta, nonnulla etiam singularia.' The said Poole also selected much out of his Annotations on the whole New Test.

The Dispatcher dispatched: or, an Examination of the Romanist's Rejoynder to Dr. Hammond's Replies, wherein is inserted a View of their Profession, and oral Tradition, in the Way of Mr. White. Lond. 1659. qu. By this Mr. White is meant Thom. de Albiis.

Brief Account of a Suggestion against The Dispatcher dispatched. Lond. 1660. qu.

[Χάρις και Εἰρήνη, or a] "*Pacifick Discourse of* "*God's Grace and Decrees*, &c. Lond. 1660. oct." [Bodl. Mar. 261.]

Two Prayers. Lond. 1660. oct.

The Daily Practice of Piety: Also Devotions and Prayers in Time of Captivity. Lond. 1660. oct.

Spiritual Sacrifice: or, Devotions and Prayers, fitted to the main Uses, &c.—This I have not yet seen; and therefore I do not know how it differs from the former.

His last Words[2]—Printed in a loose sheet.

Solemn Petition and Advice to the Convocation, with his Directions to the Laity how to prolong their Happiness. Camb. 1661. oct. Published by Tho. Smyth of Ch. coll. in Cambr. author of *The Rise and Growth of Quakerism.*

De Confirmatione sive Benedictione, post Baptismum, solenni, per Impositionem Manuum Episcopi celebrata, Commentarius ex Sententia Ecclesiæ Anglicanæ. Lond. 1661. oct. [Bodl. Mar. 314.]

Several Sermons. Lond. 1664. fol. They are in number thirty-one, and some of them were before published.

Of Hell-Torments. Ox. 1664. in tw. Or. *An Assertion of the Existence and Duration of Hell-Torments*, &c. Oxon. 1665. oct.

An Accordance of S. Paul with S. James in the great Point of Faith and Works.[3] Oxon. 1665. oct.

Answer to Mr. Rich. Smith's Letter concerning the Sense of that Article in the Creed, He descended

[2] [*The last Words which were writ by the Reverend, Pious and Learned Dr. Hammond, being two Prayers for the peaceful Re-settlement of this Church and State, and the Manner of his Death, are annexed to the Life and Death of Mr. William Moore, late Fellow of Caius College and Keeper of the University Library: as it was delivered in a Sermon preached at his funeral Solemnity, Ap. 21, 1659, in St. Maries Church in Cambridge; by Tho. Smith, H. D. his Successor*, 8vo. Camb. 1660. Published by Chs. Bertie and dated from the Middle Temple. WANLEY.]

[3] [This, and the foregoing work, were printed in one vol. WHALLEY.]

into Hell: dated 29 Apr. 1659——Lond. 1684. oct. [Bodl. Mar. 267.] The said R. Smith's letter was dated from Little Moor-fields near London in the said month 1659. This R. Smith being a curious person in matters of that nature, did make *A Collection of several Expositions and Opinions of Christ's Descent into Hell*, and had several conferences with the learned Selden upon that argument, which he left in writing behind him, as I shall elsewhere tell you.

Paraphrase and Annotations upon the ten first Chapters of the Proverbs. Lond. 1683. fol.——All, or most of which books here set down, were by the care of Will. Fulman of C. C. coll. published in four volumes in fol. at Lond. 1684, and at the latter end of the fourth vol. was put an appendix to the second vol.[1] At length after this most famous and celebrated author had spent his life in great retiredness, lucubration and devotion, he surrendred up his most pious soul to God, in the house of sir John Packington before-mention'd, on the 25th day of April in sixteen hundred and sixty, aged 55 years: whereupon his body was on the morrow in the evening buried in the chancel of Hampton church near to Westwood before-mention'd, with the whole office and usual rites of the church of England, not at that time restored or practised by public command. Over his grave was soon after a comely monument erected, with an inscription thereon, composed by Dr. Humph. Henchman, afterwards bish. of London, a copy of which you may see in *Hist. & Antiq. Univ. Oxon.* lib. 2. p. 203. a. But a larger than that was made by the affectionate pen of Mr. Tho. Pierce, afterwards president of Magd. coll. in Oxon, a copy of which you may see in the beginning of the first vol. of Dr. Hammond's works published by W. Fulman before-mentioned. The reader is to know that one Hen. Hammond wrote a book entit. *Ouragraphy, or Speculations on the Excrements of Urine, &c.* Lond. 1655. oct. &c. But this Hen. Hammond, who seems to have been a physician, is not to be understood to be the same with our most celebrated author before-mention'd,* "who had a brother "named Tho. Hammond, but whether he was bred a scholar I "cannot yet tell: one of both his "names was a sojourner in Oxon. "1632, and was entred a student "in the public library in August "that year—when Robt. earl of "Essex was voted general of the "forces raised, and to be raised, to "fight against the king in Jul. "1642, he had a commission given "him to be captain of a troop of "horse among those forces that "were then put under the com-"mand of Will. earl of Bedford, "was afterwards at Edghill fight, "did so good service that he was "made a colonel; and in the fatal battle at Naseby "was noted for his valour and prudent conduct. "Afterwards upon the rendition of the city of Exeter "for the use of the parliament in April 1646, he "was made governor of it, and soon after made "lieut. gen. of the ordnance. On the 20th of Jan. "1648, a little before king Charles I. was brought "to his tryal, he the said Hammond did, in the "head of divers chief officers of the army, present "that vile and base paper called *The Agreement of "the People, with a Petition to the Parliament for "Justice to be done on his Majesty*; and when his "majesty was several times brought before the high-"court of justice to be tryed for his life, he the said "Hammond sate among the judges, and stood up "as consenting when sentence passed on him. But [250]
1660. "soon after, being suddenly cut off from the face of "the living by a natural death; he sav'd the hang-"man a labour, or at least escaped perpetual impri-"sonment and loss of his estate, which would inevi-"tably have follow'd, had he lived to the time of "the restoration of king Charles II.* The said "Dr. Hen. Hammond had also a "nephew named Robert, (second "son of his eldest brother named "Rob. Hammond of Chertsey in "Surrey, esq.) who became a com-"moner of Magd. hall in the be-"ginning of the year 1636, aged "15 years, where continuing 9 "years or more, left that place "without the honour of a degree. "This person, who had been puri-"tanically educated, did, by the "persuasions of his uncle Thomas, "take up arms for the blessed "cause, when the grand rebellion "broke out in 1642, was made by "the endeavours of the said uncle "a captain* afterwards a major "under coll. Edw. Massey, while "he was governor of the city of "Glocester, where, having killed "one major —— Gray in Oct. "1644, upon a provocation to fight "given by the said Gray, was tried "for the same, &c.——Afterwards "he became a colonel of a regiment "of foot, and so continued till the "war was terminated—When K. "Charles I. was a prisoner at "Hampton-Court, Dr. Hen. Ham-"mond, the learned divine before-

* *who was brother to Tho. Hammond sometimes a colonel, and afterwards a lieutenant general in the army that the long parliament raised against king Charles I. and afterwards one of the judges of that blessed prince, but died before the restauration of K. Ch. 2. and to escaped the halter, or at least perpetual imprisonment and confiscation of estate.* First edit.

* *The said Dr. Hen. Hammond was also uncle to Robert Hammond a colonel of foot in the said army, made governour of the isle of Wight in the beginning of Sept. 1647, and about the 14 of Nov. following his majesty put his person in trust under the protection of him in the said isle, after he was frighted away from Hampton court. In the middle of July 1648 his majesty declared to divers of his party about him, that the said colonel was a man of honour, and had carried himself civily and respectively to him. Afterwards it was believed that he had forfeited the king's good opinion, &c.* First edit.

[1] [Prefixed to Fulman's edit. of Hammond's works is the life of that excellent man by dean Fell, a work well worthy the perusal and attention of every Christian. This has been reprinted at the Clarendon press, together with Gilbert Burnet's Life of Hale, in small 8vo. Oxford 1806.]

[2] "Whitlock's *Memorials*, p. 92. b."

"mention'd, conducted this his nephew to his majesty, and recommended him to him as a penitent convert, an. 1647, which his majesty taking well, he gave him his hand to kiss. In the beginning of Sept. following, the said col. B. Hammond was made by the parliament governor of the isle of Wight, and about the 14th of Nov. following that, his majesty after he had been frighted from Hampton-Court, upon several informations that there was a bloody design to destroy him (hatched by the adjutators at Putney) did chuse rather to put himself into his hands, (for the safety of his person, conceiving it to be the best way for the good and peace of the kingdom, he being a member of the army) rather than any other. Whereupon he became very civil to him, managed his trust with sufficient circumspection and something of asperity; so, as continued him in the applause of most men in power, both in the two houses of parliament and in the army. He did constantly attend on his majesty, most times walking and discoursing with the king whensoever he for refreshment walk'd about the out-works of Carisbrook castle (there being none in the garrison so fit and forward as he) which gave him the opportunity to ingratiate himself in his majesty's favour: all which time he kept a fair correspondence with the parliament, whom ever and anon he acquainted concerning several matters relating to the king and his party, and of other affairs, according to the instructions which he had before received from them. It must be now known that one Rich. Osborne, gent. usher to the king, wrote a letter to Philip lord Wharton in the beginning of June 1648, telling him that there was a design of removing his majesty away by poison, by one Edm. Rolph a major under Hammond, and that Hammond was conniving at it, and favour'd him in the matter: whereupon the parliament, who were acquainted with it, taking notice of the matter, Hammond freed himself from having any thought that way, and Rolph was quitted by his jury: and about the middle of July following, his majesty declared to divers of his party, and wished them to declare it to others, that the governor colonel Hammond was a man of honour and trust, and had carry'd himself civilly and respectfully to his majesty, that Osborne had unjustly and ungratefully aspersed him the said governor; and as touching the preservation of his person from poison, or any such horrid design, he was so confident of the honesty and faithfulness of Hammond, that he thought himself as safe in his hands, as if he were in the custody of his own son. But Cromwell or else the adjutators of the army being jealous that Hammond was too much a courtier, and that the king had too much confidence in him, letters came to Hammond from Fairfax the general about 20 Nov. 1648, requiring him to repair to his head quarters, and that Isaac Ewre his lieutenant coll. be appointed to take the charge of his majesty in the isle of Wight: but Hammond supposing this to be one of Cromwell's politics, he sent word to the parliament of that matter, with the general's letter enclosed: whereupon they voted that Hammond should stay in the isle of Wight, and attend his charge there. But before that time it was believed that he forfeited the king's good opinion of him, by that uncomely act of looking into his majesty's scrutore at Carisbrook castle. At that time his majesty's servants Mr. Ja. Harrington and Mr. Tho. Herbert were in the bowling-green at Carisbrook, waiting upon the king, who finding the weather somewhat cold, bid Herbert go for his cloak: Herbert therefore entring the bed-chamber, found Hammond the governor ready to come forth with an officer in his company, and Mr. Humph. Rogers who waited as page at the back-stairs, and, by insinuation, had let the said governor come in. Herbert being inform'd of their designs, was afraid to reprove the governor, but as he return'd to the green with his maj. cloak, he gave the page a sharp rebuke; with which the governor being acquainted, threatned Herbert with a dismiss for censuring that act of his, and had doubtless expel'd him the castle, if his majesty out of his goodness had not past it by without reprosching the governor, or taking notice thereof; as I have been informed by letters from the said Tho. Herbert, created a baronet after the restoration of king Charles II. "After the king was beheaded, col. Hammond was sent into Ireland, or went there with Cromwell, and left at Dublin to carry on the parliament designs, died there of a high fever 24 Oct. 1654.

"Hammond's *Letter to the Parliament*, whereby he frees himself from having the least suspicion of poisoning his majesty, printed by order of parliament, you may see in Whitlock's *Memorials*, p. 310."

[Hen. Hammond Oxon. incorporatus Cantabr. 1626. BAKER.

A portrait of Hammond, engraved by Clamp from the original picture at Magdalen college, was published by S. Harding, about 20 years since.]

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JAMES CHALONER, a younger son of sir Tho. Chaloner mention'd before, under the year 1615,[3] was born in London, and at 13 years of age, 1616, became a commoner of Brasen-nose coll. where continuing 3 or 4 years, went afterwards either to travel or to the inns of court. Upon the breaking out of the civil war in 1642, he sided with the parliament, and being a person of a mean fortune and ready to run with all parties, he was chosen a recruiter for Auldborough or Oldburg in Yorkshire, to sit in that unhappy parliament which began at Westminster 3 Nov. 1640, upon the receding of two loyal persons (who had been elected by the members of that borough) to his majesty at Oxon. About

[3] [See vol. ii. col. 157.]

the same time he took the covenant, and afterwards siding with the independents, was, by the power of Fairfax the generalissimo, appointed secretary to the committee for the reformation of the university of Oxon in 1647, and in the year following, upon Cromwell's invitation, one of the judges of king Charles I. Afterwards he was appointed one of the three commissioners by the said Fairfax to survey and take an account of the isle of Man, an. 1652, which isle had been given to him the said Fairfax by the parliament for the great service he did them against the king, and at length was made governor of one of the castles there, known, if I mistake not, by the name of Peel-castle. He hath written,

A short Treatise of the Isle of Man. Lond. 1656. fol. [Bodl. G. 1. 13. Art.] divided into six chapters. Illustrated with cuts, and published by Daniel King of Cheshire, at the end of the survey of Cheshire, entit. *The Vale Royal of England:* written by Will. Smith and Will. Webb gentlemen. This Dan. King, who was a pitiful pretender to antiquities, was a most ignorant, silly fellow, (as sir Will. Dugdale hath informed me by letters,) an errant knave, and not able to write one line of true English. Afterwards he married a light huswife, who stealing that money from him which for many years before he had been scraping together by his progging and necessitous tricks and shifts, died heart-broken for his loss near York-house in the Strand within the liberty of Westminster, about 1664. As for Chaloner, who was esteemed by some an ingenious man, and a singular lover of antiquities, he had made divers collections of arms, genealogies, seals, monuments, &c. from antient evidences; which being so done, were fairly written by him in paper books, and afterwards perused by the learned Dr. Rob. Sanderson an eminent antiquary, as some of his collections from the said books inform me. The said Chaloner also had made collections of arms, monuments, &c in Staffordshire, Shropshire, and Chester; which coming into the hands of John, son of Augustine, Vincent, Windsor herald, were by him entitled *Chaloner's Collections for Staffordshire, Salop, and Chester*, marked with J. C. What became of them after his death, which happed in Drury-lane in January 1671, I know not. In March or April in sixteen hundred and sixty, were messengers sent from the superior power then in being to take into their custody the said James Chaloner, and to secure his castle for the use of his majesty; but he having received timely notice of their coming, dispatched away himself by poyson, taken, as 'tis said, in a posset, made by his concubine, whom he there for several years had kept, leaving then behind him a son named Edmund of about 19 years of age, begotten on the body of his lawful wife named Ursula, daughter of sir Will. Fairfax of Stecton in Yorkshire.

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1660.

EDWARD GEE, son, as I conceive, of Edw. Gee, mentioned among the writers in the first vol. under the year 1618, was born at a market town in Oxfordshire called Banburr, an. 1613, bred in Newton school in the parish of Manchester in Lancashire, became a commoner of Brasen-nose coll. in Mich. term, an. 1626, took one degree in arts, and left the university for a time. At length entring into the sacred function, he proceeded master in the said faculty 1636, being about that time chaplain to Dr. R. Parr bishop of the Isle of Man, and a minister in Lancashire. Afterwards, when the rebellion broke out, he sided with the presbyterians, took the covenant, and for his great activity in prosecuting the holy cause, became rector of the rich church of Eccleston in the said county, "before 1648," in the place of Dr. Parr before-mentioned, and an active man while he was an assistant to the commissioners of the said county for the ejection of such whom they then (1654, an. 2. Oliv. protect.) called scandalous and ignorant ministers and schoolmasters. He hath written,

A Treatise of Prayer and of divine Providence. Lond. 1653, 61. oct.

*The divine Right and Original of the civil Magistrate from God,** " *(as it is drawn* " *by the Apostle S. Paul in those Words,* " *Rom.* 13. 1. *There is no Power but* " *of God) illustrated and vindicated in* " *a Treatise chiefly upon that Text, &c.*" Lond. 1658. in a large oct. [Bodl. 8vo. C. 119. Linc.] Soon after was another part of this put out, concerning the oath of allegiance, which I have not yet seen. He died the 26th of May, in sixteen hundred and sixty, and was buried in the parish church of Eccleston before-mentioned.

* grounded on Rom. 13. 1. first edit.

1662.

NICHOLAS GREY was born in London, elected student of Ch. Ch. from the college school at Westminster in the year 1606, aged 16 years, where making great proficiency in learning under the tuition of Mr. Sam. Fell, took the degrees in arts, and being noted for a pure Latinist and Grecian, was made the first master of Charter-house or Sutton's hospital school. After he had taught there some years, he married against the statute of that school and hospital, so that thereby being made uncapable of the place, the governors thereof gave him a benefice, (Castle Camps in Cambridgeshire I think) where for some time he lived as 'twere out of his element. On the 29th of January 1624, he was admitted chief master of Merchant-Taylor's school, where continuing till 1631, he was then, or soon after, made chief master of the school at Eaton coll. and at length fellow of that house; but whether he proceeded D. of D. in the university of Oxon (which degree was confer'd on him about that time) I know not, for it appears not so in the public register. In the time of the rebellion he was turned out from his fellowship and parsonage by the presbyterians, was put to difficult shifts, and with much ado rub'd on for some years. At length obtaining the mastership

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of Tunbridge school in Kent, in, or before, the reign of Oliver, (in the place of Tho. Horne made master of Eaton school) continued there till the king's return, and then being restored to his parsonage and fellowship, was in hopes to spend his old age in peace, retiredness and plenty, but he died soon after, as I shall anon tell you. His works are these,

Dictionary in English and Latin, Lat. and English.—Several times printed at London, but when first of all published, I know not. This dictionary, mostly taken from that of Rider, had many additions put to it by Grey, but a second or third edit. of Holyok's dict. coming out, prevented (as 'tis said) the publication of them. He also published *Luculenta è sacrâ Scripturâ Testimonia, ad Hugonis Grotii Baptizatorum Puerorum Institutionem.*[4] Lond. 1647, 50, 55, &c. oct. Which *Catechism* was written by Hug. Grotius in Latin verse, turned into Gr. verse by Christ. Wase B. of A. and fellow of King's coll. in Cambridge,[5] (since superior beadle of law in Oxon) and into English verse by Franc. Goldsmith of Grey's-inn esq;. This book is dedicated to John Hales fellow of Eaton coll. by Dr. Grey, who hath also published, *Parabolæ Evangelicæ Lat. redditæ Carmine paraphrastico varii Generis in Usum Scholæ Tunbrigiensis.* Lond. in oct. when printed I know not, for 'tis not put down in the tit. or at the end. He gave way to fate, in a poor condition, at Eaton, in sixteen hundred and
1660. sixty, and was buried in the choir of the church or chappel there, near to the stairs that go up to the organ loft, on the 5th day of October, as I have been informed by the letters of John Rosewell B. D. sometime fellow of C. C. coll. in Oxon, afterwards school-master of Eaton, canon of Windsor, and fellow of Eaton college.

EDWARD TERRY, was born at Leigh near Penshurst in Kent, educated in grammar in the free-school at Rochester, entred into Ch. Church in 1607, and in the year after was elected student thereof; where, with incredible industry, going thro' the courses of logic and philosophy, took the degrees in arts, that of master being compleated in 1614. In the year following he took a voyage with certain merchants into East-India, where, after his arrival, he was sent for by sir Tho. Roe ambassador from the king of England to the great mogul, with whom he lived as chaplain in the court of that mighty emperor for more than two years. At his return he retired to his college, and having some small cure bestowed on him, became at length rector of Great Greenford[6] in Middlesex, which he enjoy'd about 30 years, and submitted to the men that bore sway in the time of rebellion. He was an ingenious and polite man, of a pious and exemplary conversation, a good preacher, and much respected by the neighbourhood where he lived. He hath written and published,

Several sermons, as (1) *Lawless Liberty, preached before the Lord Mayor of London in the Cathedral of S. Paul; on Psal.* 2. 3. Lond. 1646. qu. (2) *The Merchant's and Mariner's Preservation and Thanksgiving, preached* 6 *Sept.* 1649. *to the East-India Company, upon a late Return of their Ships; on Psal.* 107. 30, 31. Lond. 1649. qu. and other sermons published in 1641. in qu. which I have not yet seen.

Catechism for the Use of the Parishioners of Gr. Greenford. Lond. 1646. oct.

Sum of Religion——Printed 1647. qu.

Characters of a wicked Heart, hypocritical, and sincere Heart.——Printed in one sh.

Voyage to East-India. Wherein some Things are taken Notice of in his Passage thither, but many more in his Abode there, within that rich and most spacious Empire of the Great Mogul. Lond. 1655. oct. with the author's picture before it.[7] The narrative of this voyage was written and digested into order by the author after his return thence, and by him dedicated and presented in MS. to prince Charles, an. 1622. Afterwards it was added to the travels of Pet. de la Valle, and abridged in Sam. Purchas his second part of *Pilgrims*, book 9.

Corollary of serious and heedful, but sad, Conclusions[8]——Printed at the end of the *Voyage* before-mention'd. [254]

Character of K. Charles II. with a short Apo-

[4] [See article FRANCIS GOLDSMITH in the present volume.]

[5] [See my *MS. Collections* (in the British museum) vol. xv. p. 185. COLE.]

[6] [Edw. Terry A. M. admiss. ad rect. de Greenford-magna com. Middl. 20 Aug. 1629. KENNET.]

[7] [Aged 64, 1655. Engraved by R. Vaughan.]

[8] [Wood does not quote this part of the volume correctly. It commences at page 452, section xxxi, and is as follows: *The Corollarie and Conclusion of serious and heedfull; but sad Considerations which shall be my Corollary and Conclusion.* At the end of this Corollarie are the following lines on 'Dum in via sumus in via.'

This lif's our way in which where ere we be
We miss our path, if that felicitie
Be not our utmost aym, towards which we meet
With cross-ways, rubs and streights that cause our feet
To stumble, or to faint; yet must we on,
What e're we meet, untill our journey's done.
We seek a country, cannot find it here,
Here in this pilgrimage, i' th' whole world, where
The streightest, smoothest paths, which most do please,
Are clog'd with toyl and trouble, but want ease.
Our God and country too are both above,
We keep our way, whiles that we thither move;
But loose it when our motion doth not tend
To that hop'd period, which may make our end
Happy and safe. There is no standing still
Here in this life; we do extreamly ill
When we proceed not, for if once we slack
To press towards the mark, we then draw back.
Who therefore sees beyond his eyes must know,
He hath a further journey still to go.
For though he could, with weary paces, get
The world's great round, his tyresome progress yet
Were not all pas'd: still must he think his ear
Fill'd with that voice Elias oft did hear;

logy before it, an Introduction to it, and Conclusion after it. Lond. 1660. qu.

From which king he expected the deanery of Windsor to be confer'd upon him, but upon what ground, seeing that he suffer'd neither for his, or his father's cause, I know not. He departed this mortal life on the 8th day of Octob. in sixteen hundred and sixty, and was buried in the chancel of the church of Great Greenford before-mention'd, as I have been informed by his son[2] Edward Terry[1] a non-conformist divine, sometime master of arts and fellow of University college.

1660.

THOMAS POWELL, son of John Powell rector of Cantreffe near to, and in the county of, Brecknock, was born there in 1608, made his first entry into this university in 1625, elected scholar of Jesus coll. in 1627, took the degrees in arts, and afterwards was made fellow of that house. About which time applying his mind to the faculty of theology, he entred into the sacred function, and at length became rector of the place of his nativity. In the time of the civil war he suffer'd much for the king's cause, and being sequestred of his spiritualities, slip'd himself beyond the seas for a time. After the return of Charles II. to his kingdoms, he was restored to them, was actually created doct. of div. and made canon of S. David's, and would without doubt have risen higher in the church, had he not been unkinely snatch'd away from it. He was a person well vers'd in several sorts of learning, was an able philosopher, a curious critic, was well skill'd in various languages, and not to be contemn'd for his knowledge in divinity. He hath written,

Elementa Opticæ: novâ, facili & compendiosa Methodo explicata, &c. Lond. 1651. oct. Commended to the world by the copies of verses of Olor Iscanus[3] and Eugenius Philalethes his brother.

Quadriga Salutis: or, the four general Heads of Christian Religion surveyed and explained. Lond. 1657. oct. At the latter end of which are some annotations of the same author in the Welsh tongue.

A Catechistical Tract of the Lord's Prayer, the Creed, and Ten Commandments.—This I have not yet seen, and therefore I know not to the contrary, but that it may be the same with his *Catechism* in Welsh and English.

Humane Industry: or a History of most manual Arts, deducing the Original, Progress and Improvement of them, &c. Lond. 1661. in oct. This I have in my study, but his name is not set to it. He translated from Italian into English——*Stoa Triumphans. Two Letters of the noble and learned Marquis Virgilio Malvezzi, one in Praise of Banishment, the other in Contempt of Honour;*[3] and from French into English, (1) *Recueil de novelles Lettres: or the last Letters of Monsieur de Balzac.* (2) *The unfortunate Politic: or the Life of Herod.* He left behind him a MS. of his composition unpublished, entit.

Fragmenta de Rebus Britannicis. A short Account of the Lives, Manners, and Religion of the British Druids and the Bards, &c.——As also two translations, one from the Latin, and another from the Italian, tongue. That from the Latin hath this title, *The Insubrian History, containing an exact Account of the various Fates, civil Commotions, Battles and Sieges acted upon the Theatre of Lombardy, and the adjacent Parts of Italy*, &c. written originally by the learned Puteanus. And that from the Italian hath this, *The Christian politic Favourite: or, a Vindication of the politic Transactions of the Count-Duke de S. Lucar, the great Minister of State and favourite Counsellor to Philip the 4th of Spain.* Written originally by Virg. Malvezzi before-mention'd. It was before traduced, but in this translation all things were righted therein, by our author T. Powell, who giving way to fate at London on the last day of December in sixteen hundred and sixty, was the next day buried in the church of S. Dunstan's in the West in Fleet-street, Lond. leaving then behind him the character of a most ingenious and polite person.

1660. [235]

What doest thou here Elias? up, be gone!
And, after many days, still cry'd, go onne!
Who follows close God's call, and way runs best
Till he receives his penny, take his rest.
In three parts of the world I've been, now come
To my last journey that will bring me home.
Ed. Terry.]

[2] [He had a son named James born at Greenford, who was matriculated of Pembroke college in April 1641, aged 18. *Reg. Matric.* PP. fol. 273.]

[1] [26 Febr. 1660, Edwardus Terrey clericus in art. mag. ad rect. de Greenford-magna in com. Mid. per mort. Edvardi Terrey clerici et patris naturalis et legitimi præfati Edwardi, ad præs. Gul. Christmas, civitatis London. mercatoris. *Reg. Sheldon.*

24 Dec. 1661, Johannes Castell clericus ad rect. eccl. paroch. de Greenford-magna, per resign. Edv. Terry. *Ibid.* KENNET.

Calamy says that Terry, the son, was many years useful at University coll. in instructing and governing young gentlemen and scholars: and of great fame for his many exercises in the colledge and schools; and particularly for his funeral oration at the interment of Mr. Joshua Hoyle, master of that college. Mr. Terry's living at Greenford was worth to him better than 200l. per ann. He was much honoured for his work's sake, and as a lover of truth and peace. He was living in 1702. See Calamy's *Abridgment of the Life of Baxter*, printed 1702, page 289.]

[3] [Olor Iscanus (Hen. Vaughan) chaplain to Fra. Leigh, earl of Chichester, anº 1649. v. subscript. dedicationi hujus libri. MORANT.]

[3] [*Stoa Triumphans: or Two sober Paradoxes, viz. 1. The Praise of Banishment. 2. The Disgraice of Honors. Argued in two Letters by the noble and learned Marquesse Virgilio Malvezzi. Now translated out of the Italian, with some Annotations annexed. Felix Exilium quod talem meruit Præconem. London, Printed by J. G.* 1661, 12mo. Bodl. 8vo. M. 11. Art. BS. Dedicated by the translator to his truly honoured friend David Gwin, esq. in which he mentions Gwin's honoured brother then dead, and speaks of the manifold kindnesses and seasonable favours received from Gwin himself.]

WALTER RUMSEY, an esquire's son, was born in Monmouthshire, at Llannover as I have been informed, became a gent. com. of Glocester-hall in 1600, aged 16 years, but leaving that house without a scholastical degree, retired to Grey's-inn, studied the municipal law, was made barrister, bencher, lent-reader 9 Car. I. and at length a judge in South-Wales, being then so noted for his profession, that he was usually called 'The picklock of the law.' In 1640 he was elected one of the knights for Monmouthshire to serve in that parliament which began at Westminster 13 Apr. and might have been chosen again to serve in the long parliament, but refused it. He was an ingenious man, had a philosophical head, was a good musician, and most curious for grafting, inoculating and planting, and also for ordering of ponds. But that which he is to be most noted for, is, that he having been always much troubled with flegm, was the first that invented the provang, or whalebone instrument to cleanse the throat and stomach; which hath not only been since used by noted physicians and virtuosi at home, but by those beyond the seas. At length he wrote a book of it, and its use, entit.

Organon Salutis. An Instrument to cleanse the Stomach. Lond. 1657, [Bodl. 8vo. D. 3. Art. BS.] 59, oct. To which he added,

Divers new Experiments of the Virtue of Tobacco and Coffee——Before both which are two epistles written to the author, one by sir Hen. Blount in praise of tobacco and coffee, and the other by Jam. Howell in praise of those two and the provaig. What other books our author Rumsey hath written, I know not as yet, nor any thing else of him, only that he dying in his house at Llan-
1660. nover about sixteen hundred and sixty was buried in the parish church there, near to the bodies of his relations. He had a son named Edward,[4] who was entred a gentleman commoner of Broadgate's hall, an. 1623, 21 Jacobi I.

[In the title-page to Rumsey's *Organon Salutis*, he is called WILLIAM, not WALTER, which would lead one to suppose it written by some other person than he educated at Gloucester hall. But Aubrey, who knew him well, gives the following account, which seems conclusive evidence in Wood's favour.

Walter Rumsey, of Lanover, in com. Monmouth, esquier (borne there) was of ..... in Oxon, afterwards of the societie of Grayes Inne, where he was a bencher. He was one of the judges[5] in South Wales, viz. Caermarthen, Pembrokeshire and Cardigan circuit. He was so excellent a lawyer, that he was called *the picklock of the lawe*. He was an ingeniose man, and had a philosophicall head; he was most curious for grafting, innoculating and planting, and ponds. If he had any old dead plumbe-tree, or apple-tree, he lett them stand, and planted vines at the bottome, and lett them climbe up, and they would beare very well. He was one of my councell in my law-suites in Breconshire, about the entaile. He had a kindnesse for me, and invited me to his house, and told me a great many fine things both naturall and antiquarian. He was very facetious, and a good musitian, played on the organ and lute. He could compose. He was much troubled with flegme, and being so one winter at the court at Ludlow (where he was one of the councellours,) sitting by the fire spitting and spewling, he tooke a fine tender sprig, and tied a ragge at the end, and conceived he might putt it downe his throate, and fetch up the flegme, and he did so. Afterwards he made this instrument of whalebone. I have oftentimes seen him use it. I could never make it goe down my throate, but for those that can 'tis a most incomparable engine. If troubled with the wind it cures you immediately. It makes you vomit without any paine, and besides, the vomits of apothecaries have aliquid veneni in them. He wrote a little 8vo booke, of this way of medicine, called *Organon Salutis:* London, printed for Daniel Pakeman, at the Rainebow in Fleetstreet, 1659, the second edition.——]

RICHARD ZOUCHE, or ZOUCHEUS as he sometimes writes himself, the cadet of an antient and noble family, was born of worthy parents in the parish of Ansley in Wiltshire, educated in grammaticals in Wykeham's school near Winchester, admitted perpetual fellow of New coll. after he had served two years of probation, an. 1609, aged 19 years, and after he had taken one degree in the civil law, became an advocate of note in Doctors Commons. In the year 1619 he was admitted doctor of the civil law, became the king's professor of that faculty in the year following,[6] was chosen, by the endeavours of his kinsman Edward lord Zouche lord warden of the Cinque-Ports, a burgess, twice at least, for Hyeth in Kent, to serve in parliaments in the latter end of king James I. became chancellor of the dioc. of Oxon, principal of S. Alban's hall in 1625, and at length[7] judge of the high court of admiralty. In 1648, when the visitors appointed by parliament sate in the university, he sub-

[4] [Edu. Rumsey Monmensis, fil. *Gualt.* Rumsey, de Llanouer in com. p'd. arm. annos natus 13. *Reg. Matric. Univ. Oxon.* PP. fol. 266, b.]

[5] [That the *judge* was the author of the *Organon Salutis*, there can be no doubt: he is mentioned as such in several parts of the work itself.]

[6] [James, by the grace of God &c. To all to whom these presents shall come greeting. Know ye that we,—do give and graunt unto Richard Zouche, doctor of the civil law, the office or roome of reading of our civil law lecture in our university of Oxford, together with the yearly fee of fourty pounds—Witness ourself, 22 Sept. reign 18. 1620. Rymer, *Fœdera*, xvii, 252. KENNET.]

[7] [Viz. 1 Oct. 1641, MS. LOVEDAY.]

mitted to their power, and so consequently kept his principality and professorship during the times of usurpation. After the king's return he was restored to the admiralty, tho' he kept that honorable office but for a small time, was one of the commissioners for regulating the university, and might have risen higher than the admiralty had he lived. He was an exact artist, a subtile logician, expert historian, and for the knowledge in, and practice of, the civil law, the chief person of his time, as his works much esteemed beyond the seas (where several of them are reprinted) partly testify. He was so well vers'd also in the statutes of the university, and controversies between the members thereof and the city, that none after Twyne's death went beyond him. As his birth was noble, so was his behaviour and discourse; and as personable and handsome, so naturally sweet, pleasing and affable. The truth is, there was nothing wanting but a forward spirit for his advancement, but the interruption of the times, which silenc'd his profession, would have given a stop to his rise, had he been of another disposition. His works are these,

[256] *The Dove, or Passages of Cosmography.* Lond. 1613. oct. This is a poem, which he wrote in his younger days, and dedicated it to Edw. lord Zouche his kinsman.

Elementa Jurisprudentiæ Definitionibus, Regulis, & Sententiis selectioribus Juris civilis illustrata. Oxon. 1629. oct. [Bodl. 8vo. F. 21. Jur.] 1636. qu. in 7 parts. [Bodl. 4to. Z. 5. Jur. Seld.] Lugd. Bat. 1652. in 16°. [Bodl. 8vo. Z. 5. Jur.] Amstel. 1681. in tw.

Descriptio Juris & Judicii feudalis, secundum Consuetudines Mediolani & Norman. pro Introductione ad Jurisprudentiam Anglicanam. Oxon. 1634, [Bodl. 8vo. F. 21. Jur.] and 36. oct.

Descript. Juris & Judicii temporalis secundum Consuetudines feudales & Normanicos. Oxon. 1636. qu. in 4 parts. [Bodl. 4to. Z. 5. Jur. Seld.]

Descript. Juris & Judicii Ecclesiastici secundum Canones & Constitutiones Anglicanas. Oxon. 1636. qu. in 4 parts. This book, with *Descript. Juris & Judicii Temporalis*, &c. were reprinted with Dr. Mocket's tract *De Politia Eccl. Anglicanæ.* Lond. 1683. oct. [Bodl. Mar. 248.]

Descr. Juris & Judicii sacri; ad quam Leges, quæ ad Religionem & piam Causam respiciunt, referuntur. Oxon. 1640. qu. Lugd. Bat. & Amstel. 1652. in 16°. [Bodl. 8vo. Z. 5. Jur.]

Descript. Juris & Judicii Militaris; ad quam Leges, quæ Rem Militarem, & Ordinem Personarum respiciunt, referuntur.—Printed with the former.

Descript. Juris & Judicii Maritimi; ad quam quæ ad Navigationem & Negotiationem maritimam respiciunt, referuntur—Printed also with the former.

Juris & Judicii fecialis, sive Juris inter Gentes, & Quæstionum de eodem Explicatio, &c. Oxon. 1650. qu. in two parts. [Bodl. 4to. Z. 4. Jur. Seld.]

Cases and Questions resolved in the Civil Law. Oxon. 1652. oct. [Bodl. 8vo. Z. 6. Jur. Seld.] In the year following was published a book entit. *Specimen Quæstionum Juris civilis, cum Designatione Authorum.* Oxon. 1653. qu. There is no name to it, and therefore I cannot yet say 'twas written by Dr. Zouche. It is now to be observed that don Pantalion Sa, brother to the Portugueze ambassador, having killed one Greeneway a gentleman of Linc. inn in the New Exchange within the liberty of Westminster on the 22d of Nov. 1653, and thereupon imprisoned, there was a dispute between Oliver Cromwell and his council, whether he might be tried for his life in the English courts of justice, and how. Whereupon our author Zouche, who was then the living pandect of the law, being sent for from Oxon, he cleared their doubts; whereupon Sa being tried by the civil law, and executed on Tower-hill 10 July 1654, our author thereupon wrote this book following.

Solutio Quæstionis de Legati delinquentis Judice competente. Oxon. 1657. oct. [Bodl. 8vo. A. 16. Jur. BS.] Afterwards he published these books following,

Eruditionis ingenuæ Specimina, scil. Artium, Logicæ, Dialecticæ, & Rhetoricæ, necnon Moralis Philosophiæ M. T. Ciceronis Definitionibus, Præceptis & sententiis, illustrat. Oxon. 1657. in tw. [Bodl. 8vo. A. 5. Jur. BS.]

Quæstionum Juris Civilis Centuria, in 10 Classes distributa. Ox. 1660. oct. Lond. 1682. in tw. the third edit.

The Jurisdiction of the Admiralty of England asserted, against Sir Edward Coke's Articuli Admiralitatis, in the 22d Chapter of his Jurisdiction of Courts. Lond. 1663, in a large oct. published by Dr. Tim. Baldwin fellow of Alls. coll. It was afterwards once or more reprinted. Our learned author Dr. Zouche died in his lodgings at Doctors commons in London on the first day of March in sixteen hundred and sixty, and was buried in the church of Fulham in Middlesex, near to the grave of his eldest daughter Katharine, sometime the wife of William Powell alias Hinson esquire. He had a hand in the *University Reasons against the Covenant*, as I have before told you in Dr. Gerard Langbaine. 1663.

[Dr. Zouch had a son, William Zouch, who was matriculated of Alban hall, June 28, 1639, aged 14.[a]

His poem entitled *The Dove* is so rare, that I have seen a copy marked in a bookseller's catalogue at fourteen guineas. An extract from it (descriptive of Great Britain) will be found in Beloe's

[a] [*Reg. Matric. Univ. Oxon.* PP. fol. 310.]

Anecdotes of Literature, vol. ii, pp. 72—76.* I give the invocation, which will be as good a specimen of Zouch's versification as any I can select.

Take wing, my muse, and like that siluer doue
Which o'er the world new bath'd, did hou'ring fly
The low-coucht seas, and high-plac't land aboue,
Discerne with faithfull, though with fearefull eye,
That what both land and sea resounding ring
Wee may to this all-maker's prayses sing.

He who directs the sparrowes tender flight,
And sees him safely reach the hurtlesse ground,
Guide thee in all thy passages aright,
And grant thy course be sure, thy nesting sound:
From mount of oliues, as from hill of bayes
Blest with the branch of peace though not of praise.

* [As I have been anticipated by Mr. Beloe in the extract I should have chosen, the reader shall have Zouch's account of

FRANCE.

France, Europe's Eden, Westerne Paradice,
Part pai'd with mountaines, mosted part with seas,
The famous seed-plot of the flowre de lyce,
Wants nothing which the curious sense may please
Except the easie arbour of repose,
Vnder the shadow of the sou'raigne rose.

The more then earthly once reputed powers,
Drin'n from the troubled and distemper'd East,
There placing sinces their fancy-pleasing bowers,
Where they more freely might disport and feast:
Choysest delights of them esteem'd most deare,
Seeme to haue planted and disposed here.

Jones oake, whose root he makes his conscious pillow,
And thicke-leau'd boughes his shady canopy:
Sicke-thoughted Iuno's pale, forsaken willow,
Crowne of contempt-conceiuing iealousie,
That one the ayric mountaines, this doth grow
Where crystall riuers through coole vallyes flow.

Vnder the lawrels, worth-adorning wreaths,
Mars and Apollo loynd in friendship rest;
Yet Mars short-winded angry accents breaths
Late basely of great Henry dispossest;
And scarce Apollo hath lamenting left,
Of his diuine Du Bartas quite bereft.

Amongst the oliues fruite-concealing leaues,
Pallas and all the virgin muses sing;
To chearefull Ceres, well-growne ripened sheaues,
The rurall nymphs as rarest poesyes bring,
Venus and Cupid midst the myrtels sport,
The clusts doe Bacchus and his vines support.

Great Britaines ocean, with his conquering tide,
Passing the entrance of their yeelding shore,
Hath proo'd their plenty, and represt their pride,
Hath tride their vertue, not impaird their store,
And much admiring, most himselfe admir'd,
His right reserued, hath his force retir'd.

The fayrest of-spring of the floudy peeres,
With due obseruance to his crystall throne,
Doe pay the tribute of their siluer teares:
Rich Seyne, sweet Loyre, and great Garond, the Rhone
Hasting his banke-disdaining course t'enlarge,
Doth in the streighter seas his streame discharge.

And you, whose care our floating house yet saues
From sinking in the deluge of despayre,
Whilst with poore feather'd oares she passe the waues
Of this all-vulgar-breath'd, storme-threatning, ayre:
Deare Lord, vouchsafe with patient looke t'attend
Her flights, both trembling rise, and humble end.]

"THOMAS WROTH, the eldest son of Tho.
"Wroth of the Inner Temple, esq; and he the

Thorough Geneua's cleare and constant lake
He comes to Lyons, hauing left Sauoy,
Where meeting Soane from Burgundy, they take
By Dauphiny to Auignion, thence with loy,
Passing by Prouence, they at Arles attaine
A spatious entrance to the midland mayne.

Well-planted Champoigne, Seyne first watring, fals
On Paris, scituate in the isle of Fraunce,
About whose stately cittie's goodly wals,
Many of Amphitrite's daughters daunce,
Till all conioyning Norman vales giue place,
They reach the harbour of the hau'n of grace.

Hence did that worthy duke first hoyse his sayle,
Whom right conducted, conquest seem'd t' attend;
Fortune assisted with a prosprous gale,
The flowre of vertue Fraunce along did send,
Which vnto English fields remou'd, and set,
Prepar'd a roome for great Plantagenet.

Amongst them, not the meanest of the flocke,
Allan, the earle of lesser Britain came,
Deriuing from the stemmes of antient stocke,
That sometimes flourishing, now fading, name:
Which, though it little to earth's moysture owe,
Blest by the deaw of Heau'n, againe may grow.

The siluer crescent, in the sable skye,
Seemes to resemble Loyres cornuted streames,
But further follow'd with attending eye,
It lookes like full-fac'd Phoebe's scattring beames,
She midst the lesser stars great Iustre showes,
This mongst the minor floods abundant flowes.

Rising in Auergne it descends to Neuers,
Then, passing Orleans, turneth downe to Tours,
Whence, bending vnto Nants, it Poictou seuers
From Britaine, where this horne of plenty powers
Her much encreased, scarce contained, store
Ouer the surface of the westerne shore.

So when the second Henry first set forth,
Simply attended with the strength of Mayne;
Proceeding forward, his attractive worth
Adding brave spirits to his spreading traine,
Whilst to a larger state his hopes aspire,
His late-got greatness all the land admire.

From out the frontier hils, through Gascony,
Garond to Toolouse lesse obserued goes,
Then entertaining from all paris supply,
Passeth to Bordeaux, and by passing growes,
That ere at Blay it reach the watry realme,
Her sea-beseeming waues the land ouer-whelme.

How did the sou'raigne of St. George his knights,
His new enobled garter here aduance,
Whilest his admired order's worth incites
The states succeeding of amazed France
To follow after, though preceded farre,
With badge of golden fleece, and sparkling starre?

"third son of sir Tho. Wroth of Durance in Mid-
"dlesex, knight, was born in London, became a
"commoner of Gloucester hall in the beginning of
"1603, aged 19 years or thereabouts, left the uni-
[257] "versity without a degree, and went, as I presume,
"to the Inner Temple to study the common law.
"On the 11th of Nov. 1613, he received the ho-
"nour of knighthood at Theobald's, being then in
"good esteem among some persons for his poetry,
"for his encouragement of poets, and for his love
"to learning and learned men. He hath written a
"book entit.

"*An Abortive of an idle Hour: or, a Century*
"*of Epigrams.* Lond. 1620. in qu. [Bodl. 4to. M.
"S. Art. BS.] and to it hath added,

"*A Motto upon the Creed*——written also in
"verse: and hath translated from Lat. into Engl.
"*The Destruction of Troy: or, the Acts of Æneas,*
"*from the second Book of the Æneids of Virgil,*
"*&c.*[1] The Latin is on one side, and the English
"on the other. Afterwards he spent most of his
"time at Petherton Park in Somersetshire, sided
"with the dominant party upon the turn of the
"times, took the covenant, became a recruiter for
"some town in Somersetshire to serve in the long
"parliament that began 3 Nov. 1640, sate in the
"house after it had been purged of all the presby-
"terians, and when the king was beheaded. Af-
"terwards he took the engagement, was appointed
"by Oliver one of the commissioners for Somerset-
"shire, for the ejecting of such whom they then
"(1654) called scandalous, ignorant, and insuffi-
"cient ministers and schoolmasters, and in 1656 he
"was a parl. man for Bridgwater to sit in that par-
"liament called by Oliver, that began at Westm. 17
"of Sept. 1656, and again for the same place in
Clar. "Richard's parliament, an. 1658, and in the healing
1660. "parl. which began 25 Ap. 1660. How long he
"lived afterwards, being about 80 years of age, I
"know not."

HENRY CAREY or CARY, son of sir Rob. Carey the first earl of Monmouth of his name, was born in Buckinghamshire, became fellow-commoner of Exeter coll. in Lent term $16\frac{1}{2}$, aged 15 years or thereabouts, took the degree of bach. of arts in Feb. 1613, (about which time he, with Bevill Greenvill, of Ex. coll. also, were nominated and elected collectors for the Lent ensuing) made knight of the Bath at the creation of Charles prince of Wales in 1616, and about that time was sent to travel into foreign countries. In 1625 he was known by the name of the lord Lepington, his father being then created earl of Monmouth, and in 1639 earl of Monmouth, being then noted for a person well skill'd in the modern languages, and a general scholar; the fruit whereof he found in the troublesome times of rebellion, when by a forced retiredness he was capacitated to exercise himself in studies, while others of the nobility were fain to truckle to their inferiors for company sake. He hath extant these things following.

Speech in the House of Peers 30 *Jan.* 1641, *upon Occasion of the present Distractions, and of his Majesty's removal from Whitehall.* Lond. 1641. He translated from Italian into English, (1.) *Romulus and Tarquin: or, de Principe & Tyranno.* Lond. 1637. in tw.[2] [Bodl. 8vo. M. 158. Art.] written by marq. Virg. Malvezzi: in praise of which translation sir John Suckling hath an admirable copy of verses, in his *Fragmenta aurea*, &c. Lond. 1648. p. 24. (2.) *Historical Relations of the United Provinces of Flanders.* Lond. 1632. fol. [Bodl. BS. 128.] written by Guido cardinal Bentivoglio. (3.) *History of the Wars of Flanders.* Lond. 1654.[3] fol. [Bodl. BS. 128.] written by the said cardinal. This translation hath the earl of Monmouth's picture before it. (4.) *Advertisements from Parnassus in two Centuries, with the Politic Touchstone.* Lond. 1656. fol. [Bodl. BS. 140.] written by Trajano Boc-

Crecy and Poitiers saw the princely bands
Eccilips with feath'ry clouds the lowring day,
And Agincourt in danger, trembling stands,
Whilst Henryes valour oer it towring lay:
Each place but passable by searching fame,
Gaue way to Neuil's, and great Talbot's name.

This will afford a pretty exact idea of Zouch's *Dove*, nor should I have troubled the reader with so long an extract, but that few will have an opportunity of inspecting the original.]

[1] [Wroth's Translation from Virgil, Epigrams, and Motto, were printed together Lond. 1620, containing ten sheets in quarto.—Ded. to sir Robert Sidney, lord viscount Lisle.

In Lesem. Ep. 7.

I will not, no; and that's as much as, I:—
This phrase cost Lesia her virginitie.

Ad seipsum. Ep. 89.

Nor pine, nor pranck, in poverty or wealth;
Nor curious be, nor carelesse, of thy health;
To others doe as they should doe to thee;
Loue the time life, yet not too busie bee.
Maturely ponder, care thou dost propounde,
Prepare thy mind to want, and to abound:
I giue my selfe this counsell to indeere
Mee to my selfe, since to my selfe most deere.]

[2] [This is the first edition, published with a cypher H. C. L. that is Henry Carey, (lord) Lepington. The second edition, to which the verses by Suckling, with others by sir Robert Stapylton, sir Will. Davenant, sir Fr. Wortley, Carew and Townsend, were first added, appeared in 1638, with this alteration in the title: "By H. Ld Cary of Lepington:" the third was printed Lond. 1648; all in 12mo. Each of these editions has an engraved title-page by Will. Marshall, in which the dates and his lordship's titles have been evidently altered.]

[3] [*The History of the Wars of Flanders, written in Italian by that learned and famous Cardinal Bentivoglio. Englished by the right honourable Henry Earl of Monmouth. The whole Work illustrated with a Map of the Seventeen Provinces, and above twenty Figures of the chief Personages mentioned in this History. London, Printed for Dorman Newman, and are to be sold at his Shop at the King's Arms in the Poultry.* 1678. folio. pp. 387, title, verses, table, &c. 26 more. To this edition is a continuation from the year 1671 to 1675. The commendatory verses are by R. Baker, Ph. Frowde, Ed. Waller, and Will. Davenant.]

cilini. (5.) *Poëtic Discourses,* in three Books. Lond. 1657. fol. [Bodl. BS. 100.] written by Paul Paruta a noble Venetian; to which is added, *A Short Soliloquy*, in which Paruta briefly examines the whole course of his life. (6.) *History of Venice, in two Parts.* Lond. 1658, fol. [Bodl. K. 1. 5. Art.] written by the said Paruta, with *The Wars of Cyprus, wherein the famous Sieges of Nicossia and Famagosta, and the Battel of Lepanto are contained.* He also began to translate from the said Italian language, *The History of France, written by the Count Gualdo Priorato*, but died after he had made some progress therein. Afterwards it was finished by William Brent, esq; and printed at Lond. 1677.[1] fol. [Bodl. D. 4. 18. Art.] being the same person that had before wrote a book entit. *A Discourse upon the Nature of Eternity, and the Condition of a separated Soul according to the Grounds of Reason, and Principles of Christian Religion.* Lond. 1655. in a small oct. [Bodl. 8vo. C. 84. Linc.] [258] written while he was a prisoner in the Gate-house at Westminster. It was afterwards printed there again in 1674. in 6 sh. and a half in qu. [Bodl. 4to. E. 7. Jur.] By the way it must be known, that tho' we have had several of the Brents who have been students in this university, yet this Will. Brent was not, but educated while a youth in the coll. of English Jesuits at S. Omers. Afterwards being entred into the society of Greys-Inn, he became a barrister, and a solicitor or such like officer, under Tho. earl of Strafford when he was lord lieutenant of Ireland. He was born at Stoke Lark in Gloucestershire, in the parish of Ilmington in Warwickshire, and having suffered much for his religion by imprisonments, payments of money, and I know not what, lived privately several years at Foxcote in Warwickshire, and in his last days at London. He died "near Little Turnstile in Holborn" in the parish of S. Giles in the Fields near London, "21 May" 1691,* aged 80 years, or more. He the said Hen. Carey, E. of Monmouth, did also translate from French into English, (1.) *The Use of the Passions.* Lond. 1649.[2] oct. [Bodl. 8vo. S. 18. Art. BS.] (2.) *Man become Guilty, or the Corruption of his Nature by Sin.*[6] Printed at Lond. Both written by Joh. Franc. Senault; before the first of which, is the picture of the said earl (a shoulder piece)[7] standing on a pedestal. What other translations this noble count hath made besides, unless *The Hist. of the late Wars of Christendom*, printed in fol. 1648, which I have not yet seen, I know not, nor any thing else of him, only that he giving way to fate on the 13th of June in sixteen hundred sixty and one, was buried in the church of Rickmansworth in Hertfordshire. He had an ingenious brother named Thomas, whom I have mentioned in the Fasti 1613.[8] One H. Cary a lawyer hath written, *The Law of England: or, a true Guide for all Persons concerned in Ecclesiastical Courts.* Printed 1666. in tw. but what relation he had to the earl I know not. 1661.

[On a monument in the chancel of Rickmansworth church, are these inscriptions:

1. Here lies interred (in hopes of a joyful resurrection) the body of the right honourable Henry Cary, baron of Lepington, earl of Monmouth, [son of Robert earl of Monmouth] and Elizabeth Trevanian his wife, which Robert was the tenth son to Henry Cary, baron of Hunsdon. He died the 13 of June anno Domini 1661, aged 65 years. He was married 41 years to the lady Martha Cranfeild, eldest daughter to Lyonel earl of Middlesex, and had by her ten children, two sons and eight daughters, videlicet Lyonel, the eldest, never married, was slain anno Domini 1644, at Marston Moor fight, in his majesties service, and Henry who died of the small pox, anno Domini 1649, and lies interred at the Savoy. He left no issue but one son since deceased, also the last heir male of this earl's family: the daughters were as followeth, Anne, Philadelphia, Elizabeth, Mary, Trevania, Martha, Theophila, and Magdalen.

2. Within this place lies also buried the bodies of the above-named Robert earl of Monmouth, Elizabeth countess of Monmouth, his wife, and the ladies Philadelphia, Trevania, Theophila, and Magdaline Cary, and the bodies of James lord Clenoboy and the lady Jane Hambleton his sister, being the children of the aforesaid lady Anne Cary, which she had by James Hambleton viscount Clenoby, earl of Clanbrasill of the kingdom of Ireland.

3. Sacred to the memory of the right honourable the lady Elizabeth Cary, one of the daughters and coheirs of the right honourable Henry lord Cary baron of Lepington and earl of Monmouth. She died the 14 of December in the year of our Lord 1676, and in the 46 year of her age, having lived all her time unmarried, but now expecting a joyful resur-

* *in the beginning of the year* 1691. first edit.

[1] [The Bodleian copy is dated 1676.]

[2] [Second edit. Lond. 1671, 8vo. Both impressions should have the bust by Marshall and an engraved title-page by the same artist, representing the various passions enchained by Reason, under the direction of Divine Grace.]

[6] [*Man become guilty: or The Corruption of Nature by Sinne, according to St. Augustine's Sense, written, &c.—London, Printed for William Leake, and are to be sold at his Shop at the Signe of the Crown in Fleetstreet, betwixt the two Temple Gates*, 1650, 4to. pp. 390, dedic. to the countess of Rutland, &c. 14, and a leaf of errata. Prefixed is the shoulder piece, as Wood calls it, engraved by Marshall.]

[7] [Lord Orford, by mistake, says that this is a good bust of the earl *by Faithorne*, who he adds, when he took pains, was an admirable engraver. But it so happens, that the engraver of this bust was William Marshall, who though in general a coarse and hasty performer, is not to be despised, since his heads, though often very rough sketches, bear evident marks of authenticity, and resemblance to the originals. The best head he ever engraved, in my opinion, is one of Dr. Donne when young.]

[8] [See Fasti Oxon. col. 359.]

rection, and to be joyned to her only spouse and saviour Jesus Christ, lies interred near the said earl her father.

4. Here lies interred the body of James Hambleton lord Clenoboy, eldest son to James earl of Clanbrasill, born September the 7th 1642. Deceased May the 8th 1658.[9]

We may add to his lordship's translations:

An History of the civill Warres of England, betweene the two Houses of Lancaster and Yorke. The Originall whereof is set downe in the Life of Richard the second; their Proceedings in the Lives of Henry the fourth, the fifth, and sixth, Edward the fourth and fifth, Richard the third, and Henry the seventh, in whose Dayes they had a happy Period. Written in Italian[1] *in three Volumes, by sir Francis Biondi, Knight, Gentleman of the Privie Chamber to his Majesty of Great Britaine. Englished by the right honourable Henry Earle of Monmouth, in two Volumes. Imprinted at London by I. H. and I. D. for John Benson, &c.*—1641,[2] folio. Bodl. AA. 49. Art. Seld.

Heads of lord Monmouth, engraved by Faithorne, were prefixed to many of his folio translations, but good impressions are rarely to be met with. I have seen some with this singularity: the inscription, 'Deo cari nihilo carent' reversed, from an inattention on the engraver's part to do so in the plate. There is also a head and autograph of this nobleman by Thane, in 8vo.]

WILLIAM TAYLOR was born at Kighley in Yorksh. 30 Sept. 1616, entred a batler in Magd. hall in 1631, took one degree in arts, was made school-master of Keniton or Keynton in Herefordshire, proceeded in his faculty, went to Cirencester in Gloucestershire about the latter end of 1639, became schoolmaster there in the place of Henry Toppe,[3] then ejected by the puritanical townsmen. But that town being taken by storm by the royal party 2 Feb. 1642, Toppe was restored. So that Taylor retiring to London, became preacher at Bowe near that city, and afterwards minister of S. Stephen's church in Coleman-street, in the place of Joh. Goodwin turn'd out by the parliament. But meeting with opposition there, he exercised his function for some time in a church in Woodstreet, and kept a lecture at S. Giles's near Cripplegate every Sunday, and another lecture on a week day at S. Peter's Cornhill. Afterwards being recalled by the rump parliament to S. Stephen's, he kept it to his dying day. He was a frequent preacher, not only in his own, but in other churches, and a laborious and learned man in his profession. He hath written and published,

Sermons, as (1.) *Serm. on Phil.* 2. 10. and others, as 'tis said, which I have not yet seen; and also collected and reviewed several of Mr. Christop. Love's sermons before they went to the press, and set epistles before some of them. He died on the fifth day of Sept. in sixteen hundred sixty and one, and was buried[4] in the chancel of the church of S. Stephen before-mention'd, at which time Dr. William Spurstow of Hackney preached his funeral sermon, wherein he spoke many things to his honour, which for brevity's sake I now omit. This Will. Taylor, tho' he was a zealous presbyterian, yet he was a lover of the king in all revolutions, as a doctor of his persuasion hath often told me. "This Will. Taylor left a son of both his names, afterwards a presbyterian minister, and chaplain to Philip lord Wharton, who hath reviewed Dr. Manton's *Posthumous Works.*——His wife is Mary daughter to Mr. Hen. Jolly of Chute in Wilts. So the great *Historical, Geographical, and Poetical Dictionary,*[5] &c. vol. 2."

1661.

BARTEN HOLYDAY, son of Thomas Holyday a taylor, was born in All-saints parish within the city of Oxford, in an house opposite to Linc. college, entred into Ch. Ch. and exhibited unto his kinsman Dr. Ravis, sometime dean of that house, an. 1605, aged 12 or more years, and was, I think, at that time a chorister. Afterwards, when he was about to take the degree of bach. of arts, he was elected one of the students, being then noted to have a most admirable vein in poetry and oratory. In 1615 he proceeded in arts, took holy orders soon after, became a most eloquent and quaint preacher, and had two benefices in the dioc. of Oxon. conferr'd on him, whereof one was the rectory of Crowell. In 1618 he went as chaplain to sir Franc.

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[9] [Chauncey's *Hist. of Hertfordshire*, page 481.]

[1] [Translator's epistle to the readers his countrymen. That translations are at the best but like the wrong side of hangings, is granted. Yet he who cannot get to see the right side, may, by the other, guesse at the story therein represented. This of mine may yet seeme to be of a worse condition; as onely the reducing back to our owne language that which hath beene collected from our home stories, and published in a foreigne tongue: so as it may almost be termed the turning into English what was turned out of English. But the authour hath had his end: the making the valour and honour of our kingdome knowne to his owne countrymen; for which we owe him a nationall thankes. I have chosen this way to pay mine, by affording you all a means how to acknowledge yours, and thus I have part of my end likewise. The remainder being my observance of his desires, and the shunning of spending my time worse. The Italian saith, Chi non puo quel che voule, quel che puo voglia. If I could coine anie thing out of my owne braine worthy of my countrymen, they should have it: since not, let them accept of this piece of gold changed into silver, and therein of the good will of their

compatriot

Monmouth.]

[2] [The second vol. printed an. 1646. This is, probably, the work alluded to in the text, col. 518, as *The Hist. of the Wars of Christendom.*]

[3] [See before at col. 83, note 4.]

[4] [On the 12th of Sept. RAWLINSON.]

[5] [All of Will. Taylor (in this *Dictionary*) is taken from ATH. et FASTI OXON. and there they bring in his scriveling son, which makes me think he had a hand in this dictionary. WOOD. *MS. note in Ashmole.*]

Stewart, when he conducted to Spain Dedicus Sarmiento de Acunna the earl of Gundamore, after he had continued several years in the English court as an ambassador from the king of that country; in which journey behaving himself in a facete and pleasant way, did much obtain the favour of that count. Afterwards he became chaplain to king Charles I. and succeeded Mr. Will. Bridges, son of Dr. John Bridges bish. of Ox. in the archdeaconry of Oxon. before the year 1626. In 1642 he was, by virtue of the letters of the said king, actually created, with others, doct. of divinity, and sheltered himself in and near Oxon during the time of rebellion; but when the royal party declin'd, and the independent had taken place, upon the installation of Oliver to the protectorship, he, who before had lost his livings, and the profits of his archdeaconry, did side with that faction so far, as to undergo the examination of the triers, or rather Spanish inquisitors, in order to be inducted into the rectory of Chilton in Berks, in the place of one Tho. Laurence ejected for being not compos mentis. For which act he was much blamed by his ancient friends and acquaintance of the orthodox clergy, yet commended by some for making provision for a second wife that he a little before, in his elderly years, had taken, and the children to be had by her. After the king's restoration he left that living to make room for the true owner, returned to Eisley near Oxon, to live on his archdeaconry, and might, had he not acted the vain man, been made a bishop, or at least a dean of a rich church. His poetry and sublime fancy were such, that fam'd him second to none in his time in the university, witness in some manner his smooth translation of rough Persius, which he made before he was 20 years of age, tho' in these times much undervalued by juniors. As Scaliger said of Claudian and his works, solo argumento ignobiliore oppressus addit de ingenio, quantum deest materiæ, so may it be of Holyday and his poem, viz. whatsoever is mean in Persius is so choicely adorned by his geny, that if it stand out of the presence of ignorant and desperate emulation, it may be graceful. His philosophy also, expressed in his book *De Anima*, and well languag'd sermons, speak him eminent in his generation, and do enough shew him to have traced the rough parts, as well as the pleasant paths, of poetry. His works are these,

Several sermons, viz. (1.) *Three Sermons upon the Passion, Resurrection, and Ascension of our Saviour.* Lond. 1626. qu. [Bodl. BB. 35. Th.] The first at Ch. Ch. on Goodfriday 1621. on 1 Cor. 2. 8. The second at S. Mary's on Easter Tuesday 1623. on 1 Cor. 15. 20. and the third at Ch. Ch. on Ascension-Day 1625. on 1 Pet. 3. 22. (2.) *Two Sermons at Paul's Cross, the first preached 24 of Mar. 1624. on Ezek. 37. 22.* Lond. 1626. qu. [Bodl. BB. 35. Th.] The other preached the 5th of Aug. 1623. on Psal. 13. 48, 49.—Printed there the same year. (3.) *Nature of Faith, on Heb.* 11. 4. Lond. 1654. qu. [Bodl. 4to. S. 47. Th. Seld.] (4.) *Motives to a godly Life, in* 10 *Sermons.* Oxon. 1657. qu. (5.) *Four Sermons against Disloyalty, preached in the Times of the late Troubles.* Oxon. 1661. oct. The first of which is *Of Obedience; on Exod.* 20. 12. &c.

Technogamia: or, the Marriage of Arts, a Comedy. Lond. 1630. qu. [Bodl. 4to. H. 24. Art.] acted publicly in Ch. Ch. hall with no great applause, 13 Febr. 1617. But the wits of those times being minded to shew themselves before the king, were resolved, with leave, to act the said comedy at Woodstock; whereupon the author making some foolish alterations in it, it was accordingly acted on a Sunday night, 26 Aug. 1621. But it being too grave for the king, and too scholastic for the auditory, (or as some have said, that the actors had taken too much wine before they began) his majesty (Jam. I.) after two acts, offer'd several times to withdraw. At length being persuaded by some of those that were near to him, to have patience till it was ended, least the young men should be discouraged, sate down, tho' much against his will. Whereupon these verses were made by a certain scholar; [260]

At Christ Church Marriage, done before the king,
Least that those mates should want an offering,
The king himself did offer; what, I pray?
He offer'd twice or thrice to go away.

Several witty copies of verses were made on the said comedy, among which was that of Pet. Heylin of Magd. coll. called Whoop Holyday. Which giving occasion for the making other copies pro and con, Corbet dean of Ch. Ch. who had that day preached (as it seems) before the king with his band starch'd clean, did put in for one; for which he was reproved by the graver sort, but those that knew him well, took no notice of it, for they have several times said, that he loved to the last boys-play very well.

Philosophiæ polito-barbaræ Specimen, in quo de Animâ, & ejus Habitibus intellectualibus Quæstiones aliquot, Libris 2. *illustrantur.* Oxon. 1633. qu. [Bodl. 4to. P. 65. Art.]

Survey of the World, in 10 *Books, a Poem.*[a]

[a] [From this poem the reader shall have the poetical address as a sufficient taste of Barten Holyday's composition.

To the studious reader.

As weary travelour that climbes a hill
Lookes back, sitts down, and oft, if hand have skill,
Landskippes the vales, with pencil; placing here
Medow, there arable, here forest, there
A grove, a city, or a silver-streame,
As offring to yield beauty to his scheme;
Then decks it for the gallery, and views
If th' eye and phansy count it pleasing news:
So now my thoughts and hopes, that long have climb'd
Learning's ascents, by which true art's sublim'd,
Turne, rest, and their owne wandrings view. Here light
They see, by which they see; there deepest night,
The world's new chaos: here a tinsell'd sky,
That does with beauty please and pose the eye;

Oxon. 1661. oct. [Bodl. 8vo. C. 53. Linc.] Which passing the censure of scholars, it was judged by them to be an inconsiderable piece, and by some, not to be his. But so it was, that it being published just before his death, it was taken for a posthumous work, which had been by him composed in his younger days. 'Tis said by some that he was author of a com. called, *The Gentile Craft*, but whether true, I doubt it.[7] Sure I am, he translated from Lat. into English, (1.) *Satyrs of Persius*. Oxon. 1616. sec. edit. [Bodl. 8vo. D. 52. Art.] There again 1635.[8] Reviewed and amended, and also augmented with illustrations by the translator ——Oxon. 1673. fol. [Bodl. G. 4. 13. Art.] In this translation he consulted above a dozen expositors, yet in his preface to the translation, he hath these words, 'I may without ambition say, it is a new thing Persius understood. To have committed no faults in my translation (saith he, according to his elegant way of writing) had been to translate my self and put off man.' (2.) *Satyrs of Juvenal illustrated with Notes and Sculptures*. Oxon. 1673. fol. At the end of which is the fourth edit. of Persius beforemention'd, both which were published by Will. Dewey of Tortdean in Gloucestershire, gent. whose mother Dr. Holyday had taken to his second wife. (3.) *Odes of Horace*. Lond. 1652. oct. Whether printed before that time I know not. This translation is so near that of sir Tho. Hawkins, printed 1638. in oct.[9] or that of Hawkins so near this, that whether of the two is the author, remains to me, as yet, undiscovered. This Dr. Holyday, who was highly conceited of his own worth, especially in his younger days, died in the house belonging to the archdeacon of Oxon, situated and being in a village called Eisley near to that city, on the second day of Octob. in sixteen hundred sixty and one, 1661.
and was three days after buried at the foot of bishop King's monument, under the south wall of the isle joyning, on the south side, to the choir of Christ Church cathedral. At which time his bones being laid close on the right side to those of W. Cartwright and Jo. Gregory, what had it been for an admirer of those learned and pious men to have put a memorial over their graves? As for sir Thom. Hawkins, knight, before-mention'd, he was an ingenious man, was as excellent in the fac. of music as in poetry, and translated from the original,[1] *Unhappy Prosperity; expressed in the History of Æl. Sejanus and Philippa the Catanian, with Observations on the Fall of Sejanus*. Lond. 1639. in oct. or tw. sec. edit. What other translations he hath made, or what books he hath written, I know not,[2] nor any thing else of him, only that he was of Nash Court in the parish of Boughton under the Blean in Kent, where dying in the latter end of 1640, as it seems, was buried in the parish church of Boughton, near to the graves of his father sir Tho. Hawkins, kt. and of Anne his mother. He had an ingenious brother named John Hawkins, doctor of physic of London, and a nephew called John Kirton, doctor of the same faculty, who is to be mentioned elsewhere.

There earth, beast, fowle, mystical man, whose braine,
A lesse world, would the greater world containe.
These, if by nature's herald, art, well plac'd,
Present nature and art by union grac'd,
To view which, no new Alpes wee need, whose height
Shows Europe's dress, which thence may'st please or fright.
Wee need no Ararat to show Asian glory,
It selfe having ark'd-up rich Asia's story.
No Atlas need wee, Africa's proud eye,
The mysteries of its deserts to discry.
The new world's Andes wee can wisely spare;
The prospect there, but not quick death, is rare.
Wee need no Tenariffa, which does shoote
So high, my eye I'de lend it, not my foot.
No cunning mountaine need wee, whence the Devil
Would show the whole world's glory, not the evil:
Fear'd hee 'twould spoile his bribe? but here below
From art, not mountaine, truth enough wee show.
If then thy eye venters to bee so kind
Soone view the long view of a searching mind.

Thine
Barten Holyday.]

[7] [And very justly. It was written by the well-known Thomas Decker, and was acted in 1599, when Holyday was under ten years of age. The play is now supposed to be lost.]

[8] [Fifth edit. 1650, 12mo. Rawlinson.]

[9] [The first edition of sir Thomas Hawkins's transl. of Horace appeared Lond. 1625. in 4to. (Bodl. 4to. M. 37. Art.) with a very neat engraved title, representing two figures, Lyric Poetry and Imitation, with a bust of Horace above. Second edit. ; third, "reviewed and enlarged with many more." Lond. 1635, 12mo. (Bodl. 8vo. H. 16. Art. BS.) fourth still farther "enlarged with many more." (Bodl. 8vo. C. 164. Art.) The 8vos have engraved titles, somewhat resembling, but very inferior to, the quarto, in design and execution.]

[1] [In French, by P. Mathiew; 1st edit. 4to. 1632. Wanley.]

[2] [Qu. whether this sir Tho. Hawkins was not the translator of all, or a great part of, Caussin's *Holy Court*? Tanner. Tanner's conjecture is right; Hawkins translated the greater part of that bulky work, the first part of which he dedicated to the queen mother Henrietta-Maria, the second to the duchess of Buckingham. The fourth edition of this book was printed in folio, London 1678; see it, Bodl. L. 5. 15. Th.]

JOHN GOUGHE, commonly called Goffe, son of the rector of Stanmer in Sussex, was born in that county, began to be conversant with the muses in Merton coll. an. 1624, made demy of that of S. Mar. Magd. in 1627, aged 17 years or more, perpetual fellow 29 July 1630, being then bach. of arts. Afterwards proceeding in that faculty, he entred into orders, and became a preacher in these parts. In 1642, Sept. 26, he was inducted into the vicaridge of Hackington alias S. Stephen near to the city of Canterbury, in the place of James Hirst deceased. From whence being ejected soon after for refusing the covenant, was, with other loyal clergy-men, cast into the county prison in S. Dunstan's parish in the suburbs of the said city. In 1652 he, by the en- [261]

deavours of his brother William, whom I shall anon mention, was inducted into the rectory of Norton near Sittingbourne in Kent on the thirteenth day of March, and in the year 1660, he being restored to his vicaridge of S. Stephen, was actually created doctor of divinity in the beginning of December the same year, and inducted again according to the ceremonies of the church of England into the rectory of Norton on the 4th of March following, which were all the spiritualities he enjoyed. He hath written a book entit.

Ecclesiæ Anglicanæ ΘΡΗΝΩΔΙΑ, *in qua perturbatissimus Regni & Ecclesiæ Status, sub Anabaptistica Tyrannide lugetur*, Lond. 1661. oct. [Bodl. 8vo. G. 4. Th. BS.] Also a large Latin epistle written to Dr. Edw. Simson, set before a book written by him, entitled, *Chronicon Catholicum*, &c. Oxon. 1652. fol. [Bodl. A. 1. 8. Med. Seld.] He concluded his last day in the parish of Norton before-mentioned, and was buried in the chancel of the church of S. Alphage in Canterbury on the 26th
1651. day of Nov. in sixteen hundred sixty and one. This person, who was a zealous son of the church of England, had an elder brother named Steph. Goffe, originally of Mert. coll. afterwards of S. Alb. hall, and a bigot of the church of Rome; and another brother named William, whether elder or younger I know not, who was originally a trader in London, afterwards a presbyterian, independent, one of the judges of king Charles I. and one of Oliver's lords; who to save his neck from the gallows, did, upon a foresight of the king's return in 1660, leave the nation, and died obscurely in a strange land.[3] The father of the said Goffes was Steph. Goffe, sometime bach. of arts of Magd. coll. a good logician and disputant, but a very severe puritan, eminent for his training up, while a tutor, several that proved afterwards very noted scholars; among whom must not be forgotten Rob. Harris, D. of D. sometime president of Trin. coll. in Oxon.

THOMAS LUSHINGTON, a famous scholar of his time, was born at Sandwich in Kent, matriculated in the university, as a member of Broadgate's hall, in Lent term 1604, aged 17 years, but how long he stayed there it appears not. Sure it is, that he having had some public employment in the country or elsewhere, did not take the degree of bach. nor that of master, of arts, till 1618, in which year he was a commoner of Linc. coll. Not long after he returned to Broadgate's again, and was there at the time when it was converted into the college of Pembroke, where he spent some years in theological studies, took the degree of bach. of div. and soon after, for the great respect that Corbet bish. of Oxon. had for him, he made him one of his chaplains.[4] In June 1631 he became prebendary of Bemister Secunda in the church of Salisbury, on the promotion of the said Corbet to the see of

[3] [Goughe left England, with his father in law, general Whalley, another of the king's judges, a few days before the restoration; they landed at Boston, in America, waited on Endicot the governor, informed him who they were, and took up their residence in a neighbouring village, and were greatly respected till the hue and cry followed them from Barbadoes. They were then warned to make their escape, and accordingly they removed to Newhaven, a place about an hundred and fifty miles distant. Here they owed their lives to the intrepidity of the minister John Davenport, who, when their pursuers arrived, preached to the people from this text, 'Take counsel, execute judgment, make thy shadow as the night in the midst of noon day, hide the outcasts, bewray not him that wandereth. Let mine outcasts dwell with thee, Moab,—be thou a covert to them from the face of the spoiler.' (Isaiah xvi, 3, 4.*) Large rewards were offered for their apprehension, or for any information which might lead to it. Davenport was threatened, for it was known that he had harboured them:—Upon hearing that he was in danger, they offered to deliver themselves up, and actually gave notice to the deputy governor of the place of their concealment; but their friend had not preached in vain, and the magistrate took no other notice than to let them be advised not to betray themselves. Their hiding-place was a cave on the top of West Rock, some two or three miles from the town. Once when they ventured out for provisions, they hid themselves under a bridge while their pursuers past over it:—Once they met the sheriff who had the warrant for their apprehension in his pocket,—but they fought for their lives, and, before he could procure assistance, escaped into the woods. After lurking two or three years in the cave, or in the houses of their friends, they found it necessary to remove, and were received at Hadley by Russell, the minister of the place, with whom they were concealed fifteen or sixteen years. It was during their residence at Hadley, that a singular opportunity was afforded to one of the fugitives to render momentous assistance to his preservers. During a long war between the English settlers and Metacom, sachem of Pokanoket, the Indians, having laid Deerfield in ashes, surprised Hadley during the time of public worship. The men of the town had long been in the habit of taking their arms with them when they attended divine service—they were however panic-stricken and confused, and in all human probability not a soul would have escaped alive, had not an old and venerable man, whose dress was different from that of the inhabitants, and whom no one had seen before, suddenly appeared among them; he rallied them, put himself at their head, gave his orders like one accustomed to battle, led them on, routed the enemy, and when the victory was compleat, was no longer to be found. This deliverer, whom the people, thus preserved from death and torments, long believed to be an angel, was *general Goughe!*—In 1688 Whalley died at Hadley, infirm in body and decayed in mind; and about a year afterwards all tradition of Goughe is lost. One is willing to hope, (says a writer in the *Quarterly Review*, from which publication* the whole of the preceding account is taken) that he returned to England—but Wood, who seems to have ascertained his death before 1692, had probably some better authority for saying, that he died obscurely in a strange land.]

* [It is singular how much more apposite to the case of Gough and his fellow-outcasts is the text of the old *Geneva Bible*, which, by the way, is an excellent translation. 'Gather a counsel, execute judgement: make thy shadowe as the night in the midday: hide them that are chased out: bewraye not him that is fled. Let my banished dwel with thee: Moab, be thou their couert from the face of the destroyer.' Edit. 4to. 1560, fol. 298.]

* [For November 1809, vol. ii, p. 32.]

[4] [See there ATHENÆ, vol. ii, col. 884.]

Oxon, and in the year following proceeding in his faculty, the said bishop took him with him when he was translated to Norwich, bestowed on him the rectory of Burnham-Westgate in Norfolk, and got him to be chaplain to king Charles I. When the grand rebellion broke out, he lost his spiritualities, and lived obscurely in several places, publishing then divers books to gain money for his maintenance. At length upon the return of king Charles II. in 1660, he was restored to his spiritualities, and had offers made to him of great dignities in the church, but being then aged and infirm, he chose rather to keep what he had with quietness, than be a dean with riches. He was esteemed a right reverend and learned theologist, yet in many matters [262] imprudent, and too much inclined to the opinions of Socinus. His preaching also while he remained in the university was generally well esteemed, and never gave distaste but in one sermon, which, tho' esteemed by some to be admirable, yet by more, blasphemous. An account of which you shall have as it followeth. In the year 1624, (22 Jac. 1.) nothing but war with Spain sounding in the ears of the vulgar upon the breaking off of the Spanish match with prince Charles, it pleased this our author Lushington to utter in his sermon on Matth. 28. 13. at S. Mary's on Easter Monday, these words——'Now the peasant thinks it comes to his turn under pretence of his privilege in parliament, that he should dispose of kings and commonwealths,' &c. Afterwards also thus. 'Nothing now contents the commonalty but war and contention,' &c. For which, as also for several other passages, reflecting on the Spanish match, he was called into question by Dr. Piers the vice-chancellor, and by him was a time appointed for him to recant what he had said. Which being done, not without the consent of certain doctors, the repetitioner was commanded to leave out divers passages of the said sermon, which he, according to custom, was to repeat the Sunday after, commonly called Low Sunday. His recantation sermon on Acts 2. 1. latter part, which he preached the very next day after the repetitioner had delivered his four sermons, I have seen, and therein I find, that his meaning for the first passage, was only to reprehend 'the seditious doctrines of Knox, Buchanan, and others, and the tumultuary practices of the common people, formerly used both in town and country to affront their prince, because of their privilege to elect parliamentary persons. The word *now* hath the latitude of this age, that in parliament I intended not locally in relation to the vulgar, who have a voice to elect knights and burgesses, but at the present themselves hold no place personally in the parliament,' &c. As for other passages he said, 'he had no intent to cross the present resolution for war, but only to check the inordinate desire of it, somewhat too frequent in most mens mouths, and it seemed to him somewhat harsh to hear in the chappel, Give Peace in our time, O Lord, and presently in the chambers, God, send us War again,' &c. Besides this recantation (which his friends caused to be put upon him lest he should be called into question by the parliament) he was severely check'd by the vice-chancellor and doctors for using certain passages not befitting the place, especially on such a text which treated concerning the resurrection of our Saviour. The truth is, this our preacher was a person more ingenious than prudent, and more apt upon most occasions to display his fancy, than to proceed upon solid reason; if not, he would not in his said sermon have descanted on the whole life of our Saviour, purposely to render him and his attendants, men and women, objects of scorn and aversion, as if they had been a pack of dissolute vagabonds and cheats. But the best of it was, that tho' he then assumed the person of a Jewish pharisee and persecutor of Christ, yet presently after changing his stile, as became a disciple of Christ, he with such admirable dexterity (as 'tis[3] said) answered all the cavillations and invectives before made, that the loudly repeated applauses of his hearers hindred him a good space from proceeding in his sermon. He hath written and published these things following.

[3] Serenus Cressy in his *Fanaticism fanatically imputed to the Cath. Ch. by Dr. Stillingfleet*, printed 1672, p. 13.

[To this pretty tale I should make no reply, since in the judgment of no dispassioned man, it cannot be thought to be parallel to any thing the doctor hath said or done: Yet I shall endeavour to convince Mr. Cressy, that his memory hath not been faithful to him, in preserving the merit of that case and sentence, and shall give him cause to believe that I was likewise present at that sermon, by putting him in mind that it was preached by one Mr. Lushington, a man eminent for his parts, upon those words in the Evangelist—*And his disciples came and stole him whilst we slept*: which gave him occasion to help the souldiers in their defence, in which he gave them leave to use some light expressions against the witnesses for the resurrection, which were not decent upon that subject; but that part was quickly ended, when he put into the mouths of the disciples, to whom he likewise assigned a part, words very worthy of them, and fit to be uttered in that place, and with which the gravest auditors were abundantly satisfied, though they were displeased with some light and scandalous expressions in some other parts of the sermon: Which when he begun with quelle novelle, as if he came thither to ask and hear news; but under favour of Mr. Cressy's memory, nothing of this was the ground of the sentence or his recantation; but a parliament being then sitting, the preacher had unwarily, and very unnecessarily let fall some words which reflected upon their proceedings, particularly that now every peasant in parliament, by the priviledge of his vote there, cared not how he behaved himself towards the king, or the church, or to that effect; which made those who loved him best willing to censure him there, that he might escape a harder judgment in another place: Whereupon the vice-chancellor, who was Dr. Pierce (afterwards bishop of Bath and Wells) commanded a copy of the sermon, which being delivered and perused by him, and a delegacy of the doctors, Mr. Lushington was reprehended for the light and scandalous expressions he had used upon a subject too much above those excesses; and was ordered to make a recantation sermon for what he had said of the parliament; and had a text likewise given him

Commentary on the Hebrews. Lond. 1646, [Bodl. J. 7. 8. Th.] 47,[1] fol. Published under the capital letters of G. M. animadverted upon by Rich.[2] Porter bach. of div. fellow of S. John's coll. in Cambridge, and prebendary of Norwich, in his book entit. *God incarnate; shewing that Jesus Christ is the only and most high God*, &c. Lond. 1655. oct. [Bodl. 8vo. G. 8. Th. BS.] In the epistle dedicatory before it he saith, 'he was drawn to write that book by the importunity of some religious friends, and by the iniquity of a most blasphemous book lately printed and called, *A Commentary on the Hebrews*, written by a nameless D. of D. who now resides in this county (Norfolk) but formerly in Broadgate's hall (so it was then called) wherein he hath vented such blasphemies against Jesus Christ, as (without special revocation and repentance) will in the end bring both himself, and all his seduced sectaries, to that woful Broad gate, of which mention is made Matth. 7. 13. Lata est porta, quæ ducit ad perditionem, &c. The said commentary hath laid the axe to the root and foundation of our Christian religion by ungoding Jesus Christ, and blasphemously denying his grand and most gracious work of redemption. And it is to be feared that the pernicious doctrines therein contained, have many abettors and favourers in these dangerous times; albeit his commentary is the first of all the serpent's nest that dared to peep out, and appear in our English print, who both by his book, and by his personal insinuations, hath already (as we know) perverted many from the saving truth of the gospel, to the evident danger both of theirs and his own soul: and his impious ambition to be the ring-leader of this blasphemy, hath in this county (Norfolk) procured to him such a title and character, as was fastned on Marcion the heretic by Polycarpus, when he called him Primogenitum Satanæ,[3] &c. Thus the author before quoted. But the reader must know that the said *Commentary on the Hebrews*, was long since written in the Latin tongue by a foreigner, either Joh. Crellius, Slichtingius, or by some other Socinian, and was translated into English by this our author, not without some alterations and additions. He also published,

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Commentary on the Galatians.[4] Lond. 1650. fol. Translated from Crellius; and wrote,

Logica Analytica, de Principiis, Regulis & Usu Rationis recta, Lib. 3. Lond. 1650. oct. dedicated by the author to Thom. Some esq. his then patron. But the copy coming from the author into the hands of Nich. Bacon great nephew to Francis viscount S. Albans, was by him published, 'propter operis perfectionem, (as he saith) in quo nihil dictum, quod non statim probatum est, vel à principiis, primo & per se notis, vel à propositionibus inde demonstratis: deinde etiàm propter ejus usum vel fructum eximium.' There was another part written by the same author *De Argumentatione*, when this was published; but whether ever it came to light I know not.

The Resurrection rescued from the Soldiers' Calumnies, in two Sermons at S. Mary's in Oxon; on Matth. 28. 13, *and on Acts* 2. *latter Part of the first Verse.* Lond. 1659. in tw. then published under the name of Rob. Jones, D. D.

Treatise of the Passions according to Aristotle and Thomas Aquinas.

Treat. upon the Theology of Proclus.—These two last are written in Latin, and go about in MS. from hand to hand, and are not, as I conceive, yet printed. At length our author retiring in his last days to some of his relations living at Sittingbourne near Milton in Kent, where he lived for some time in great retiredness, surrendred up his soul to God on the 22d of Decemb. in sixteen hundred sixty and one, aged 72 years, and was buried in the south chancel of the church there. Over his grave was soon after set up against the south wall of the said chancel a comely monument, containing an arch of alabaster supported by two pillars of black marble; between which is the statue or bust to the middle of our author Lushington in his doctor's gown, holding his right hand on his breast, and

1661.

to that purpose; the words concerning the apostles in that of the Acts; *And they assembled together with one accord in one place*; which recantation he performed with great ingenuity and much applause. If these particular recollections do not induce Mr. Cressy to concur in the truth of the relation, I doubt we shall find few equal arbiters to determine the difference between us; for this sermon, if I am not very much deceived, was preached in April 1624 or 25, of which I believe that there be not many surviving auditors besides Mr. Cressy and my self.' *Animadversions upon a Book intituled 'Fanaticism Fanatically imputed to the Catholick Church, By Dr. Stillingfleet, And the Imputation refuted and retorted by S. C' By a Person of Honour* (i. e. Edward Hyde, Earl of Clarendon) London 1674, 8vo. page 22.]

[1] [In a catalogue of books printed for Edw. Dod, bookseller, in the beginning of Dr. Will. Smith's *Catechism*, Lond. 1656, 8vo, is

The Expiation of a Sinner, in a Comment on the Epistle to the Hebrews by T. L. D. D. a learned and reverend Divine. TANNER.]

[2] [Not Rich. but Edmund, Porter. Edm. Porter Vygorniensis admissus discipulus coll. Jo. Cant. an. 1613—Ego Edm. Porter Vigorn. admissus sum in perpet. socium pro domina fundatrice Mar. 22, 1615. *Reg. Coll. Jo. Cant.*

Edm. Porter S. T. P. regis literis, dat. Aug. 2. reg. 12. (1660).

See Edm. Porter's *God incarnate*, &c. printed 1658, with *Animadversions on this Commentary on the Epistle to the Hebrews*. BAKER.]

[3] [Jussus erat R. M. humillime supplicare, ut nimium favoris indulgere nollet D. Lushingtono, sacellano olim regio; si forsan officio denuo fungendo se offeret, antequam de suspecta ejus fide et dogmatibus certius cognoscerent. This was an instruction from the bishops to Mr. John Barwick, when he was sent by them to the king at Breda, 1660. See MS. Barwic. BAKER. See also the *Life of Barwick*, page 272.]

[4] [In Dod's *Catal.* (ut supra).

The Justification of a Sinner, being the main Argument of St. Paul's Epistle to the Galatians. Written by the Author of the Expiation of a Sinner. TANNER.]

having in his left a book, leaning on a cushion. Over his head is an urn, and under him a square table of black marble, with a large inscription thereon, beginning thus, 'Siste, viator, raro calcabis doctos simul & mansuetos cineres, &c.' Under all are piles of books. On the stone that covers his grave is another inscription, beginning thus, 'Hic jacet Thomas Lushington-nus olim Collegii Lincolniensis & Pemb.' &c. The copies of both which you may see in *Hist. & Antiq. Univ. Oxon.* lib. 2. p. 335. b. in the first of which is an high character given of him.

HENRY VAUGHAN son of John Vaughan gentleman, was born at Cathle or Cathlin in Mer-
[264] ionethshire, became a commoner of Oriel coll. in Midsum. term 1632, aged 16 years: whence being elected scholar of Jesus coll. continued there for some time under a severe discipline, took the degrees in arts, was made fellow of that house, and afterwards became preacher while king Charles I. kept his court in Oxon in the time of the grand rebellion. In July 1643 he was presented by the univ. of Oxon to the vicaridge of Penteg in Monmouthshire, by virtue of an act made in parl. began at Westm. 5th of Nov. 3 Jac. I. to dis-inable recusants to present persons to livings in their gifts. What other preferments he had, or what he suffer'd for his loyalty, I know not, nor any thing else of him, only that he wrote,

Several sermons, as (1) *Sermon preached before the House of Commons at Oxon. on Matth.* 5. 20. Ox. 1644. qu. [Bodl. 4to. D. 60. Th.] &c.

Conference had between him and Jo. Tombes B. D. in S. Mary's Church In Abergavenny, 5 *Sept.* 1653, *touching Infant-Baptism.* Lond. 1656.
1661. qu. and that he died and was buried at Abergavenny about sixteen hundred sixty and one, as I was some years since informed by his pupil, sir Leolin Jenkyns sometime principal of Jesus coll. afterwards judge of the prerogative court of Canterbury.

THOMAS CHALONER a younger son (yet elder than James Chaloner before-mention'd) of sir Tho. Chaloner knight, was born[2] in Buckinghamshire (at Steeple-Clayton near Buckingham as it seems) became a sojourner of Exeter coll. in the beginning of 1611, aged 16 years, but before he took a degree he left the college, and what was fit to accomplish his natural parts, which were good, were not omitted by his father. He afterwards travelled into France, Italy and Germany, and returned a well-bred gentleman, but ting'd, as it seems, with antimonarchical principles, if not worse. About that time he settled at, or near, Gisburgh in Yorkshire, where there is an estate belonging to the name and family, was elected a burgess for a corporation in Yorkshire to serve in the *long* parliament, about 1643, wherein he became a frequent speaker, an enemy to the king, his family, and government, "a "witness against archb. Laud. 1644," and a great stickler for their new Utopian commonwealth. All which he did partly out of his natural inclination, and partly out of revenge for the loss which his father endured (and so consequently he) for being deprived of the propriety of the allom mines in Yorkshire,[3] which he had discovered about the latter end of qu. Elizabeth. In 1647, he with col. Jo. Temple were appointed commissioners of parliament in Mounster, was one of the king's judges in 1648, and soon after made a member of the council of state. In 1658 he was elected a burgess for Scarborough in Yorkshire, to serve in that parliament called by Richard, to meet at Westm. 27 of Jan. but afterwards shewing himself a zealous rumper, upon the turning out of the fag-end of that parliament, called the rump, by col. Jo. Lambert and his party, on the 13th of Oct. 1659, he was committed to prison by Ch. Fleetwood then made commander in chief of all the forces in England, where continuing till 27 of Decemb. following, was then released by the members of the rump parliament, who had retaken their places the day before, and on the 2d of Jan. following he was appointed by the house one of the council of state. This Tho. Chaloner was as far from a puritan or presbyterian, as the east is from the west, for he was a boon companion, was of Harry Marten's gang, was of the natural religion, and loved to enjoy the comfortable importances of this life, without any regard of laying up for a wet day, which at his last he wanted. The things that he hath published are these,

An Answer to the Scotch Papers delivered in the H. of Commons concerning the Disposal of the King's Person. Lond. 1646. qu. [Bodl. Ch. 13. 16. Linc.] In answer to which divers did exercise their pens, some scoffingly and some in earnest; whereupon came out this pamphlet entit.

The Justification of a safe and well-grounded Answer to the Scottish Papers printed under the Name of Mr. Challoner his Speech (or Answer) which doth maintain the Honour of the Parliament and Interest of the Kingdom of England. Lond. [265]
1646. qu. Written as 'twas usually said by Tho. Chaloner. Afterwards came out against Chaloner —*Lex talionis: or, a Declaration against Mr. Chaloner, the Crimes of the Times, and the Manners of you know whom.* Lond. 1647. in one sh. in qu. and also *An Answer to a Speech without Doors: or, Animadversions upon an unsafe and dangerous Answer to the Scotch Papers under the Name of Mr. Chaloner his Speech,* &c. in one sh. in qu.

A true and exact Relation of the strange finding out of Moses his Tomb, in a Valley near unto Mount Nebo in Palestina, &c. Lond. 1657. in about 5

[2] *Reg. Matric. P.* pag. 436.

[3] [See these ATHENÆ, vol. ii, col. 157.]

sheets in oct. This book, at its first appearance, made a great noise, and pasled the presbyterian rabbies for a time: at length the author thereof being known, and his story found to be a meer sham, the book became ridiculous and was put to posterior uses. At length in the beginning of the year 1660, upon a foresight that king Charles II. would be restored, he therefore (knowing very well that his former actions would not endure the touchstone) withdrew himself beyond the seas, and settling in a fearful condition at Middleburgh in Zeland, died
1661. and was buried there about sixteen hundred and sixty-one. Since my writing of this I find that this Mr. Chaloner published *A Speech containing a Plea for Monarchy, An.* 1659. But therein being several restrictions, came out an answer to it by way of *Address to General George Monke.*

THOMAS CULPEPER or COLEPEPER, was born of a genteel family at Harietsham in Kent, became a commoner of Hart Hall in 1591, aged 13 years, departed without a degree, went to the inns of court, and afterwards to his patrimony; which is all I know of him, only that first he received the honour of knighthood from king James I. on the 23d of Sept. 1619; secondly that he wrote,

A Tract against the high Rate of Usury, presented to the Parliament in 1622——printed several times,[a] (the fourth edit. of which came out at Lond. 1668, prefac'd with a discourse by his son sir Tho. Culpeper) and thirdly that dying at Hollingbourne
1664. in Kent in sixteen hundred sixty and one, was buried in an isle joyning to the church there, on the 25th of January the same year, leaving then behind him the character of a good man. There is a stone over his grave, but hath no inscription on it.

" HENRY FERNE, the eighth and youngest " son of sir John Ferne knight, was born within the " city of York, educated in the free-school at Up- " pingham in Rutlandshire by the care of sir Thom. " Nevill of Holt in Leicestershire, who had then " lately married his mother, where he improved his " time so well in two years that he was sent to the " univ. of Oxon, and was admitted a commoner of " S. Mary's hall, an. 1618, where he continued " about two years under the tuition of a noted " tutor. Afterwards, upon what account I know " not, his friends removed him to Trin. coll. in " Cambridge, where he was admitted pensioner, " and making great proof of his proficiency he was " elected fellow. After he had taken the degree of " bach. of div. he was made domestic chaplain to " Dr. Morton bishop of Durham, with whom, after " a year's continuance, he was invited by his coll. to " take the living of Musham in Yorkshire; but " continuing not long there, his brother-in-law Hen. " Nevill of Holt, esq; confer'd upon him the living " of Medbourn in Leicestershire, and soon after the " bishop of Lincoln gave him the archdeaconry of " Leicester, which was then void, but by whose " death or by whose resignation, I cannot justly " tell.[b] In 1642 he took the degree of doct. of div. " and in the beginning of July that year he was made " choice of to answer the divinity act in the com- " mencement then held in Cambridge. Which be- " ing done to his great honour, he retired forthwith " to Leicestershire, and when his maj. king Charles " I. came to Leicester on Friday the 22d of the " said month, (where he continued 4 nights) he " preached before him so admirably well, that his [266]
" maj. made him his chaplain extraordinary, till a " place in ordinary should fall void; and in the lat- " ter end of Aug. following, when his maj. continued " at Nottingham about 3 weeks (in which time he " set up his royal standard) he preached again be- " fore him to his great liking. In Nov. following " he put out his case of conscience touching rebel- " lion, owning it under his name, having the honour " to be the first that printed any thing (as 'tis said) " for the king, and soon after being forced from " Medbourne by the rebellious party, retired to " Oxford for shelter, and constantly preached gratis " in S. Aldate's church, the patronage of which be- " longs to Pembroke coll. In 1643 he was incorpo- " rated doctor of div. as he had stood at Cambridge, " and about the same time became chaplain in ord. " to his maj. by virtue of an order delivered to him " by one of the secretaries of state with this comple- " ment, that his maj. was sorry that he had nothing " to send along with it. Soon after, news being " brought that Dr. Tho. Comber master of Trin. " coll. in Cambridge was dead, his maj. made him " master; but the news proving false, his maj. not- " withstanding gave him a patent for it, when it " should fall void. While Dr. Ferne continued in " Oxon he was made choice of to go as chaplain to " one of the lords commissioners appointed to go to " Uxbridge, conceiving that there might be some " use made of him there, as afterwards there was: " But before he went thither, some of the lords de- " sired him to state the controversies in short be- " tween episcopacy and presbytery, which he did " very suddenly and exactly: And afterwards it " being shewn to John earl of Lowdon lord chan-

[a] [*The Necessity of abating Usury, re-asserted; in a Reply to the Discourse of Mr. Thomas Manly entitulled Usury at six per Cent. examined, &c. Together with a familiar and inoffensive Way propounded for the future Discovery of Summes at Interest, that so they may be charged with their equal Share of publick Taxes and Burthens, the long Defect whereof hath exceedingly fomented Usury, embased Land, and much decay'd the better Half of the Kingdom. By Sir Thomas Culpeper, Jun. Knight.* London 1670, 4to. In the preface to this work, (which is a defence of a former treatise on the same subject by the same author) the son says,—" in the year 1620 my father wrote his treatise, as appeares by the date of its first edition, and in 1623, I take it, the act past "]

[b] [He succeeded William Warr. Nichols, *Hist. of Leicestershire*, i, page 466.]

" of Scotland, chief commissioner for the estates of " the parliament of that kingdom to treat with the " king's commissioners there for a peace, he said " openly that that paper should be answer'd, but it " never was. From Uxbridge Dr. Ferne returned " to Oxon, where he continued till the king took " the town of Leicester, which gave him some hopes " of returning to his living at Medbourne, but his " maj. being soon after worsted at Naseby (where " he much encouraged the soldiers to fight) he " slip'd away for his own safety to Newark garrison, " and continued constantly preaching there till his " maj. commanded that the said garrison should be " surrendred up to the use of the parliament. Afterwards he went into Yorkshire, where he continued among his relations, till the king sent for " him to the treaty in the isle of Wight. So that " whereas he had been the first that pleaded the " king's cause against the rebels, so was he the last " that preached before him there: a copy of which " sermon his maj. soon after sent for. About that " time being deprived of all he had in the church, he " lived privately upon that little he had, and had " private disputes with some of the Romish party, " which occasioned him to put out certain tracts of " that nature in print. Upon the return of king " Charles II. an. 1660 he confirm'd his father's " grant to him of the mastership of Trin. college, " where he continued about an year and half, in " which time he was chose twice vicech. of Cambridge, prolocutor of the convocation, dean of " Ely in the place of Dr. Edw. Martin deceased in " Aug. 1661, and bishop of Chester. But he conceiving that his residing upon the deanery and " college, would not well consist with his archdeaconry and living, he resigned up the former to " the bishop, who confer'd it in June, an. 1661, on " Dr. Rob. Hitch (sometime, as 'tis said, tutor to " Dr. Ferne,) who also resigning it, Chem. Bretton[6] " succeeded in the beginning of Aug. 1662, and him " Will. Outram D.D. and preb. of Westminster, a " very learned man, as his printed books shew, who " dying 23 Aug. 1679, aged 54, was buried in the " great cross-isle joyning on the south side of S. " Peter's church in the city of Westminster. As " for his living, Medbourn, he put it into the " hands of his brother-in-law who had formerly " given it to him. At length being consecrated " bishop of Chester in Ely house in Holbourn, on " Shrove-Sunday 9 Feb. 1661, in the room of Dr. " Brian Walton deceased, great matters were expected from him as to benefaction and learning, " but by that time he had sate about 5 weeks, was " suddenly taken from among the living, to the " great grief and reluctancy of all the true sons of " the church of England, and of the loyal party. [267] " Much might be said of his remarkable devotion " and piety, exemplified in his constant prayers and " fastings, both public and private, thro' his whole " life, but especially in the sad times he lived: as " also of his temper and disposition, which was so " sweet and harmless, so even, so ingenuous and " Christian, that such who have convers'd with him, " have desired to sit at his feet continually. The " character given of him by one who knew him from " a youth, was, that if he had any fault 'twas that " he could not be angry: And others of his intimate " acquaintance observed, that he was never known " to be guilty of censuring of others, either privately " or publickly, and that also such was his public " spirit that he never declined any service that might " tend to the advancement of the church or state. " They that would know more of him may enquire " after what manner he acted both privately in the " college, and publickly in the university. As to " the coll. he readmitted all those that he found fellows made in the time of the rebellion, and as to " the university, he suffer'd none to preach in S. " Mary's but such as were conformable, and renounced the presbyterian orders. His works are " these,

" *The Resolving of Conscience, upon this Question, Whether upon such a Supposition or Case, as is now usually made* (the king will not discharge his trust, but is bent or reduced to subvert " religion, laws and liberties,) *Subjects may take arms and resist? and whether that Case is now?* " &c. Cambr. 1642. [Reprinted at London in the " same year, Bodl. 4to. S. 22. Jur.] Ox. 1643. qu. " [Bodl. U. 27. Th.] Whereupon came out, (1) " An answer by anon. entit. *Answer to mis-led Dr. Ferne, according to his own Method*, &c. Lond. " 1642. in 6 sh. in qu. [Bodl. 4to. F. 8. Th. BS.] " (2) *Scripture and Reason pleaded for defensive Arms: or the whole Controversy about Subjects taking up Arms. Wherein, besides other Pamphlets, an Answer is punctually directed to Dr. Ferne's Book entit. Resolving of Conscience.* " Lond. 1643. qu. [Bodl. 4to. F. 8. Th. BS.] " Published about the latter end of Apr. the same " year by divers reverend divines. (3.) *The wounded Conscience cured*, &c. by Will. Bridge a preacher, " &c.[7] He (Ferne) hath also written,

" *Conscience satisfied, that there is no Warrant for the Arms now taken up by Subjects. By*

[6] [Of whom see Nichols, *Hist. of Leicest.* i. 666.]

[7] [On this controversy, the following tracts also appeared against Dr. Ferne.

1. *A fuller Answer to a Treatise written by Dr. Ferne entituled The Resolving of Conscience, &c. Done by another Author.* Lond. 1642. 4to. Bodl. C. 14. 2. Linc.

2. *The Truth of the Times vindicated: whereby the Lawfulness of parliamentary Proceedings in Taking up Arms is justified &c. by Will. Bridge.* Lond. 1643. Bodl. 4to. T. 23. Jur.

3. *The Subject of Supremacie. The Right of Cæsar. Resolution of Conscience, &c.* Lond. 1643. 4to. Bodl. C. 14. 4. Linc.

And see the present volume of these ATHENÆ, col. 478, 479.]

" *Way of Reply unto several Answers made to a* " *Treatise friendly published for the Resolving of* " *Conscience upon the Case. Especially unto that,* " *which is entit. A fuller Answer*, &c. Oxon. 1643. " in 11 sh. in qu.

" *A Reply to several Treatises pleading for the* " *Arms now taken up by Subjects in the pretended* " *Defence of Religion and Liberty. By Name, unto* " *the rev. and learned Divines with pleaded Scrip-* " *ture and Reason for defensive Arms, The Author* " *of the Treatise of Monarchy*[1] *and the Author of* " *A fuller Reply.* Oxon. 1643. qu. [Bodl. 4to. U. " 27. Th.] Afterwards came out *A Vindication of* " *the Treatise of Monarchy*, written by him who " was author of the treatise it self, an. 1644. qu.

" *Episcopacy and Presbytery considered*, &c.—— " Oxon. 1644. qu. [Bodl. 4to. C. 16. Th.] Printed " also at Lond. 1647. 1649. qu.

" Several sermons, as (1) *Sermon at the public* " *Fast* 12 *Ap.* 1644. *at S. Mary's in Oxon. before* " *the H. of Commons, on Judges* 5. 15. Ox. 1644. " qu. [Bodl. 4to. D. 60. Th.] (2) *Sermon before* " *the King at Newport in the Isle of Wight*—— " printed 1648. qu. &c.

" *Certain Considerations of present Concern-* " *ment: touching this reformed Church of England.* " *With a particular Examination of An. Champney* " *(Doctor of the Sorbon) his Exceptions against* " *the lawful Calling and Ordination of the Pro-* " *testant Bishops and Pastors of this Church.* " Lond. 1653. in oct. [Bodl. 8vo. F. 6. Th. BS.]

" *A compendious Discourse upon the Case as it* " *stands between the Church of England and of* " *Rome on the one Hand, and again between the* " *same Church of England and those Congrega-* " *tions which have divided from it on the other* " *Hand.* Lond. 1655. oct. [Bodl. 8vo. F. 6. Th. " BS.] sec. edit. enlarged with some explicatory ad- " ditions.

" *Of the Division between the English and Ro-* " *mish Church, upon the Reformation; by Way of* " *Answer to the seeming plausible Pretences of the* " *Romish Party.* Lond. 1655. oct. [Bodl. 8vo. F. " 6. Th. BS.] sec. edit. much enlarged.

[268] " *Answer to Mr. Spencer's Book entit. Scripture* " *mistaken*, &c. Lond. 1660. oct. This religious " and learned Dr. Ferne died on Sunday March 16, " in the house of his kinsman Mr. Nevell, situate " and being in S. Paul's church-yard in London, in 1661. " sixteen hundred sixty and one, being the fifth " Sunday after his consecration, aged 59 years, and " was on the 25th day of the said month of March, " an. 1662, solemnly inter'd in S. Edmund's chap- " pel within the abbey church of S. Peter within " the city of Westminster, at which time two he- " ralds of arms did then attend at the said solemnity. " Soon after was a gray marble stone laid over his " grave, with an inscription engraven on plates of " brass round about the verge thereof,[2] which for' " brevity's sake I now pass by. I have seen an " epitaph made for him, which was designed to be " put upon his grave, but was not; part of which " runs thus——Vir sanè eximius, & longiori ævo & " immortali laude ac memoria dignus; utpote doc- " trinâ, pietate, prudentiâ, summâque erga princi- " pem fidelitate suæ ætatis nulli secundus, imo fa- " cile primus, & pessimis temporibus optimus. Qui " postquam assiduis & indefessis laboribus, curis & " vigiliis, pro Deo & Rege & Ecclesia exantlatis se " macerasset, exhaustis sensim corporis viribus, lam- " padis instar, absumptus, extinctus est Martii 16, " An. Dom. 1661, æt. 59."

[Ferne wrote, according to Nichols,[3] *A brief Survey of Antiquity for the Trial of the Romish Doctrine.*]

CHRISTOPHER HARVEY, a minister's son of Cheshire, was born in that county, became a batler of Brasen-nose coll. in 1613, aged 16 years, took the degrees in arts, that of master being completed 1620, holy orders, and at length was made vicar of Clifton in Warwickshire. His works are these,

The right Rebel. A Treatise discovering the true Use of the Name by the Nature of Rebellion, with the Properties and Practices of Rebels. Applicable to all both old and new Phanatics. Lond. 1661. oct.

Faction supplanted: or, a Caveat against the ecclesiastical and secular Rebels, in two Parts. 1. *A Discourse concerning the Nature, Properties and Practices of Rebels.* 2. *Against the Inconstancy and inconsistent Contrariety of the same Men's Pretensions and Practices, Principles and Doctrines.* Lond. 1663. oct. pen'd mostly in 1642, and finished 3 Ap. 1645. This book, I suppose (for I have not seen it, or the other) is the same with the former, only a new title put to it, to make it vend the better. Another book goes under his name called *Conditions of Christianity*, printed at Lond. in tw. but that, or any other besides, I have not yet seen. " He also published *An Exposition on the* " 27, 84, 85, *and* 87 *Psalms.* Lond. 1647. qu. " written by Tho. Pierson[4] late pastor of Bramp- " ton Brian in Herefordshire: which Pierson was " then dead."

Clar. 1661.

[Sir John Hawkins, in his edition of Walton's *Compleat Angler*, conceives that this Christopher Harvey was the author of *The Synagogue*, a col-

[1] " By Philip Hunton."

[2] [Hic jacet Henricus Ferne S.T.P. Johannis Ferne Militis (Civitatis Eboracensis a Secretis) Filius Natu Octavus: Collegii S. Trinitatis Cantabrig. Præfectus, simul Centriensis Episcopus, sedit 5 tantum Septimanis. Obiit Martii 16, Anno Dom. 1662, Ætat. 59.]

[3] [*Hist. of Leicestershire*, i, 724.]

[4] [Christopher Harvey was executor to Mr. Tho. Pierson, formerly of Emanuel college, A. M. Vide my MS. collections (in the British Museum) vol. P. page 123. COLE.]

lection of poems appended to George Herbert's *Temple*. Walton, after having repeated some lines of Herbert's, says, 'and since you like these verses of Mr. Herbert's so well, let me tell you what a reverend and learned divine, *that professes to imitate him, and has indeed done so most excellently*, hath writ of our book of common prayer,' &c.: he then rehearses some lines on the common prayer, which are subscribed *Ch. Harvie*, and which are actually taken from *The Synagogue*.

There can be no doubt but a Ch. Harvie was the author of this poem, particularly as Walton contributed some commendatory verses to it, which were repaid by another copy prefixed to the *Compleat Angler*, by Harvie; but whether this was Christopher Harvey, the vicar of Clifton, or some other, remains to be decided. If it was, it is at least singular that Wood, who was so inquisitive in these matters, should have been ignorant of the circumstance.

Harvey died before the 4th of September 1663, as on that day Sam. Bradwall clerk. was instituted to the vicaridge of Clifton, void by the death of the last incumbent.[3]]

" DANIEL WHITBY son of Tho. Whitby " vicar of Podington in Bedfordshire, was born in " that county, admitted a student of Brasen-nose " coll. in the year 1627, aged 18 years, took the " degrees in arts, holy orders, and at length became " rector of Thoyden-Mount in Essex, where continuing with good approbation till the puritanical " rebellion broke out, was then ejected by the committee of religion for preaching in defence of the " common-prayer. After his ejection he was entertained by Edw. lord Conway, and living with him " at Ragley in Warwickshire, where he officiated " by the common prayer, he became intimate with, " and well known to, Dr. Jer. Taylor and Dr. H. " Hammond, who respected him for his learning " and sufferings. After his majesty's restoration in " 1660, he became rector of Preston near Buckingham and preb. of Chichester. He hath written,

" *Vindication from Articles exhibited against him in the Exchequer Chamber at Westminster.* " Oxon. 1644.

" *Vindication of the Form of Common-Prayer used in the Church of England; on Matth.* 6. 9. " —Printed with his *Vindication from Articles*, " &c. This sermon was preached at a visitation at " Rumford in Essex, for which he was accused before a committee sitting in the Exchequer Chamber before-mention'd. What other things he hath " written I cannot tell, nor any thing else of him, " only that he dying at Preston before-mention'd in [269] " sixteen hundred sixty and - - - - was buried in " the church there, as I have been informed by " his nephew Dr. Dan. Whitby chauntor of Salis- " bury."

Clar. 1661.

[Daniel Whitby was instituted to the rectory of Preston April 15, 1663. He died in 1674, before the 16th of June, when Richard Banks succeeded him. Willis says he was buried in his own parish.[4]]

CONSTANTINE JESSOP, son of Joh. Jess. of Pembroke in Pembrokeshire, minister of God's word, was entred a student in Jesus coll. in 1624, aged 22 years, whence, after he had gone a course, he went into Ireland, and was made bach. of arts of Trin. coll. near Dublin. At his return he was incorporated in this university, an. 1631, and in the year following proceeded in arts, being about that time in holy orders; but what his employment was between that time and 1640 I know not. Sure I am, that when the presbyterians began to be dominant in 1641, he closed with them, took the covenant, succeeded Joh. Owen in the ministry of that factious town in Essex called Coggeshall, whence, after he had exercised his parts there for a time, he was translated to Winbourne-Minster in Dorsetshire, of which county he was an assistant to the commissioners for the ejection of such whom they then (1654) called scandalous and ignorant ministers and schoolmasters. "He was sometime minister of " S. Nicholas in Bristol."[5] Afterwards he became rector of Fyfield in Essex, where I find him in 1660,[6] which is all I yet know of him, only that he is reported by a brother[7] to be a learned, faithful, and suffering servant and minister of Jesus Christ, and that he wrote these things following; the last of which shews him to have been inclined to Arminianism.

The Angel of the Church of Ephesus, no Bishop of Ephesus; on Rev. 2. 1. Lond. 1644 [Bodl. 4to. J. 1. Th. BS.] and 1660. qu.

Concerning the Nature of the Covenant of Grace; wherein is a Discovery of the Judgment of Dr. Paysse in the Point of Justification, clearing him from Antinomianism therein. Lond. 1655. qu. [Bodl. 4to. Z. 84. Th.] Written by way of preface to Joh. Grayle's book entit. *A modest Vindication*, &c. and contains 49 pages in a small character, being more in matter than Grayle's book that follows it. He left behind him at his death a son of both his names, and a true son of the church of England, who being importun'd when he proceeded D. of D. in this university 1685 to give the author information concerning his father and his writings,

Clar. 1661.

[3] [*History of Warwickshire*, by Dugdale, enl. by Thomas, edit. 1730, vol. 1. page 11.]

[4] [*Hist. and Antiq. of Buckingham.* Lond. 1755. page 274.]

[5] [So Mr. Th. Collins tells me. Wood, *MS. note in Ashmole.*]

[6] [He succeeded Alexander Reade (who was ejected) April 11, 1642. Walker's *Sufferings of the Clergy*, part 2, page 342.]

[7] Ben. Woodbridge in his pref. to his *Justification by Faith.*

he seemed not to care to have the memory of him perpetuated, otherwise the author would have spoken more fully of him and his end.

JOSEPH BROOKBANK, son of Georg. Br. of Halifax in Yorkshire, was entred a butler in Bras. coll. in Mich. term 1632, aged 20 years, took one degree in arts, entred into the sacred function, and had some petite cure bestowed on him. At length retiring to London, he taught school in Fleet-street, and exercised the ministry there. He hath written and published,

Breviate of our King's whole Latin Grammar, vulgarly called Lilly's: or, a brief Grammatical Table thereof, &c. Lond. 1660. oct. [Bodl. 8vo. A. 153. Art.]

The well-tun'd Organ: or an Exercitation, wherein this Question is fully and largely discuss'd, Whether or no instrumental and organical Music be lawful in holy public Assemblies? Affirmatur. Lond. 1660. qu. in 9 sheets and a half. [Bodl. C. 13. 7. Linc.]

Clar. 1661. *Rebels tried and cast, in three Sermons; on Rom.* 13. 2. &c. Lond. 1661. in tw. How long afterwards he continued among the living I know not, nor any thing else of him.

BRIAN DUPPA or de Uphaugh was born at Greenwich[a] in Kent on the tenth day of March, an. 1588, educated in grammar learning in the condition of a king's scholar in the college school at Westminster while Dr. Lanc. Andrews was dean of that church, of whom he learned Hebrew. From thence he was elected student of Ch. Ch. in the month of May 1605, and thence to be fellow of Alls. coll. in 1612, being then bach. of arts. Afterwards proceeding in that faculty, he took holy orders, travelled beyond the seas, and in the year 1619 he was [270] unanimously elected one of the proctors of the university. In 1625 he took the degrees in divinity, being then chaplain to the prince palatine.* "In the *History of the* "*Troubles and Tryal of Archb.* "*Laud*, p. 366, this Dr. Duppa is "said to have been chaplain to the "earl of Dorset, and that he was, "by the endeavours of the said earl made to the "duke of Bucks, preferr'd to be dean of Ch. Ch. "in the place of Dr. Corbet promoted to the see of "Oxon, A. D. 1629." In 1632 and 33 he did execute the office of vicechanc. of the university with great moderation and prudence, and in June 1634 he was made chancellor of the church of Salisbury in the place of Dr. Franc. Dee promoted to the see of Peterborough. Soon after he was made tutor to prince Charles (afterwards king Charles II.) which proved his future happiness, being then accounted by all a most excellent man. On the 19th of May 1638 he was presented to the rich rectory of Petworth in Sussex, and being elected to the see of Chichester upon the translation of Dr. Rich. Mountague to Norwich, had restitution made[b] to him of the temporalities of that see on the 12th of June the same year: which church of Petworth, he kept, I presume, for some time in commendam with his see. In 1641 he was translated to Salisbury in the place of Dr. Jo. Davenant, who died on the 20th of Apr. the same year: but soon after episcopacy being silenced by the long parliament, (which the presbyterians called the blessed parliam.) when a prevalent party therein turned the nation topsy turvey, he retired to Oxon for a time to wait on his majesty and the prince, and left not the former till his last days. After his maj. was beheaded, this our worthy author and bishop retired to Richmond in Surrey, where spending most of his time in great devotion and solitude till the happy restoration of king Charles II. an. 1660, was translated to Winchester, on the 24th of Sept. the same year, to the great joy and comfort of many lords and gentlemen, as well as the reverend clergy, who all had a deep sense and memory of his prudence and piety, owing then a lasting tribute, not only for his great example of virtue and godliness, but for those excellent seeds and principles so happily laid in the youth of the then sovereign lord the king. About that time he was made lord almoner, and began that conspicuous monument of his charity, an almshouse, at the said place of Richmond. He was a man of excellent parts, and every way qualified for his function, especially as to the comeliness of his person, and gracefulness of his deportment, which rendred him worthy the service of a court, and every way fit to stand before princes. He was beloved of king Charles I. of happy memory, who made use of his pious conversation during his imprisonment in the isle of Wight, and so much respected by his son king Charles II. that when this worthy prelate lay on his death-bed at Richmond, he craved his blessing on his bended knees by his bed-side. He hath written and published,

Several sermons, as (1) *The Soul's Soliloquy,* "*and Conference with Conscience,*" &c. *preached before the King at Newport in the Isle of Wight* 25 *Oct.* 1648, *being the Monthly Fast during the Treaty there; on Psal.* 42. 5. Lond. 1648. qu. [Bodl. C. 1. 3. Linc.] (2) *Angels rejoycing for Sinners repenting; on Luke* 15. 10. Lond. 1648. qu. [Bodl. B. 3. 2. Linc.] &c.

A Guide for the Penitent: or, a Model drawn up for the Help of a devout Soul wounded with Sin. Lond. 1660.

Holy Rules and Helps to Devotion both in

* *And in the year after he was made dean of Ch. Ch.* First edit.

[a] [Duppa was certainly born at Lewisham, as is proved by his will, and Wanley (in his MS. notes to these Athenæ) quotes an original letter to Mr. Abraham Colfe, dated Richmond, June 15, 1652, in which the bishop calls Lewisham the place of his birth.]

[b] *Pat.* 14. *Car.* 1. p. 19.

Prayer and Practice,[1] *in 2 Parts*. Lond. 1674. in tw. with the author's picture before them:[2] which book was published by Ben. Parry of C. C. coll. 'Tis said by some, particularly the bookseller that printed *The Church Hist. of Scotland*, pen'd by Dr. Joh. Spotswood archb. of S. Andrews, and printed at Lond. 1654. fol. &c. that he (Dr. Duppa) did write the *Life* of the said archbishop, which stands, and is put, before the said history. But the reader is to know, that the person who wrote the preface to the said history saith that the said life was pen'd by a reverend person of that nation,[3] meaning Scotland. So that if it be true which he delivers, Duppa an English-man cannot be the author; yet quare?[4] He surrendred up his pious soul to the great God that first gave it, on the 26th [271] of March in sixteen hundred sixty and two, having the day before been visited by his maj. out of his wonted piety and goodness. He died as he lived, honoured and beloved of all that knew him, a person of so clear and eminent candor, that he left not the least spot upon his life or function, maugre the busy sedition of those brethren, who then, as before, black'd the very surplice, and made the liturgy profane. He had a more than ordinary affection to live at Richmond, where he privately resided several years in the late broken times, as I have before told you, but especially because it was the place where first he conveyed the principles into the prince. Afterwards his body being conveyed to York-house in the Strand, where it lay in state for some time, was decently conveyed thence on the 24th of April following to the abbey church of S. Peter at Westminster, where it was buried in the area on the north side of the chappel of S. Edward the confessor. At which time Dr. Hen. King bish. of Chichester, a most admirable and florid preacher in his younger days, preached a sermon to the great content of the auditory, containing many elogiums of the defunct, which, as also his monuments of piety and charity, I shall for brevity's sake now pass by. Soon after was a fair mon. mostly of white marble, fastned to the wall over his grave, with an inscription thereon. In the church register of Lewsham in Kent, I find one Brian son of Jeffrey Duppa to be baptized there 18 March 1580, having been born in the vicaridge-house of that place. Which Jeffry Duppa, who was vicar, I take to be father of Dr. Duppa, and Brian to be his elder brother deceased. 1662.

HAMLETT PULESTON was born at Old Ailresford in Hampshire, admitted scholar of Wadham coll. 20 Aug. 1647, aged 16 years, took a degree in arts, and then was made fellow of Jesus coll. Afterwards proceeding in that faculty he became a preacher in these parts. He hath written a book entit.

Monarchiæ Britannicæ singularis Protectio: or, a brief historical Essay tending to prove God's especial Providence over the British Monarchy, &c. Lond. 1660. qu.[5] He died at London in a poor condition, and in an obscure house, in the beginning of the year sixteen hundred sixty and two, but where buried I cannot tell. His father Rich. Puleston was a learned doct. of div. was parson of Abbotsworthy in Hampshire, and tho' born at Bircot in the parish of Dorchester in Oxfordshire, yet he was descended from the antient and genteel family of the Pulestons commonly called Pilstons in Flintshire. 1662.

[Hamlet Puleston also writ an empty pamphlet, called *Epitome Monarchiæ Britannicæ, or a brief Chronology of the British Kings*, pr. at Lond. 1663. 4to. HUMPHREYS.]

" WILLIAM LOWER, son of John Lower of " Tremere, a younger son of sir Will. Lower of St. " Winnow in Cornwall knight, was born at Tre- " mere, spent some time in Oxon, in the condition " of an hospes for the sake of the public library and " scholastical company, as his kinsman Dr. Rich. " Lower hath informed me; but his fancy being " gay, he troubled himself hot with the crabbed " studies of logic and philosophy. Afterwards he " travel'd, became a perfect master of the French " tongue, return'd, adhered to the cause of his ma- " jesty when the puritannical rebellion broke out, " and was an officer in his army. After the king's " cause decliu'd (he being then a knight) he suffer'd " as other royalists did, went beyond sea, liv'd " mostly at the Hague, where in peace and privacy " he enjoyed the society of the muses. After the " return of his majesty king Charles II. his uncle " Thom. Lower, esq; eldest son and heir of sir " Will. Lower of St. Winnow before-mention'd " died and left him his heir and executor; whereby " he was in a capacity of doing good to his relations " of Tremere, which he did not, but followed the " vices of poets. He hath written,

" *Phœnix in her Flames, Tragedy*. Lond. 1639. " qu.

[1] [Translated into French by J. R. and printed at Berlin 1696, 12mo. RAWLINSON.]

[2] [Engraved by R. White.]

[3] [Had the author of the life been a Scot, he must probably have known, that archbishop Spotiswood has two things in print, besides his *History*, not known by that author. BAKER.]

[4] [Wood has omitted among Duppa's publications, his *Johnsonius Virtus*, a collection of poems on the death of Ben Jonson. Printed at Lond. whilst Duppa was bishop of Chichester. See a letter from Howell to him on that subject in the *Collection of Letters* by that author, Lond. 1688, part 1. page 251.]

[5] [*Historical Essays and Observations, proving God's especial Providence over the English Monarchy, and more especially over that Family which now enjoys the same. By H. Puleston M. A.* Advert. in *Eng. Intelligencer*, March 1663. TANNER.]

"*Polyeuctes: or, the Martyr, Trag.* Lond. "1655. qu.

"*Horatius, a Rom. Trag.* Lond. 1656. qu. It "is mostly a translation from the French of Mon-"sieur de Corneille.

"*The noble Ingratitude, a pastoral Trag. Com.* "Hague 1658. in tw. This is also mostly a trans-"lation from French, and was reprinted at Lond.
[272] "in 1661 in tw. with sir Will. Lower's picture be-"fore it, arms, and motto thereunto, viz. 'Amico "Rosa, in Amico Spina.'

"*Enchanted Lovers, a Pastoral.* Hag. 1658. "Lond. 1661, both in tw. and printed with *The* "*Noble Ingratitude.*

"*Amorous Phantasm, Trag. Com.* Hag. 1658. "Lond. 1661 both in tw. printed also with *The* "*Noble Ingratitude.* 'Tis a translation mostly "from the French of Mons. Quinault. He also "translated into English (1) *The innocent Lady:* "or, *illustrious Innocence.* Lond. 1654. oct. writ-"ten originally in French by Renè de Cereziers a "Jesuit. (2) *The triumphant Lady: or, the* "*crowned Innocence.* Lond. 1656. oct. written in "French by the said Cereziers. (3) *The innocent* "*Lord: or, the divine Providence. Being the in-*"*comparable History of Joseph.* Lond. 1655. oct. "written originally in French, and illustrated by "the unparallel'd pen of the learned Cereziers be-"fore-mention'd, almoner to the king's brother of "France. This sir Will. Lower died in the be-
1662. "ginning of the year sixteen hundred sixty and "two, his will being proved 7 May 1662. and was "buried, as I presume, by his said uncle Tho. "Lower in the church of S. Clements Danes, with-"in the liberty of Westminster: At which time he "defeated his kindred of Tremere of his estate, "which made, I suppose, his kinsman, Dr. Rich. "Lower a younger son of that house, tell me in his "letter to me, when I enquired after him, that the "said sir Will. Lower 'was an ill poet and a worse "man,' &c."

[*A Relation, in Form of a Journal, of the Voiage and Residence, which the most excellent and most mighty Prince Charles the 2, King of Great-Britain &c. hath made in Holland, from the 25 of May to the 2 of June 1660. Rendered into English out of the original French, by Sir Wm. Lower, Knight.* Hague, 1660. folio of 116 pages, finely printed, with several good prints of the ceremonies, and several copies of bad verses at the end, by sir Wm. Lower. Penes me. COLE.

See a list of Lower's pieces at col. 56, note 1, inserted there by a mistake. Mr. Bowle mentions having in his possession a MS. copy of Lower's translation entitled *The Pleasures of the Ladies,* which I believe was never printed.

I take this opportunity of stating that since sheet E was worked off, I have discovered a perfect copy of sir Thomas Salusbury's *Joseph,* in Christ-church library (marked A. 103 Pamphl.) The title of which is as follows: *The History of Joseph: a Poem. Written by Sir Thomas Salusbury, Baronet, late of the Inner Temple. London, Printed by Thomas Harper, for Roger Ball, and are to be sold at his Shope at the Signe of the Golden Anchor in the Strand, neere Temple-Barre,* 1636.]

WILLIAM FIENNES was the nearest kinsman to William of Wykeham founder of New coll. as being lineally descended from William lord Say killed in the battle at Barnet 2 Ed. 4. Dom. 1471, by his wife Margaret dau. and heir of Will. de Wykeham lord of the manor of Broughton near Banbury in Oxfordshire, son of sir Tho. de Wykeham knight, son of Will. Perot by Alice his wife, daughter of Will. Champneis by Agnes his wife, sister to Will. of Wykeham bish. of Winton and founder of New coll. before-mention'd. This person Will. Fiennes, whom we are farther to mention, was born at Broughton aforesaid, being the eldest son of sir Rich. Fiennes (to whom king James I. in the first year of his reign had recognized and confirmed the dignity and honour of the baron Say and Sele) was trained up in grammaticals in Wykeham's school near Winton, became a fellow commoner of New coll. at about 14 years of age, in 1596; where spending some time in logicals and philosophicals, was called home for a time. Afterwards he travelled beyond the seas, and at his return being invested in a fair estate, did some years after give and obtain a vast sum of money towards the war in the Palatinate, which was very pleasing to his maj. king James I. yet shewing kindness to his neighbours by leaving it to their pleasure to pay towards that war what they thought fit, he was, on notice given to his majesty, committed to custody in the month of June 1622; whence being soon after released, he was on the 7th of July 22 Jac. 1. Dom. 1624, advanced from a baron to be viscount Say and Sele, at which time he stood up for the privileges of *Magna Charta*, but after the grand rebellion broke out he looked upon it as a ridiculous thing, such was the mutability of the man. The truth is, he being ill-natur'd, choleric, severe and rigid, and withal highly conceited of his own worth, did expect great matters at court; but they failing, he sided therefore with the discontented party, the puritan, and took all occasions cunningly to promote a rebellion. For so it was, that several years before the civil war began, he being looked upon at that time the godfather of that party, had meetings of them in his house at Broughton, where was [5] a room and passage thereunto, which his servants were prohibited to come near: and when they were of a compleat number, there would be great noises and talkings heard among them, to the admiration of those that lived in the house, yet could they never discern their lord's companions. At other times

[5] *Persecutio undecima,* Printed 1648. p. 103.

he would be present at their meetings in the house of Knightley at Fawsley in Northamptonshire; where, as at other places in the kingdom, they had their council chambers and chief speakers: And what embryos were conceived in the country, were shaped in Grays-inn-lane near London, where the undertakers for the isle of providence did meet, brought them to pass, and put them out to nurse in London. In 1639 he was a great favourer of the Scotch covenant, and had much correspondence with the Scotch commissioners: and when the long parliament began in 1640 (for the continuance of which, he persuaded (as 'tis said) his majesty to consent) shewed himself soon after so active therein, as in others before, that he with Pym, Hamden, and Strode,[7] (three of the five members) were esteemed parliament-drivers, or swayers of all the parliaments wherein they sat. Whereupon his majesty being fully satisfied that he was discontented (as indeed he was, for, for want of *offices*, he had run himself much into debt) he conferr'd upon him the mastership of the court of wards 17 May 1641, in the place of Francis lord Cottington (who some months before had given it up to please a new favourite) and admitted him to be one of his privy council. But all this satisfying not, he grew more active in the house when it was to be continued; and when the king was forced from his parliament to take up arms in his own defence, then "was this Will. lord Say a "colonel of a regiment among the forces under "William earl of Bedford against the king 1642," and did cause his house at Broughton to be fortified for the use of the parliament, shewed himself an enemy to prelacy, to archb. Laud, an inclinet to a republic, and I know not what, to advance himself. In the month of Aug. the same year, he was made lord lieutenant of Oxfordshire by the parliament, and was persuaded almost to fortify the city of Oxon for their use, and to make Bulstrode Whitlock sometime of S. John's coll. (then a member of parliament) governour thereof, but for what reasons he could not be overcome, it appears not. At the same time he did endeavour to engage the people of the said county in a rebellion, not only at Oxon, but afterwards at Woodstock, where he did protest upon his honour, after Edghill fight, that the king had neither men, nor money, nor arms, but the parliament had all these, &c. On the 27th of Dec. and 8th of Febr. in 1642, his maj. published two proclamations, commanding all the officers of the court of wards to attend him at Oxon, but this lord Say refusing to come, was outlaw'd and attainted of treason. So that he being put out of his place, and a new seal made for the use of the said court, it was ordered then to remain in the custody of the said Francis lord Cottington.[8] In 1646 the court of wards was taken away by the parliament sitting at Westminster, the members of which did recompence the lord Say for his loss as being master, with the sum of 10000*l*, and sir Ben. Rudyard the surveyor of the said court with the sum of 6000*l*. and both with lands from the earl of Worcester's estate. In 1648 he shew'd himself a zealous enemy in the house against a personal treaty with his majesty, yet the same year was *one* * *of* the parliament commissioners in the isle of Wight, when they treated in order for peace with the king. At which time this lord Say did boldly urge to his maj. a passage out of the three last and corrupted books of Mr. Rich. Hooker's *Ecclesiastical Polity*, that tho' the king was singulis major, yet he was universis minor, which was answer'd with great prudence and dexterity by his maj. as may be elsewhere seen. At that time the king's arguments concerning several matters did so much work upon him, that at his return to London he sided with that party in the house that voted that the king's answers to the propositions were a firm ground for them to proceed upon for a peace. After the king's death, he altogether sided with the independents, as before he had done with the presbyterians, became great with Oliver, who made him one of the other house, that is house of lords. After the restoration of king Charles II. at what time he had acted as a grand rebel for his own ends almost 20 years, he was rewarded forsooth with the honourable offices of lord privy seal, "and lord chamberlain of the "houshold," while others that had suffered in estate and body, and had been reduced to a bit of bread for his maj. cause, had then little or nothing given to relieve them, for which they were to thank a hungry and great officer,[9] who, to fill his own coffers, was the occasion of the utter ruin of many. A person[1] of the lord Say's persuasion, who had run with the times, as he did, purposely to raise a family, saith, that he was a person of great parts, wisdom, and integrity, and[2] another who was taken to be a puritan in his time, tells us that 'Say and Seal was a seriously subtle piece, and always averse to the court ways, something out of pertinaciousness; his temper and constitution ballancing him altogether

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* *was present with the parliament commissioners, &c.* first ed.

[7] [See a sermon, preached at Westminster Abbey, at the funeral of Wm. Strode, esq. Sept. 29, 1646, by Gaspar Hickes, a member of the assembly. BAKER.]

[8] [Francis Cottington was secretary to sir Charles Cornwallis, ambassador in Spain. See *State Papers*, published by Mr. Sawyer, vol. ii, p. 278, &c. BAKER.

A true copy of the epitaph in Spanish on the tomb of Francis lord Cottington, in the Jesuit's church at Valladolid, where he died June 19, 1652, ætat. 74. The last words are thus in English, *And willed his body to be deposited in this temple till such time as God restored to his church the kingdom of England.* In May 1678 his bones were brought over into England upon a prospect of popery coming in about that time. Vide Carey's *Pacquet of Advices from Rome*, vol. 3, page 295. KENNET.]

[9] [Lord Clarendon. COLE.]

[1] Bulstr. Whitlock in his *Memorials of English Affairs*, an. 1642. p. 60. b.

[2] Arth. Wilson in his *Hist. of Great Britain*, &c. an. 1621. p. 162.

on that side which was contrary to the wind; so that he seldom tack'd about, or went upright, though he kept his course steady in his way a long time,' &c. As for the things that he hath published, the titles of them are these,

Several speeches, as (1.) *Two Speeches in Parliament. One upon the Bill against the Bishops, and the other touching the Liturgy of the Church of Engl.*[3] Lond. 1641. in two sh. in qu. [Bodl. C. 13. 14. Linc.] (2.) *Speech in the Guildhall, London, 27 Oct.* 1642. Lond. 1642. qu. This was spoken just after Edghill fight to encourage the citizens to raise more money to carry on the war. At which time also were very earnest in their speeches for that purpose, Philip lord Wharton,[4] Philip earl of Pembroke, Henry earl of Holland, and Will. Strode one of the 5 members. (3.) *Speech in Parliament against the Supremacy of the Bishops, and their Power in Civil Affairs*, Lond. 1642. qu. This, with the former against the bishops, were much applauded among the patriotical party, whose sense they spoke out to the full, and were the core of the canker bred in them against the church. These speeches also did the clergy take to be the chief reason of their several years of persecution that followed, and why they were banished from their livings, for fear, forsooth, they should preach the people (then in a great manner deceived) into obedience to the king. After the war was ceased, and no malignants there were (as he called the cavaliers) to oppose him, he shew'd himself an enemy to the quakers, with whom he was much troubled, at or near Broughton; and thereupon wrote certain books against them, as I shall tell you by and by.

The Scots Design discovered: relating their dangerous Attempts lately practised against the English Nation, with the sad Consequence of the same. Wherein divers Matters of public Concernment are disclosed: and the Book called Truths manifest is made apparent to be Lies manifest.——Lond. 1653. qu. This is usually called, *Vindiciæ Veritatis, or, an Answer to a Discourse entit. Truth it's manifest*, &c.,

Folly and Madness made manifest: or, some Things written to shew how contrary to the Word of God, and Practice of the Saints in the Old and New Testament, the Doctrines and Practices of the Quakers are, &c. Oxon. 1659. qu. This I think was printed before.

The Quakers' Reply manifested to be Railing: or, a Pursuance of those by the Light of the Scriptures, who through their dark Imaginations would evade the Truth, &c. Oxon. 1659, 60. qu. and other things which I have not yet seen. At length this noble author, after he had spent 80 years mostly in an unquiet and discontented condition, had been a grand promoter of the rebellion which began in 1642, "and had, in some respect, been the pro-"moter of the murder of king Ch. I." did die quietly in his bed, but whether in conscience, I cannot tell, on the fourteenth day of April in sixteen hundred sixty and two: whereupon his body was buried in Broughton church among the graves of his ancestors, and had over it, soon after, a rich and costly monument erected, more befitting a hero, than a rebel. He left behind him several sons living at the time of his death, among whom James his eldest son was one, who succeeding him in his honours, was made lord lieutenant of Oxfordshire, having always been reputed an honest cavalier, and a quiet man; Nathaniel the second son, whom I shall mention elsewhere, &c. 1662. [275]

ROBERT SIBTHORPE was initiated in academical learning in Linc. coll. as it seems, but leaving the university before he took a degree, entred into holy orders, and taking to wife the daughter of sir John Lamb of Rothwell in Northamptonshire, chancellor of Peterborough, and afterwards dean of the arches, was put into the commission of peace, being then rector of Water-Stratford in Bucks by the gift of sir Arth. Throcmorton of Paulers-pury. About that time shewing himself a fierce persecutor of the puritans living near him, was, thro' the means of his father-in-law, made vicar of Brackley in Northamptonshire, and by the endeavours of Dr. Piers vice-chanc. of this university, doctor of divinity, an. 1624, (being then a member of Linc. coll.) tho' he before had not been honoured with any degree in this, or, as I presume, in any other university. He, with Rog. Manwaring were stiff assertors of the king's cause and prerogative, and great promoters for the raising a loan of money without the knowledge and assistance of his parliament, an. 1626. For which service both had preferment, Manwaring being afterwards made rector of Stanford Rivers in Essex, &c. and Sibthorpe chaplain in ord. to his maj. prebendary of Peterborough, and rector of Burton Latimers in Northamptonshire; from which two last he was violently ejected in the beginning of the civil wars. He was a person of little learning, and of few parts, only made it his endeavours by his forwardness and flatteries to gain preferment. If you'll believe one[5] that was no great friend to the church of England, he'll tell you that Sibthorpe and Manwaring were exceeding pragmatical, so intolerably ambitious, and so desperately proud, that scarce any gentleman might come near the tail of their mules,[6] &c. He hath published,

[3] [It was answered excellently by archbishop Land, while he was a prisoner in the Tower. It is annexed to the archbishop's *Hist. of his Tryal and Troubles*. WATTS.]

[4] [Philip lord Wharton spoke then two speeches which I have in my study, marked *Engl.* vol. 3, nu. 18. WOOD, MS. *note in Ashmole*.]

[5] Andr. Marvell in his *Rehearsal transpos'd*, &c. Lond. 1672, p. 299.

[6] [The rev. Mr. Hugh Mapletoft, of Huntingdon, has noted upon this passage, (in his ATHENÆ) that it was not said of Sibthorpe and Manwaring in particular, but in general of all the conformable clergy of that time. WATTS.]

Several sermons, as (1.) *A Counterplea to an Apostate's Pardon; on Jerem.* 5. 7. Lond. 1618. qu. [Bodl. 4to. D. 55. Th.] (2.) *Apostolical Obedience, an Assize Serm. at Northampton; on Rom.* 13. 7.[7] Lond. 1627. qu. [Bodl. 4to. W. 31. Th.] The whole scope of which is to justify the lawfulness of the general loan (then set on foot by the king's ill counsellors, as one[8] saith, to keep off parliaments) and of the king's imposing public taxes by his own regal power without consent in parliament, and to prove that the people in point of conscience and religion, ought chearfully to submit to such loans and taxes without any opposition. For which matters he was called into question, and censured by the parliament. He hath other things extant, as I have been informed, but such I have not yet seen: and therefore can only say, that in the time of the rebellion he suffered very great calamities for his majesty's cause, but upon the return of king Charles II. in 1660, he was restored to his prebendship, rectory of Burton Latimers, and other ecclesiastical benefices, if he had any besides them, and that dying in a good old age, was buried on the
1662. 25th of April in sixteen hundred sixty and two, in the chancel of the church of Burton Latimers. One Robert Sibthorpe, son of a father of both his names, rector of North-Cadbury in Somersetshire, became a student of Bal. coll. in 1613, aged 18 years, which is all I know of him, being not to be understood to be the same with the former. And another Robert Sibthorpe I find to have been M. of A. of Cambridge, and afterwards bishop of Kilfenore in Ireland. See more in the FASTI among the incorporations, an. 1619.

[Robert Sibthorp seems to have been the son of Mr. John Sybthorpe clerk, admitted to the church of Ashent, in the diocess of Petriborough, 17 May 1564, by royal presentation.

Joh'es Sibthorp admissus fuit in ludi magistrum de Water Newton in com. Hunt. et emanarunt inde literæ testimoniales sub sigillo ep'i Linc. die 3. Nov. 1604. *Ex Libro Actorum Will'i Chaderton, Ep'i Linc.*

13 Feb. 1607 Rob. Sibthorpe A. B. institutus ad vic. Sancti Egidii, per cess. ult. incumb. *Reg. Dove, Ep. Petrib.*

11 Martii 1618, Robertus Sibthorpe A. M. vicariam suam Sancti Egidii in villa North'ton, coram ep'o resignavit, et ep'us postea instituit eund. ad vic. Sancti Sepulcri, North'ton, ad pres. Joh'is Lambe LL.D. *Reg. Dove, Ep. Petrib.*

8 Apr. 1622, Ep'us instituit Rob. Sibthorpe A. M. ad vic. S. Petri de Brackley, ad pres. Will'i Lisle, armig. per resign. ult. incumb. *Reg. Dove, Ep'i Petrib.*

23 Sept. 1629, E'pus instituit Rob. Sibthorpe S. T. P. ad rect. de Burton Latimer, ad pres. Caroli regis, jure prærog. per promot. Joh'is Owen S. T. P. ad e'patum Asaph. *Reg. Dove, Ep'i Petrib.*

5 Maii 1662, Georgius Beck A. M. ad rect. de Burton Latimers, vac. per mort. Rob'ti Sybthorpe, S. T. P. *Reg. Laney, Ep'i Petrib.* KENNET.]

PETER HEYLIN, son of Henry Heylin, descended from an ancient family of his name living at Pentrie-Heylin in Mountgomeryshire, was born in a market town called Burford in Oxfordshire, on the 29th of Nov. 1599, educated in grammar learning in the free-school there under Mr. Thom. North first, and after under Mr. Edw. Davys, where profiting in trivials to a miracle, especially in poetry, (in which he gave several ingenious specimens as occasion offer'd) was in the year 1613 plac'd by his [276]
father in Hart hall under the tuition successively of two tutors, viz. Mr. Joseph Hill, and Mr. Walt. Newbury a zealous puritan.[9] The next year he stood to be demy of Magd. coll. but being then put by, was the year following elected; by which time he had made a considerable progress in academical literature. After he had taken the degree of bach. of arts, which was in Oct. 1617, he read every long vacation, till he was master, cosmography lectures in the common refectory of the said college, of which the first being performed in the latter end of July 1618, it was so well approved, that for that and his other learning, he was chose probationer, and the year following perpetual fellow of the said house. On the 22d of Feb. 1619, he began the composing of his geography according to the hint which he had taken the year before in his cosmography lectures, and finished it on the 29th of Apr. following. In Nov. the same year it was printed, and being dedicated to prince Charles, he presented him (being then at Theobalds) with a copy of it, which was very graciously received. In 1623 he was made deacon and priest by Dr. Howson bishop of Oxon in S. Aldate's church, and the year after having augmented and corrected his geography, 'twas printed again and presented to the prince, the author being then introduced by Henry lord Danvers, who then spake very affectionately in his commendations. About that time Dr. John Young dean of Winchester presenting a copy of it to the king, he approved of it well, but unfortunately falling on a passage therein, whereby the author gave precedency to France be-

[7] [Licensed by Geo. London. BAKER.]

[8] Will. Prynne in *Canterbury's Doom*, p. 245. [and see Rushworth's *Collections*, vol. i, page 436. BAKER.]

[9] [It was my happyness to be bred under such a father as very well understood the constitution of the church of England, and was a diligent observer of all publick duties, which were required of him in his place and station. And altho' my tutour in Hart hall (of which house I was, before I went to Magdalen colledge) was biast on the other side, and that I was then very young, and capable of any impression which he might think fit to stamp upon me, yet I carried thence the same principles I brought thither with me, and which I had suckt in, as it were, with my mother's milk. "His ep. ded. to his *Sermon on the Tares*, 4to. 1659. KENNET.]

fore England, he became so much offended, that he gave order to the lord keeper to call in the book: whereupon the author, then at Oxon, being advised to repair to the court and make use of the prince to salve that sore, he gave such satisfaction concerning it in writing sent to the said dean, that the king perusing it, rested very well contented with the matter. In 1625 he went into France, where spending about six weeks in several places, wrote the particulars of the said journey in a book, the original of which he presented to the said lord Danvers, but a copy of it he kept by him, which at length (30 years after or thereabouts) he publish'd to correct a false copy that had crept abroad. On the 24th of April 1627, he answer'd pro forma on those questions. (1.) An ecclesia unquam fuerit invisibilis? (2.) An ecclesia possit errare? Both which he determined negatively, contrary to the mind and judgment of Prideaux the king's professor of divinity in his lecture *De Visibilitate Ecclesiæ*, who thereupon fell foul upon him, calling him Bellarminian, Pontifician, and I know not what, and did his best to beat him from his grounds, but he held his own. This raised great clamour for the present, which Prideaux increased the Monday after when Heylin opposed Mr. Will. Haies of Magd. hall, at which time he was once again proclaimed a papist by him in the public school of divinity, which might have done him more mischief among his friends, but that (as he saith) 'God stood with him.' On the 5th of Aug. following, being Sunday, Mr. Edw. Reynolds preaching to the university in the chappel of Mert. coll. (of which he was fellow) touched upon the passages which had happened between Prideaux and Heylin, impertinently to his text, but pertinently enough unto his purpose, which was to expose Heylin to disgrace and censure. But so it was, that tho' he was then present, yet it did little trouble him, as he himself acknowledgeth. In Feb. 1627 he was, by the letters of the lord Danvers, then earl of Danby, commended to Dr. Laud bishop of Bath and Wells for his advancement in the church: By virtue of which, he was received by him; (as our author Heylin tells you at large in the life of the said bishop[1] published 1668) at which time having several private discourses together, Laud fell upon the business at Oxon between Prideaux and him, adding withal, that he had read his supposition when he answered pro forma; (a copy of which Heylin had given to him) and found therein that it was so strongly grounded, that all the Prideauxes were not able to overthrow it in a fair way: that also he would not have him discouraged by noise and clamours, telling him farther, that he himself had in his younger days maintained the same positions in a disputation in S. John's coll. for which he was much clamoured at by Dr. Abbot then vice-chancellor, (afterwards archb. of Cant.) and made a by-word and reproach in the university; but he thanked God he had overcome that difficulty and got the better of his adversaries, and so might he. Finally he admonished him, to hold in that moderate course he found him in, and to apply his study to the making up of breaches in the walls of Christendom, &c. In the latter end of 1628 he went as chaplain to the earl of Danby before-mention'd into the isle of Guernsey, of which the said earl was governor, where continuing about 3 weeks, returned into England, drew up a discourse of that voyage, and in the month of June in the year following, did present it to Laud then bishop of London, to whose patronage, as it seems, he had committed it. The same year also (1629) he was admitted to the reading of the sentences, and nominated one of his maj. chaplains in Jan. the same year, "by means of his pa-"tron the earl of Danby."[2] So that being shipped and in hopes of a good wind, he thought it did concern him to do somewhat to be known at court, especially by the great ones there. Whereupon he fell into a resolution to effect the history of S. George, patron of the most noble order of the Garter; the studying and writing whereof took up all the spring time of 1630. He found it full of difficulties, the whole world being against him, and no path to follow, but at length he overcame it. Upon act Sunday the same year he preached the university sermon at S. Mary's on this text, 'But while men slept, the enemy came and sowed tares among the wheat and went away,' Matth. 13. 25. In which sermon he discovered[3] the great mystery of iniquity, which lay hid under the specious project of the feoffees for buying in of impropriations, and was the first who ever gave public notice of the danger of it, to the undeceiving of the people. It made much noise, and brought to him more envy, as he is pleased to say (if I mistake not) in his *History of the Chr. Land.* The same year also on S. Mar. Magd. day he resigned his fellowship, having been married almost two years before. In Oct. 1631 he was made rector of Hemingford in Huntingdonshire by the procurement of Dr. Laud, and on the first of Nov. following the king gave him a prebendship of Westminster, void by the death of Dr. George Darrell sometime fellow of All-s. coll. Which matter, so soon as it came to the knowledge of Dr. Williams bish. of Linc. and then dean of Westminster, it put him to extreme vexation, because this our author (Heylin) was beloved of Dr. Laud, (between which bishops there was never a right understanding) and that also there was likely

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[1] In lib. 3. sub an. 1627.

[2] [Dr. Heylin a learned and able man. The earl of Danby took care of him in the university, and got him to be chapl. to his majestie, and not archb. Laud. *Hist. of the Troubles and Tryal of Archb. Laud*, cap. 39, p. 387. Wood, *MS. note in Ashmole.*]

[3] See more in *Canterbury's Doom*, written by Will. Prynne, p. 386. Also in Dr. Heylin's *Life of Archb. Laud*, lib. 3. p. 210.

to follow great discord between them, because of several affronts that Williams had before given him for his forwardness, high conceit of himself, and confidence. The next year the king bestowed on him the rich parsonage of Houghton in the Spring within the bishopric of Durham, void by the preferment of Dr. Aug. Lindsell to the bishopric of Peterborough; which, for his own convenience, the king gave way that he should change it with Dr. Marshall for the rectory of Ailresford in Hampshire. In 1633 he proceeded D. of D. and in the vespers then held had these three questions following to answer to. (1.) An ecclesia habeat authoritatem in determinandis fidei controversiis? Aff. (2.) An eccles. habeat authoritatem decernendi ritus & ceremonias? Aff. (3.) An eccles. habeat authoritatem interpretandi Scripturas sacras? Aff. All which, tho' taken verbatim out of the 20th article of the church of England, were so displeasing to Prideaux the professor, that he fell into very great heats and passion, in which he let fall certain matters very unworthy of the place where utter'd, as also distastful to many of the auditory, (among whom were [278] James du Perron the queen's almoner, afterwards bishop of Angoulisme in France) which after drew some censure on him. The particulars were these. (1.) Ecclesia est mera chimera. (2.) Ecclesia nihil docet nec determinat. (3.) Controversiæ omnes melius ad academiam referri possunt quam ad ecclesiam. (4.) Docti homines in academiis possunt determinare omnes controversias, etiam sepositis episcopis, &c. Upon occasion also of mentioning the absolute decree, he brake into a great and long discourse, that his mouth was shut up by authority, else he would maintain that truth contra omnes qui sunt in vivis, which fetch'd a great hum from the country ministers then present. What therefore followed upon this, you may see in *Hist. & Antiq. Univ. Oxon.* lib. 2. p. 440. a. But so nettled was Prideaux, that the king by Heylin's means should take cognizance of that matter, that when he put in his protestation against the utterance of those things alledged against him, into the hands of the chancellor of the university in Aug. following, he did at the same time (the king being then at Woodstock) cause a paper to be spread about the court, touching the business of the vespers in the last act, very much tending to Heylin's disgrace. Heylin therefore being not able to brook it, (for he was of an high and audacious spirit) it so fell out, that when in Oct. following came out his maj. declaration concerning lawful sports, which raised much clamour against the king, and more against Dr. Laud; Heylin, for the appeasing it, fell upon a course of translating Prideaux his *Lecture upon the Sabbath*, and putting a preface to the same; which being published in print in Hilary term, an. 1633, conduced much to his majesty's proceedings in what he had done, and also took off much of that opinion which Prideaux had among the puritans. In 1638 he became rector of South Warnborough in Hampshire, by exchange with Mr. Tho. Atkinson of S. John's coll. for Islip near Oxon, and the same year he was put into commission for the peace for Hampshire. On Ap. 10, an. 1640, he was chose clerk of the convocation for Westminster, and soon after brought into great trouble by his old enemy Williams, bish. of Lincoln, W. Prynne, and certain of his parishioners of Ailresford. By the first, because Heylin had been a favourite of Laud, and had continual contentions with him in the coll. of Westminster about various matters relating to religion and the government of that college. By the second, because he had furnished the lords of the council with matter out of his *Historio-Martix* to proceed against him in order to the losing of his cars, &c. and by the last, because he had translated the communion table from the middle to the upper end of the chancel of the church at Ailresford, and brought in there certain ornaments to be used in the celebration of divine service. In the year 1642, leaving his preb. of Westminster, and his rectories in Hampshire upon a foresight of ruin to come, he followed the king to Oxon, where having little to live upon, did, by the king's command, write the weekly intelligence called *Mercurius Aulicus*, which had been begun by John Birkenhead, who pleased the generality of readers with his waggeries and buffooneries, far more than Heylin. In the beginning of the year following (1643) he was voted a delinquent in the house of commons sitting at Westm. because of his retirement to the king, and thereupon an order was sent to the committee at Portsmouth to sequester his estate, and seize upon his goods. Which order being put in execution, his incomparable library was taken away and carried to Portsmouth. In 1644 his singular good lord and patron Dr. Laud archb. of Canterbury being beheaded, his hopes of rising higher in the church were totally blasted; So that upon the loss of him and his spiritual estate, he stuck to his temporal (for which he compounded in Goldsmith's hall) and to the earning of money by writing books. In 1645 he left Oxon, and shifted from place to place, like the old travels of the patriarchs, and in pity to his necessity, some of his friends of the loyal party entertained him. The same year he settled for a time with his wife and children in Winchester, but that city, with the castle, being treacherously delivered up to their enemies, he left them in a disguise, and being entertained by [279] several loyalists, removed at length to Minster-Lovel in Oxfordshire in 1647, where taking a farm of his nephew col. Hen. Heylin in the year following, lived there six years or more exercising his pen in writing of books; the publishing of which (especially his geography which he enlarged to a folio) was a great relief to him. Thence he removed to Abingdon in Berks, where he bought an house and land called Lacy's court, which being but five miles from Oxon, he was therefore furnished with books at his

pleasure, either from shops, the libraries of acquaintance there, (particularly Barlow of Qu. coll.) or by his repair to Bodley's library, and wrote several things in defence of the church of England, and the true genuine sense thereof. Afterwards he suffer'd in his estate by decimation; which trick being brought up by Oliver, while protector, many families thereby (especially such that had before compounded) were thereby undone. In 1660, upon his majesty's return to his kingdoms, he was restored to his spiritualities, but never rose higher than subdean of Westminster, which was a wonder to many, and a great discontent to him and his; but the reason being manifest to those that well knew the temper of the person, I shall forbear to make mention of that matter any farther. He was a person endowed with singular gifts, of a sharp and pregnant wit, solid and clear judgment. In his younger years he was accounted an excellent poet, but very conceited and pragmatical, in his elder a better historian, a noted preacher, and a ready or extemporaneam speaker. He had a tenacious memory to a miracle, whereunto he added an incredible patience in study, in which he persisted when his eye-sight failed him. He was a bold and undaunted man among his friends and foes, (tho' of very mean port and presence) and therefore by some of them, he was accounted too high and proud for the function he professed. On all occasions he was a constant asserter of the church's right and the king's prerogative, either in their afflicted or prosperous estate, a severe and vigorous opposer of rebels and schismatics, a despiser of envy, and in mind not at all discouraged. He writ many books upon various subjects, containing in them many things that are not vulgar, either for stile or argument, and wrote also history pleasant enough, but in some things he was too much a party to be an historian, and equally[4] an enemy to popery and puritanism. His works which are very many are these,

Spurius; a Tragedy—Made in the year 1616. Acted privately in the president's lodgings in Magd. coll. but never printed.

Theomachia; a Com.—Made in the year 1618, but not printed.

Microcosmus; A Description of the great World, Oxon. 1622, 24, [1627, Bodl. 4to. H. 23. Art.] &c. qu. Enlarged afterwards to a great folio, entit. *Cosmography in four Books.* Lond. 1652, 1664, 77, [Bodl. H. 9. 8. Th.] 82. This *Cosmography* was the last book that its author wrote with his own hand, (1651) for after it was finished, his eyes failed him, that he could neither see to write nor read without the help of an amanuensis, whom he kept to his dying day.

The History of that most famous Saint, and Soldier of Jesus Christ S. George of Cappadocia; asserted from the Fictions of the middle Ages of the Church, and Opposition of the present. Lond. 1631. [Bodl. 4to. B. 25. Art.] and 33. qu.

The Institution of the most noble Order of S. George, named the Garter.——Printed with the former.

Catalogue of all the Knights of the Garter from the first Institution to this present; as also of the principal Officers thereunto belonging——Printed also with the *Hist. of S. George*, 1631. and 33. In which last edition is at the end, A review of the whole work; consisting of additions and emendations. On the 2d of Febr. 1630, being Candlemasday, the author of the said history and its adjuncts, was brought by Dr. Laud bish. of London (a great encourager of learning and industry) to his majesty, being then in his bed-chamber at Whitehall, to whom he did present them. Whereupon his majesty looking upon the book, he did graciously accept of it, and was pleased to hold some conference with the author about that argument. Afterwards the author presented several copies fairly bound to all such knights of the order of the Garter, and men of eminency that were then in London and Westminster, and was used by all of them with great respect, save only by archb. Abbot, and William earl of Exeter; the first of which disliked the argument, and the other snapped him up for a begging scholar, which he was after much ashamed of, when it came to be known. Soon after the said history was much impugn'd by a discourse of Dr. G. Hakewill, which was, as Heylin saith, full of most base and malicious calumniations, both against the person and religion of the author. Whereupon his majesty having received notice of it from Laud, (who had a copy of it sent to him from Oxon. by Dr. W. Smith the vice-chancellor of that place, and he from Hakewill to be approved before it was to go to the press) commanded Heylin to consider of the matter, and withal sent him to Windsor to search into the records of the order of the Garter there. Which command he accordingly obeying, occasion'd a second edition of the said history, an. 1633, as I have before told you, wherein he answer'd all Hakewill's allegations, letting pass his slanders. Upon the coming out of which, Heylin heard no more of Hakewill till a second edition of his book of the supposed decay of nature, entit. *An Apol. or Declaration of the Power*, &c. wherein Heylin found a retraction of the passages which concerned S. George. About the same time Hakewill thinking better to sit silent than to come out with a reply, yet he thought it fit to acquaint his friends what sentiments he had of the said second edition of *The Hist. of S. George*, in several letters sent abroad; one of which speaketh[5] thus 'In the second impres-

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[4] See in a book entit. *Several Conferences between a Rom. Priest, a Fanatic Chaplain, and a Divine of the Church of England, &c. in Answer to The Godden's Dialogues*——Lond. 1679. oct. written by Dr. Ed. Stillingfleet.

[5] See in Will. Sanderson's book entit. *Post-hast. A Reply to Peter's* (Dr. Heylin's) *Appendix to his Treatise entit. Respondet Petrus*, &c. Lond. 1658. qu. p. 13.

sion of his book, (*The Hist. of S. George*) where he hath occasion to speak of the Roman writers, especially the legendaries, he magnifies them more, and when he mentions our men he villifies them more than he did in his first edition: But the matter is not much, what he saith of the one, or of the other, the condition of the man being such, as his word hardly passeth either for commendation or slander,' &c. From the said *Hist. of S. George*, written by Heylin, is a little pamphlet taken and stoln, entit. *The Hist. of that most famous Saint and Soldier S. George of Cappadocia*, &c. Lond. 1661. in 7 sheets in qu. Also another for the most part, entit. *The History of the Life and Martyrdom of S. George the titular Patron of England*, &c. Lond. 1664. in 8 sh. in qu. written in verse by Tho. Lowick gent. And many things are taken thence also, with due acknowledgment, by E. Ashmole in his book of *The Institutions, Laws, and Ceremonies of the most noble Order of the Garter*. Lond. 1672. fol.

An Essay called Augustus——Printed 1632; since inserted into Heylin's *Cosmography*.

History of the Sabbath in two Books. Lond. 1636. qu. [Bodl. 4to. H. 17. Th. Seld.] twice printed in that year. Written to satisfy the scrupulous minds of some misguided zealots, who turned the observation of the Lord's day into a Jewish sabbath, not allowing themselves or others the ordinary liberties, nor works of absolute necessity, which the Jews themselves never scrupled at. About that time was publish'd, *A Letter to the Vicar of Grantham, by Dr. Jo. Williams Bishop of Linc. against the Communion Table standing Altar-ways*; whereupon Heylin made a sudden and sharp reply entit.

A Coal from the Altar: or, an Answer to the Bishop of Lincoln's Letter to the Vicar of Grantham. Lond. 1636. qu. [1637, Bodl. HH. 29. Th.] To which the bishop in a year after return'd an answer under this title, *The holy Table, Name, and Thing*, &c. pretending withal that it was written long ago by a minister in Lincolnshire, against Dr. Cole a divine in qu. Mary's reign: whereupon Heylin made a reply as I shall anon tell you.

[281] *Brief Discourse in Way of Letter touching the Form of Prayer appointed to be used by Preachers before their Sermons, Can. 55.*——Written at the request of the bishop of Winchester in the year 1636, and afterwards printed in the first part of *Ecclesia Vindicata*.

Brief and moderate Answer to the seditious and scandalous Challenges of Hen. Burton late of Friday-street, in two Sermons preached by him on the 5th of Nov. 1636, and in the Apology set before them. Lond. 1637. qu. [Bodl. HH. 31. Th.]

Antidotum Lincolniense: or, an Answer to a Book entit. The holy Table, Name, and Thing, &c. Lond. 1637. [Bodl. Mar. 184.] 38. qu. Another answer came out against the said holy table, &c. entit. *Two Looks over Lincoln: or, a View of his holy Table, Name, and Thing*, &c. Lond. 1641. in 4 sh. and an half; written by Rich. Day, who stiles himself minister of the gospel, yet seems rather to be an enemy to the ceremonies of the church. In which book also Heylin's *Coal from the Altar*, is sometimes animadverted upon.

An uniform Book of Articles to be used by all Bishops and Archdeacons in their Visitations. Lond. 1640. qu.

De Jure Paritatis Episcoporum——MS. written 1640, upon a proposition in the lord's house, whether bishops should be of the committee for the preparatory examinations in the cause of Tho. earl of Strafford. Printed afterwards and involved in his *Historical and Miscellaneous Tracts*.

Reply to Dr. Hakewill's Dissertation touching the Sacrifice of the Eucharist. Lond. 1641. qu.[6] See more in George Hakewill, under the year 1649.

An Help to English History: containing a Succession of all the Kings of England, and the English Saxons, the Kings and Princes of Wales, &c. As also of all the Archbishops, Bishops, Dukes, Marquisses, and Earls within the said Dominions. In three Tables. Lond. 1641, &c. oct. Published under the name of Rob. Hall gent. Several additions to this book were made by Christ. Wilkenson, a bookseller living against S. Dunstan's church in Fleetstreet, London; the first edition of which additions, with the book it self, came out in 1670, in oct. [Bodl. Rawl. 8vo. 583.[7]] with the name put to the book of Pet. Heylin, who made use of Dr. Franc. Godwin's *Commentary of the Bishops of England*, in his succession of archb. and bishops, and of Ralph Brook and August. Vincent their respective *Catalogues of the Succession of Kings, Dukes, Marquisses, Earls*, &c. 'Tis said also that in the same year, 1641, our author Heylin wrote and published a book entit. *Persecutio Undecima*, &c. Lond. 1641, 48. qu. 1681. fol. but finding no such thing in his diary, which I have several times perused, I cannot be so bold to affirm that he was the author.

History of Episcopacy; in two Parts. Lond. 1642. qu. [Bodl. 4to. S. 88. Th.] Published under the name of Theophilus Churchman. This makes the second part of *Ecclesia Vindicata*, &c. Lond. 1657. qu.

Historical Narration of Liturgies, &c.—written 1642. Afterwards printed in the first part of *Eccles. Vindicata*, &c.

[6] [*Reply to Dr. Hakewell's Dissertation touching the Sacrifice of the Eucharist*. Lond. 1641. 4to. This seems not to have been printed; for I find it mention'd both in Mr. Vernon's and Mr. Barnard's Life of Dr. Heylin as being in MS. but writ in the year 1641, when Dr. Hakewell's book came out. Mr. Wood has added several things in MS. to an interleaved copy of his Athenæ in the museum of Mr. Ashmole; but he has made no alteration of this place, but it stands as printed. HEARNE.]

[7] [This useful book has been frequently reprinted; but the best edition is that enlarged by Wright, Lond. 1773. 8vo.]

Relation of Lord Ralph Hopton's Victory near to Bodmin in Cornwall, on the 19th of Jan. 1642. Oxon. 164½. in one sh. in qu. [Bodl. C. 14. 1. Linc.]

Brief Relation of the remarkable Occurrences in the Northern Parts, viz. The Landing of the Queen's Majesty in the Bay of Burlington from Holland, and of the Repulse given to the Rebels at the Town of Newark. Oxon. 1642. in 2 sh. in qu.

View of the Proceedings in the West for a Pacification.

Letter to a Gent. in Leicestershire about the Treaty at Uxbridge, shewing that all the Overtures which have been made for Peace and Accommodation have proceeded from his Majesty only——Printed 1643. in 4 sh. in qu.

The Roundhead's Remembrancer: or, a true and particular Relation of the great Defeat given to the Rebels by his Majesty's Subjects of Cornwall, under the Command of Sir Ralph Hopton, on Tuesday 16 *May* 1643.—Printed 1643. in one sh. in qu. This pamphlet is generally said to have been written by Heylin.

[282] *Relation of the Proceedings of S. Joh. Gell.*—Printed 1643. in qu. in a sheet and half." This is the same, if I mistake not, with a pamph. entit. *Thieves, Thieves: or a Relation of Sir Jo. Gell's Proceedings in Derbyshire, in gathering up the Rents of the Lords and Gentlemen of that Country by pretended Authority from the two Houses of Parliament*, printed 1643. qu. This sir John Gell, who was son of Tho. Gell of Hopton in Derbyshire, gent. became a commoner of Magd. coll. in this university in 1610, left it without a degree, exercised himself in martial feats beyond the seas, retired to his patrimony, was made a baronet in Jan. 1641, and being then a presbyterian, took up arms soon after for the parliament, became a colonel and one of their champions. Afterwards, hating the proceedings of the independents when they had murder'd the king, he entered into a plot against the parliament, (in which col. Euseb. Andrews being engaged, suffer'd death, an. 1650.) for which being imprison'd, was at length tried for his life before the high court of justice, but being found only guilty of misprision of treason for concealing it, he was condemn'd to lose his estate and to perpetual imprisonment; from the last of which he was released by order of parliament 5 of Apr. 1653. He died in the parish of S. Martin in the Fields in the city of Westminster in Nov. 1671, aged 79 years or thereabouts, and was, as I suppose, buried at Hopton [8] (Quere) having had this character given of him by the presbyterians, while they were dominant, that 'he was a man beloved of his country, and feared by his enemies, valiant in his actions, and faithful in his ends to promote truth and peace.' Of the same family was Rob. Gell,[9] D.D. of Pampisford in Cambridgeshire, "rector of S. Mary Aldermary," and sometime chaplain to the archbishop of Canterbury; which doctor died in the very beginning of the year (25th of March or thereabouts) 1665.

The black ✠ *Cross: shewing that the Londoners were the Cause of this present Rebellion*, &c.

The Rebel's Catechism, composed in an easy and familiar Way; to let them see the Heinousness of their Offence, &c.—Printed 1643. in 4 sh. in qu. [Bodl. 4to. J. 16. Th.]

Discourse in Answer to the common but groundless Clamour of the Papists nick-naming the Religion of the Church of England by the Name of a Parliament Religion——Written in 1644 at the request of George Ashwell of Wadham coll. But when this book was printed, it had this title following put to it. *Parliament's Power in Laws for Religion: or, an Answer to that old and groundless Calumny of the Papists, nick-naming*, &c. Oxon. 1645. in 6 sh. in qu. [Bodl. C. 14. 7. Linc.] In another edition printed at Lond. 1653. in 7 sh. in qu. it hath this title, *The Way of Reformation of the Church of England declared and justified, against the Clamours of our Adversaries, reproaching the Religion here by Law established by the Name of a Parliament Religion*, &c. This was afterwards printed in the first part of *Eccles. Vindicata.*

Brief Relation of the Death and Sufferings of the most Reverend and Renowned Prelate the Lord Archbishop of Canterbury, with a Copy of his Speech, and other Passages on the Scaffold, more perfect than hath been hitherto imprinted. Oxon. 1644. in 4 sh. in qu. [Bodl. C. 14. 6. Linc.]

Bibliotheca Regia: or, the Royal Library; &c. Lond. 1649, 50, and 59. oct. Heylin's name is not set to it, but 'tis generally known to be his collection from some of the works of king Charles I. In this book is inserted the conference between king Charles I. and the marquess of Worcester, at Ragland; which by many is taken to be authentic, because published by Heylin. See more among the writers in the second vol. col. 525. in Lewis Bayly, an. 1632.

Stumbling Block of Disobedience, &c. in Answer to an Examination of the two last Sections in Calvin's Institutions against Sovereign Monarchy—MS. written in 1644, printed at Lond. 1658. qu. [Bodl. 4to. H. 8. Th. BS.] with this title, *The*

[8] [Hopton is in the parish of Wirksworth, and is I think only a single house. Certainly there is no church. Sir John Gell was buried at Wirksworth. He has a monument in the church of that town, from which I copied the following inscription:

Sacrum Memoriæ Johannis Gell, Baronetti, qui duxit Ux. Elizab. Filiam Percival Willughby, Militis, per quam Progeniem habuit Milicent, Bridget, Johannem, Gulielm. Elizab. et Eliznor. Obiit 26 Die Octobris, Anno Domini M.DC.LXXI. Ætatis suæ LXXIX. See much relating to him in Shaw's *Hist. of Staffordshire*. HUNTER.]

[9 Rob. Gell, Fridaburgi, in com. Cantiæ editus S. T. B. Crowæus. BAKER.

Ecclesiæ S. Mariæ Aldermary Lond. vacavit per mort. Rob. Gell, S. T. P. ante 11 *Apr.* 1665, quo temp. Tho. Tompkins, A.M. ad eand. admissus est. *Reg. Skel.* KENNET.]

Stumbling Block of Disobedience and Rebellion, cunningly laid by Cutbin in the Subject's Way, discovered, censured and removed.

The promised Seed——Written in verse.

The Undeceiving the People in the Point of Tithes, &c. Lond. 1648. [Bodl. C. 8. 25. Linc.] 51. Published under the name of Ph. Treleinie, which
[283] is an anagram for Peter Heylin. Reprinted at Lond. in qu. 1657. in the first part of *Eccles. Vindicata.*

Theologia Veterum: The Sum of Christian Theology contained in the Creed, according to the Greeks and Latins, &c. Lib. 3. Lond. 1654 and 1673. fol.

Full Relation of two Journies. The one into the main Land of France: The other into some of the adjacent Islands, in 5 Books. Lond. 1656. qu. These adjacent islands are Guernsey and Jersey, &c.

Survey of the Estate of the two Islands Guernsey and Jersey, with the Isles depending, &c. in one Book. Lond. 1656. qu. This is printed with the former, and both were published by their author Pet. Heylin, because a little before a false copy of them had crept abroad under the title of *France painted to the Life*, as I shall farther tell you anon.

Observations on The History of the Reign of K. Charles, publish'd by Hamon L'Estrange Esq; for Illustration of the Story, &c. Lond. 1656. oct. Upon the coming out of which observations L'Estrange printed another edit. of the said *Hist.*——Lond. 1654. fol. and at the end added a book entit. *The Observator observed: or, Animadversions upon the Observations on the History of K. Charles*, &c. Whereupon our author Heylin came out with this book following, entit.

Extranaus Vapulans: or, the Observator rescued from the violent but vain Assaults of Hamon L'Estrange Esq; and the Backblows of Dr. Nich. Bernard an Irish Dean. Lond. 1656. oct. In our author's epist. to the reader before this book, dat. 7 June 1656, he tells us that in one week of the last term, he was plunder'd twice, first of his name, and secondly of his good name. Of his name by one Will. Leak a bookseller, who publishing a discourse of his (Dr. Heylin's) under the title of *France painted to the Life*, by a false and imperfect copy, hath fathered it in Stationer's-hall on one Rich. Bignall a fellow to him utterly unknown. Secondly plundered of his good name by Ham. L'Estrange, esq; by loading him with abusive[1] language.

Ecclesia Vindicata: or, the Church of England justified, (1) *In the Way and Manner of her Reformation*, &c. (2) *In Officiating by a public Liturgy.* (3) *In prescribing a set Form of Prayer to be used by Preachers before their Sermons.* (4) *In her Right and Patrimony of Tithes.* (5) *In retaining the Episcopal Government, and therewith the canonical Ordination of Priests and Deacons.*[2]——Lond. 1657. qu. [Bodl. 4to. Rawl. 152.] Dedicated to Mr. Edw. Davys vicar of Shilton in Berks (near Burford in Oxfordshire) sometimes his master in the free grammar school at Burford. It contains all those five pieces before-mention'd, which I have told you were reprinted in *Ecclesia Vindicata.*

Respondet Petrus: or, the Answer of Pet. Heylin D.D. to so much of Dr. Bernard's Book entit. The Judgment of the late Primate of Ireland, &c. as he is made a Party by the said Lord Primate in the Point of the Sabbath, &c. Lond. 1658. qu. [Bodl. B. 14. 4. Linc.] 'Twas not burnt as the report[3] was, or answer'd.

An Appendix in Answer to certain Passages in Mr. Sanderson's History of the Life and Reign of K. Charles, &c.—Printed with *Respondet Petrus:* whereupon Will. Sanderson esq; came out with a pamph. entit. *Posthaste: A Reply to Peter's (Dr. Heylin's) Appendix to his Treatise entit. Respondet Petrus.* Lond. 1658. in 3 sheets in qu. [Bodl. C. 13. 4. Linc.] full of abusive language, and little or nothing to the purpose.

Short View of the Life and Reign of K. Charles (the second Monarch of Great Britain) from his Birth to his Burial. Lond. 1658, in 6 sheets or more in oct. [Bodl. 8vo. C. 26. Art. BS.] This life I take to be the same with that (for they have the same beginning) that was printed, with, and set before, *Reliquiæ sacræ Carolinæ.* Printed at the Hague 16$\frac{4}{5}$, in a large oct.

Examen Historicum: or, a Discovery and Examination of the Mistakes and Defects in some modern Histories,[4] *viz.* (1) *In the Church Hist. of Britain by Tho. Fuller. To which is added, An*
[284] *Apology of Dr. Jo. Cosin Dean of Peterborough, in Answer to some Passages in the Church Hist. of Britain, in which he finds himself concern'd.* (2) *In the Hist. of Mary Queen of Scots, and of her Son K. James VI. The Hist. of King James I. of Great Britain, and the Hist. of K. Charles I. from his Cradle to his Grave; by Will. Sanderson Esq;*——Lond. 1658-9. in a large oct.

Appendix, in Answer to some Passages in a

[1] See Dr. Pet. Heylin's life written by John Barnard, D. D. ——Lond. 1683. p. 224, 225.

[2] [Wood has given the title incorrectly in the first edit. but it would be useless to point out the variations in the margin, since it was amended by himself in MS. as it now stands.]

[3] See in the pref. to the reader before a book entit. *A Justification of the Fathers and Schoolmen*, &c. written by Hen. Hickman, also in the said life written by Dr. Barnard, p. 237.

[4] [Occasioned by the partiality and inadvertencies of the several authors of some modern histories: in 2 books, 8vo. 1659; with three prefaces. The first to both parts of the said *Examen*, the 2d and 3d to the other two parts, which have distinct pages to each. The first, which is call'd *Animadversions on the Church History of Britain*, containing 204 pages, and the second part call'd *Advertisements on the Three Books after mention'd*, containing 202 pages; to which is added an appendix. WATTS.]

scurrilous Pamphlet called A post-hast Reply, &c. (or Post-hast; a Reply, &c.) by Will. Sanderson, esq:——This appendix is printed with *Exam. Historicum.* Soon after Th. Fuller[5] came out with a thin fol. full of submission and acknowledgment, entit. *The Appeal of Injured Innocence*, which was commonly bound with the remaining copies of his *Church History* in quires; and a foolish and scurrilous pamphlet entitled, *Peter pursued: or, Dr. Heylin overtaken, arrested and arraigned upon his three Appendixes.* (1) *Respondet*[6] *Petrus.* (2) *Answer to*[7] *Post-hast Reply.* (3) *Advertisements on three Histories, viz. of Mary Queen of Scots, K. James and K. Charles*, Lond. 1658-9. in 8 sh. in qu. written by Will. Sanderson before-mentioned, of whom I desire the reader to know these things following. (1) That he was born in Lincolnshire. (2) That in his younger days he was secretary to *the earl of Holland** while he was chancellor of the university of Cambridge, and therefore, I presume, graduated there, tho' scarce understood Latin. (3) That he suffer'd for the cause of his majesty king Charles I. and after the restoration of his son in 1660, he was made gent. in ordinary of his majesty's privy-chamber, and from him received the honour of knighthood. (4) That dying in Whitehall on the 15th day of July 1676, aged 90 or more, was buried in the north isle or transcept joining to the choir of S. Peter's church in the city of Westminster. Over his grave was soon after a monument of alabaster erected on the north wall with the bust of the defunct (in the place of colonel (Sim.) Mathews which had been set up in the wall by the parliament, but plucked down after the return of king Charles II.) at the charge of Bridget his widow, daughter of sir Edw. Tyrell knight. His histories before-mention'd are not much valued, because they are mostly taken from printed authors and lying pamphlets.[8]

* *to George Villiers duke of Buckingham while, &c.* 1st edit.

The Parable of the Tares expounded and applied in ten Sermons, with three other Sermons by the same Author. Lond. 1659 and 61. qu.

Certamen Epistolare; or, the Letter Combate managed by Pet. Heylin and Mr. Rich. Baxter of Kederminster, &c. Lond. 1659. oct. [Bodl. 8vo. K. 58. Th.]

Intercourse of Letters between Dr. Heylin and Dr. Nich. Bernard of Grey's-Inn, touching the intended burning of the Book called Respondet Petrus.—Printed with *Cert. Epist.*

Letter Combate, Part 2, containing the Intercourse of Letters between Pet. Heylin and Mr. Hen. Hickman[9] *of Magd. College, relating to the historical Part of a Book entit. A Justification of the Fathers and Schoolmen*, &c.

Letter Combate, Part 3. containing a Dissertation about Forms of Government, the Power of Spartan Ephori, and the Jewish Sanhedrim, managed Letter-wise between P. Heylin and J. H. (James Harrington) of Westminster Esq:

Appendix to the former Papers, containing an Exchange of Letters between Mr. Tho. Fuller of Waltham and Dr. Pet. Heylin of Abingdon.

Examination of some Passages in Mr. Fuller's late Appeal for injured Innocence.——These *Letter Combates, Append. and Examination* are printed with *Certamen Epistolare*, which is the general title to them.

Historia Quinque-Articularis: or, a Declaration of the Judgment of the Western Churches, and more particularly of the Church of England, in the five controverted Points, reproached in these last Times by the name of Arminianism, &c. Part 3. Lond. 1660. qu. [Bodl. B. 23. 8. Linc.]

Postscript to the Reader concerning some Particulars in a scurrilous Pamphlet entit. A Review of Certamen Epistolare. In the same year (1660) was published a book entit.—*Fratres in Malo: or, the matchless Couple represented in the Writings of Mr. Edw. Bagshaw and Mr. Hen. Hickman, in Vindication of Dr. Heylin and Mr. Tho. Pierce.* Lond. 1660. qu. said in the title to be written by M. O. bach. of arts, but all then supposed that Dr. Heylin or Mr. Pierce, or both, had a hand in it. [285]

Sermon preached in the Collegiate Church of S. Peter in Westminster on Wednesday 29 May 1661; on Psal. 31. 21. Lond. 1661. qu.

History of the Reformation of the Church of England, from the first Preparations to it made by King Hen. 8. until the legal Setting and Establishing of it under Queen Eliz. &c. Lond. 1661. 1670, and 74. fol. [Bodl. S. 9. 6. Th.] A character

[5] [Tho. Fuller coll. Sid. A. B. 1624, 5; A. M. 1628; S. T. B. 1635.

Tho. Fuller S. T. B. fit S. T. P. regiis literis, dat. Aug. 2. reg. 12. 1660. BAKER.]

[6] The author here means the appendix to *Resp. Petrus.*

[7] This hath no appendix, and therefore the author (Sanderson) is mistaken, being it self an Append. to *Examen Historicum, or Advertisements on three Histories.*

[8] [Sanderson wrote

Complete History of Mary Queen of Scotland and her Son King James of Great Britain. Lond. 1656. Bodl. BS. 125.

History of King James of Great Britain.

History of King Charles I. from his Cradle to his Grave. 1658. Bodl. BS. 126.

Graphice. The use of the Pen and Pencil. Or the most excellent art of Painting. In two parts, folio, Lond. 1658. Bodl. AA. 53. Art. From the preface to this work it would appear that Sanderson, though an amateur only, was 'not without some experience by his own private practice.' *British Bibliographer*, iv. 225. See some curious extracts there from Sanderson's book, particularly one at p. 228, relating to Holbein's drawings in the king's collection, since published by Chamberlaine.]

[9] [Hen. Hickman aul. Sanctæ Catharinæ, adm. in matric. acad. Cant. Apr. 10, 1647.

Vide H. *History of Arminians*, p. 433. et *Leudensium Apostas*, by H. H. Lond. 1660. 4to. BAKER.]

ter of this book, and its design, is given by Dr. Gilb. Burnet in his pref. to the first vol. of *The Hist. of the Reformation of the Church of England*. Lond. 1679, and 81. fol. answer'd at large by Mr. George Vernon in his *Life of Pet. Heylin, D. D.* Lond. 1682. oct. p. 189, &c. As for our author's *Hist. of the Reformation*, &c. it was answer'd in a book entit.—*Plus ultra: or, England's Reformation needing to be reformed. Being an Examination of Dr. Heylin's History of the Reformation of the Church of England*, &c. Lond. 1661. in 7 sh. in qu. said in the title page to be written by H. N. C. J. Oxon. which, whether meant by *Henry* Hickman, I know not as yet.

Cyprianus Anglicus: or, the History of the Life and Death of Will. Laud Archb. of Canterbury, &c. Lond. 1668. [Bodl. K. 1. 19. Th.] and 71. fol.

Ærius redivivus: or, the Hist. of the Presbyterians, &c. Oxon. 1670. Lond. 1672. fol. [Bodl. E. 2. 12. Th.].

Historical and Miscellaneous Tracts. Lond. 1681. fol. [Bodl. S. 9. 15. Th.] Several of these are mention'd before, as (1) *Eccl. Vindicata.* (2) *Hist. of the Sabbath, in 2 Parts.* (3) *Hist. Quinqu-articularis.* (4) *Stumbling-block*, &c. (5) *Tract. de Jure Paritatis*, &c. with Dr. Heylin's life before them, written by George Vernon rector of Bourton on the Water in Glocestershire, sometime one of the chaplains of Alls. coll. Which life being alter'd and mangled before it went to the press by the bish. of Linc. (T. Barlow) and the bookseller that printed it; Hen. Heylin son of Dr. Heylin, made a protestation against it: and Dr. Joh. Barnard, who married Dr. Heylin's daughter, wrote his life to rectify that of Vernon which was alter'd, and Vernon wrote another, published in oct. Our author Heylin also composed *A Discourse of the African Schism*, and in 1637 did upon Dr. Laud's desire draw up *The Judgment of Writers on those Texts of Scripture on which the Jesuits found the Popedom and the Authority of the Rom. Church.* Both which things, the said Dr. Laud intended, as materials, towards his large answer to Fisher the Jesuit, which came out the year following. He also (I mean Heylin) did translate from Lat. into English, *Dr. Prideaux his Lecture upon the Sabbath*, as I have before told you, and put the *Scotch Liturgy* into Latin, an. 1639, partly that all the world might more clearly see upon what grounds the tumults in Scotland, that then before brake out, had been raised. At length after our author Heylin had spent his time partly in prosperity and partly in adversity, he paid his debt to nature on Ascension-day (May 8.) in sixteen hundred sixty
1662. and two. Whereupon his body being buried before the sub-dean's stall within the choir of S. Peter's church within the city of Westminster, had a monument soon after set up for him on the north wall of the alley joining on the northside of the said choir; a copy of the inscription * on which you may see in *Hist. & Antiq. Univ. Oxon.* lib. 2. pag. 205.

[Petrus Heilyn M. A. Oxon. incorp. Cant. an. 1621. *Regist.* BAKER.

In MS. Rawl. Miscel. 353, are several papers relating to Dr. Heylin and his parsonage of Alresford, as well as his disputations with Dr. Prideaux; his original appointment as chaplain in ordinary to the king; a letter from the bishop of Winchester on a demand of ten trees, made by Heylin as parson of Alresford; opinions of Littleton, Heath and Mallet on this and other subjects connected with the living, &c. &c.

Heylin married Mrs. Letitia Highgate of Middlesex; and being suitor to her, he presented her with a very rich gilded Bible, with this copy of verses:

Could this outside beholden be
To cost and cunning equally;
Or were it such as might suffice
The luxury of curious eyes;
Yet would I have my dearest look
Not on the cover, but the book.

If thou art merry, here are airs;
If melancholy, here are prayers;
If studious, here are those things writ,
Which may deserve thy ablest wit:
If hungry, here is food divine;
If thirsty, nectar, heavenly wine!

Read then, but first thy-self prepare
To read with zeal, and mark with care;
And when thou read'st what here is writ,
Let thy best practise second it;

* [It was written by Dr. Earle, and is as follows:

PETRI HEYLYN S T D.
Huius Ecclesiæ Præbendarij & Subdecani
Viri plane memorabilis,
Egregijs Dotibus instructissimi;
Ingenio acri et acuto,
Judicio subacto,
Memoria, ad Prodigium, tenaci,
Cui adiuxit incredibile studijs patientiam,
Quæ, cæcantibus Oculis, non cessaruit.
Scriptit varia & plurima,
Quæ iam manibus hominum teruuntur,
Et argumentis non vulgaribus
Stylo non vulgari suffecit.
Et Maiestatis Regiæ asertor,
Nec florentis magis vtiusque,
Quam afflictæ
Idque perduellis & Schismatica Factionis
Impugnator acerrimus.
Contemptor Inuidiæ
Et Animo infracto
Plura eiusmodi meditanti
Mors indixit Silentium,
Vt Silentur
Efficere non potest.
Obijt Anno Ætatis 63 & 8 Die Maij A. D. 1662.
Posuit hoc illi Mæstissima Coniux.]

So twice each precept read shall be,
First in the book, and next in thee.

Much reading may thy spirits wrong,
Refresh them therefore with a song;
And, that thy musick praise may merit,
Sing David's Psalms with David's spirit:
That as thy voice doth pierce men's ears,
So shall thy prayer and vows the spheres.

Thus read, thus sing, and then to thee
The very earth a heav'n shall be:
If thus thou readest, thou shalt find
A private heaven within thy mind;
And singing thus before thou die
Thou sing'st thy part to those on high.

There is a portrait of Heylin, engraved by R. White, prefixed to his *Historical Tracts*, 1681, folio.]

JOHN LEY was born in the antient borough of Warwick, on the 4th of Feb. an. 1583, but descended from the Leys of Cheshire, educated in grammar learning in the free-school in the said borough, became a student of Ch. Ch. in 1601, where continuing for some time after he was master of arts, was presented by the dean and canons to the vicaridge of Great Budworth in Cheshire, and there continued several years a constant preacher. Afterwards he was made prebendary[1] of the cath. ch. at [286] Chester, sub-dean thereof (1605,) a weekly lecturer on Friday in S. Peter's church in the said city, and clerk of the convocation of the clergy once or twice. But having always been puritanically inclined, he sided with the presbyterians upon the defection of the members of the long parliament, an. 1641, took the covenant, was made one of the assembly of divines, examiner in Latin to the said assembly, rector of Ashfield in Cheshire, and for a time rector of Astbury or Estbury in the said county, chairman of the committee for the examination of ministers, and of the committee for printing, one of the ordainers of ministers according to the presbyterian way, &c. president of Sion coll. about 1645, and afterwards when Dr. Ed. Hyde was ejected from his rich parsonage of Brightwell near Wallingford in Berks, he was appointed to succeed him by the committee; which, if I mistake not, he kept with other benefices for a time. In 1653 he was appointed one of the tryers for the approbation of public ministers, and the year following an assistant to the commissioners of Berks, for the ejecting of such whom they then called scandalous, ignorant, and insufficient ministers and school-masters. Soon after, upon pretence that he could enjoy but little peace or hope of settlement for after-times at Brightwell, (for the truth is, he was much hated while he lived there) he obtained the rich rectory of Solyhull in Warwickshire from the patron thereof sir Sim. Archer of Umberslade near Tamworth knight, before the year 1656, where he continued for some time. At length breaking a vein within him, by overstraining himself in speaking, became very weak thereupon. So that being not able to go on in the ministry, he resigned Solyhull upon some consideration given, and went to Sutton Coldfield in the said county, where, after he had lived privately for a short time, gave up the ghost in a fair age. He was esteemed in his time a man of note, especially by those of the presbyterian persuasion, well versed in various authors, and a ready preacher. His works are these,

An Apology in Defence of the Geneva Notes on the Bible, which were in S. Mary's Ch. in Oxon publicly and severely reflected on by Dr. John Howson——When printed I know not. 'Twas written about 1612, and submitted to the judgment of bish. Usher, who did well approve of it.

Pattern of Piety: or, religious Life and Death of Mrs. Jane Ratcliff Widow, and Citizen of Chester.[1] Lond. 1640. oct.

Several sermons, as (1) *Serm. on Ruth* 3. 11. Lond. 1640. oct. [Bodl. 8vo. A. 58. Th.] (2) *A Monitor of Mortality, in two Funeral Sermons occasioned by the Death of Joh. Archer, Son and Heir of Sir Sim. Archer of Warwickshire, Knight, and of Mrs. Harper of Chester, and her Daughter Phebe of 12 Years old. The first on James 4. 14. and the other on Gen. 44. 3.* Lond. 1643. qu. [Bodl. 4to. L. 14. Th. Seld.] (3) *Fury of Wars and Folly of Sin, Fast-Sermon before the House of Commons; on Jer. 4. 21, 22.* Lond. 1643. qu. [Bodl. 4to. J. 1. Th. BS.] &c.

Sunday a Sabbath: or, a Preparative Discourse for Discussion of Sabbatary Doubts. Lond. 1641. qu. assisted in this work by the MSS. and advice of archb. Usher.

The Christian Sabbath maintained: in Answer to a Book of Dr. Pocklington stiled Sunday no Sabbath.

Defensive Doubts, Hopes, and Reasons for Refusal of the Oath, imposed by the sixth Canon of the Synod. Lond. 1641. qu. [Bodl. 4to. L. 14. Th. Seld. and with MS. notes, Bodl. 4to. Rawl. 90.]

Letter against Erection of an Altar, written 29 June 1635, to John, Bishop of Chester.

Case of Conscience concerning the Sacrament of the Lord's Supper.——These two last things were printed, and go, with *Defensive Doubts.*

Comparison of the Parliamentary Protestation with the late canonical Oath, and the Difference

[1] [Collated April 4, 1647. *MS.* Rawlinson.]

[1] [*Pattern of Piety: or religious Life and Death of that grave and gracious Matron Mrs. Jane Ratcliffe Widow and Citizen of Chester, of whom the Discourse is framed and applied so as the Consideration of the Dead may best serve to the Edification of the Living, whether Men or Women. Wherrof Part was preached and the whole Written.* Lond. 1640. 8°. Rawlinson.]

between them; as also the Opposition between the Doctrine of the Church of England and that of Rome, &c. Lond. 1641. qu. [Bodl. 4to. A. 74. Th.]

Further Discussion of the Case of Conscience touching receiving of the Sacrament——Printed with the *Comparison*.

"*A Discourse concerning Puritans: A Vindi-*
"*cation of those who unjustly suffer by the Mistake,*
[287] "*Abuse, and Misapplication of that Name.* &c.—
"printed 1641. qu. in 7 sheets and half." [Bodl. C. 13. 12. Linc.]

Examination of John Saltmarsh's new Query, and Determination upon it, published to retard the Establishment of the Presbyterial Government, &c. Lond. 1646. qu. [Bodl. 4to. W. 5. Th. B8.]

Censure of what Mr. Saltmarsh hath produced to the same Purpose, in his other, and latter Books, which he calleth The Opening of Mr. Prynn's Vindication.

Apologetical Narrative of the late Petition of the Common Council and Ministers of London to the honourable Houses of Parliament, with a Justification of them from the Contumacy of the Weekly Pamphleteers——These two last things are printed with the *Examinat. of J. Saltmarsh's new Query*, &c.

Light for Smoak: or a clear and distinct Reply to a dark and confused Answer in a Book made and entit. The Smoke in the Temple, by Joh. Saltmarsh late Preacher at Breasted in Kent, now revolted from his pastoral Calling and Charge. Lond. 1646. qu. To this book is joined—*Novello mastix: or, a Scourge for a scurrilous News-monger. In Answer to the ignorant and malevolent Aspersions cast upon that Rev. and learned Divine Mr. John Ley, by the Writer of a Pamphlet called (by the Figure Antiphrasis) The perfect Passages.* Said there to be written by C. D. master of arts.

An after Reckoning with Mr. Saltmarsh: or, an Appeal to the impartial and conscientious Reader, &c. against his last Paper called, An End of our Controversy; or an Answer or Letter, to Mr. Ley's large Book. 1646. qu. This book, as Mr. Ley's special[5] friend hath told me, was written by the said Ley, yet the reader is to know that in the title it is said that L. M. student in divinity wrote it. The said book called, *An End of our Controversy*, &c. was written in answer to *Light for Smoak*. This Saltmarsh, by the way it must be known, was descended from an antient family of his name living sometime at Saltmarsh in Yorkshire, but whether born in that county, or at Strubby in Lincolnshire, where was a branch of his name living for three generations before his time, I know not, educated in Magd. coll. in Cambridge, graduated there, and afterwards beneficed, being esteemed then a person of a[4] fine and active fancy, no contemptible poet and a good preacher. But upon the turn of the times in 1641, he, as a mutable man, became, of a zealous observer, a violent opposer, of bishops and ceremonies. At that time he was a preacher at Northampton, and at other places, where he was much followed by, and found esteem from, such who entitled themselves *The godly*. Afterwards he was minister of Braisted in Kent, chaplain in the parliament army under sir Tho. Fairfax, where he always preached the bonds of love and peace, praying that that might be the cord to unite Christians in unity. He medled not in the pulpit with presbytery and independency, but solely laboured to draw the soul from sin to Christ. Thus he lived among soldiers in time of health; and how his departure was from the army a little before his death, you shall hear more anon, and in the mean time I shall tell you of several things that he hath written, besides what are before-mentioned (which shew him to be an antinomian) as (1) *The Assemblie's Petition defended against his Exception.* (2) *Holy Discoveries and Flames*——Printed in tw. 1640. (3) *Free Grace: or, the Flowings of Christ's Blood freely to Sinners; being an Experiment of Jes. Ch. upon one who hath been in the Bondage of a troubled Spirit, at Times for twelve Years till now*, &c. Lond. 1645. in tw. (4) *A new Quære*, "*at this Time seasonably to be considered,*
"*as we tender the Advancement of Truth and*
"*Peace, viz. Whether it be fit, according to the*
"*Principles of true Religion and State, to settle*
"*any Church-Government over the Kingdom has-*
"*tily or not,*" &c. Lond. 1645. Septemb. 30. 1 sh. qu. [Bodl. C. 14. 7. Linc.] (5) *Shadows flying away.* Lond. 1646. qu. Animadverted upon by Tho. Gataker in his *Shadows with Substance*, &c. Lond. 1646. qu. (6) "*The Smoak in the*
"*Temple; wherein is a Design for Peace and Re-*
"*conciliation of Believers of the several Opinions*
"*of these Times about Ordinances*, &c. *with a*
"*full Answer to Mr. Ley, against his late new* [288]
"*Quære*, &c. Lond. 1646. qu. 2d. edition." [Bodl. C. 13. 16. Linc.] (7) *Dawnings of Light, where-in the true Interest of Reformation is opened in general, and in particular, for the Establishing of weaker Judgments.* Lond. 1646. in tw. (8) *Maxims of Reformation.* Printed with the former. (9) *Reasons for Unity, Peace and Love, in Answer to Mr. Tho. Edwards his Gangræna*——Lond. 1646. qu. (10) *Groans for Liberty, &c. presented from the Presbyterian Brethren, reputed the most learned among them, in some Treatises called Smectymnus, to the honourable Court of Parliament An.* 1641, *by Reason of the Prelate's Tyranny.* Lond. 1646. qu. [Bodl. C. 14. 9. Linc.] (11) *A Beam of Light to discover a Way to the Peace* "*both of*
"*Church and State by Way of Consideration.*"
(12) *Some Queries for better understanding of Mr. Edwards's last Book called in Latin Gangræna,*
"*but in English a Book of Scandals,*" &c. (13)

[5] Rich. Moore a nonconformist minister living at Wethe-rock-hill in Worcestershire.

[4] Tho. Fuller in his *Worthies of England, in Yorksh.*

"*An Expostulation with Mr. Edwards upon his "Book call'd Gangræna.*" (14) *A Parallel between the Prelacy and Presbytery*——" These last "four are printed with the *Groans for Liberty.*" (15) *The Divine Right of Presbytery, asserted by the present Assembly, and petitioned for accordingly to the House of Com. in Parliament, with Reasons discussing this pretended divine Right.* Lond. 1646. in 3 sh. in qu. [Bodl. C. 14. 9. Linc.] (16) *Sparkles of Glory: or, Some Beams of the Morning-Star, wherein are many Discoveries as to Peace and Truth.* Lond. 1647. in tw. (17) *Wonderful Predictions, declared in a Message, as from the Lord, to his Excellency Sir Tho. Fairfax, and the Council of his Army.* Lond. 1648. in one sh. in qu. with other things which I have not yet seen, as (1) *Several Sermons.* (2) *Practice of Policy*, printed in tw. (3) *Flagellum Flagelli*, &c. against Dr. Jo. Bastwick, and lastly *Animadversions on Mr. Tho. Fuller's Sermon, wherein he taxeth him of Popery.* At length[b] on the 4th of Decemb. 1647, he being then at his house near to Ilford in Essex, told his wife that he had been in a trance, had seen a vision, and received a command from God, to go presently to the army, to make known to them what the Lord had revealed to him, which would be the last work that he had to do for them, and taking leave of his wife, he hasted to London that night, and declared to sir Hen. Mildmay a parliament-man, that he was sent by the Lord with a message to the army, to make known some things unto them which God had revealed unto him. The next day being Sunday, he with much ado got a horse, and about 3 of the clock in the afternoon rode towards Windsor the head-quarter of the army, and about 11 of the clock at night came to a certain town about 7 miles distant from Windsor, where he lay that night, and spoke of many wonderful things that the Lord had revealed to him. But the man and woman of the house gave no credit at first to what he said, tho', before he left them, they did, and began to be taken with his preaching discourses. Before break of day the next morning, being Monday Dec. 6, he went towards Windsor, and being there about nine of the clock, he repaired to the general council, where some of the officers were met in expectation of the general and the rest, to sit in council; before whom he spoke these words, with his eyes almost fix'd in his head, or rather as if he had come out of a trance with fear and trembling to express what he had received, 'I am come hither to reveal to you what I have received from God. That tho' the Lord hath done much for you, and by you, yet he hath of late left you, and is not in your councils, because you have forsaken him. God will not prosper your consultations, but destroy you by divisions among your selves. I have formerly come to you like a lamb, but God hath now raised in me the spirit of a lion, because you have sought to destroy the people of God. The controversy, that is now before you, calls for the tenderest judgment, because it concerns the faithful ones, those imprison'd of your own members, having always stood by you through the greatest difficulties.—I advise all the faithful to depart from you, lest they be destroyed with you,' &c. Afterwards he went to sir Tho. Fairfax the general, but did not move his hat to him, saying, 'I have had a command from God not to honour you at all.—— I have honoured you so much, that I have offended God in doting upon your person.——God hath revealed unto me, that he is highly displeased with your committing of saints to prison, that he will not prosper you, nor can I honour you,' &c. After he had parted with the general he went to Cromwell the lieut. general, whom he met in the hall in Windsor castle, and being by him asked how he did, Saltmarsh stirred not his hat, but told him, 'The Lord was angry with him, for causing those godly men to be imprison'd, slighted, and abused, for those engagements which he had formerly owned, and the persons such as he knew faithful in the cause of God: That the armies falling off from their former principles, it would be their ruin and destruction, and would raise such factions among themselves, as would undo them,' &c. Cromwell told him thereupon that some things were not so well as he could wish, and wondred such passages should fall from him. Saltmarsh then proceeded and declared to him as he had done to the general council of the army. At length Cromwell took a paper out of his pocket, which he told Saltmarsh he had received from him, and there read it, some of which was not much different from what he had said. An officer then present spake of something that had lately fallen from another member of the army relating to that purpose. Whereupon Saltmarsh replied, 'Look you here now, out of the mouths of two or three witnesses the truth of God is confirmed.' Whereupon Cromwell said 'I am glad that there is some tenderness of heart in you:' and then, after some other discourse, they parted. Afterwards Mr. Saltmarsh discoursed with other officers, and with Hugh Peters, about the same matter; and the next day being Tuesday Dec. 7. he went to Cromwell again and told him he had one thing yet to deliver to him, which God required of him, and that was, that 'he would immediately take effectual course for the enlargement of the members of the army that were committed for not complying with [289]

[b] [The account from this place is taken from *Wonderful Predictions, declared in a Message, as from the Lord, to his Excellency Sir Tho. Fairfax and the Council of his Army. By John Saltmarsh, Preacher of the Gospell: His severall Speeches, and the Manner of his Death.* (An imprimatur by Gilbert Mabbot, with two wooden cuts in the title-page, of Mr. Saltmarsh, in his winding-sheet, and holding a lighted torch, and general Fairfax bowed.) *Printed by Rob. Ibbitson in Smithfield, near the Queen's Head Tavern*, 1648. Penes me. COLE.

The print here mentioned would add a new article to Granger.]

the general council, and that he do not prosecute against those that have been faithful,' &c. Afterwards he took his leave of the officers, telling them that 'he had then done his errand, and must leave them, never to see the army more.' That night he went to London, and the next day he told divers of his friends there what he had done at Windsor, and then taking his leave, said his work was done, his message delivered, and desired them to be careful of his wife. On Thursday Dec. 9. he went from London very cheerful and well, and arrived that night at his house near Ilford, not sick at all, and told his wife what he had done. On Friday Dec. 10. he told his wife that he had now finished his course, and must go to his father; and in the afternoon he complained that his head did ake, desiring to lye down upon his bed, where his wife took all possible care of him: But whatsoever he received for sustenance, he could not retain it, yet he rested well all that night. On Saturday Decemb. 11. an. 1647, he was taken speechless in the morning, and in the afternoon about 4 or 5 of the clock, he died in great peace and quiet, leaving then the character behind him by some, of a bigotted enthusiastical person. Afterwards came out a book entit. *Saltmarsh return'd from the Dead in Amico Philalethe: or, the Resurrection of James the Apostle, &c. being an Exposition on the fifth Chap. of S. James.* Lond. 1655. qu. [Bodl. 4to. B. 6. Th. BS.] published by S. G. Thus far, with as much brevity as I could, concerning this Jo. Saltmarsh, who was full of poetical raptures and highly conceited of himself and parts. See more in Will. Prynne. Now let's go on with Joh. Ley and tell you what other books he hath published.

Elaborate Annotations on the Pentateuch, &c. The first and second edit. enlarged, the text explained, &c. Lond. 1651. fol.

Learned Defence for the Legality of Tithes, for, and towards, the Maintenance of Gospel Ministers. Oxon. 1653. qu.

General Reasons grounded on Equity, Piety, Charity, and Justice against the Payment of a fifth Part to sequestred Minister's Wives and Children. Lond. 1654. 55. qu.

An Acquittance or Discharge from Dr. E. H. (Edw. Hyde) his Demand of a fifth Part of the Rectory of Br. (Brightwell) in Berks. pleaded as in a Court of Equity and Conscience. Lond. 1654. qu. [Bodl. 4to. M. 11. Th. BS.]

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Letter to Dr. Edw. Hyde, in Answer to one of his, occasion'd by the late Insurrection at Salisbury —Printed in 2 sh. in qu. 'Twas dated at Brightwell 6 Apr. 1655.

Debate concerning the English Liturgy, &c. between Edw. Hyde D. D. and Joh. Ley. Lond. 1656. qu. The debate is carried on in epistles between them.

Discourse or Disputations, chiefly concerning Matters of Religion. Lond. 1658. qu.

Animadversions on two printed Books of Joh. Onely a Lay-Preacher.——Printed with the *Discourse.*

Equitable and necessary Considerations for the Association of Arms throughout England and Wales.

Petition to the Lord Protector by divers, for the Establishment of themselves, and other their Brethren, for their own Lives, in the Places to which they are admitted, to officiate as Ministers of the Gospel, without Institution and Induction by the Bishops.

Comparison of the Oath of the sixth Canon of the last Synod of Bishops, and the Protestation set forth by the Parliament, in Answer to a Letter of Pedael Harlow Gent.——Printed in qu. This Harlow hath one or more things that are extant, and was a professed creature of Henry earl of Manchester.

Attestation of the Ministers of Cheshire, to the Testimony of the Ministers of the Province of London, against Errors, Heresies and Blasphemies—Pr. in qu.

Exceptions many and just; being an Answer to two injurious Petitions against Tythes.—These are all the things that I hitherto know, that have been written by our author Ley, and therefore I have no more to say of him but this, that after he had lived to see many mutations in church and state, and had enjoyed many places of profit, and benefices belonging to other men of the royal party, purposely to gain wealth, did willingly give up the ghost at Sutton Coffield before-mention'd, on the sixteenth day of May in sixteen hundred sixty and two, and was buried in the church there, leaving then the character behind him by some, that he was one of the pillars of presbytery; and by others, a person learned and well read in the fathers and councils. One Mr. Ley a learned divine, wrote a book about 1624, entit. *The Christian Nomenclature*, &c. against the papists, mention'd in Joh. Gee's book entit. *The Foot out of the Snare*, &c. Lond. 1624. qu. p. 17. in marg. whether the same with our author Joh. Ley I know not. 1662.

"WILLIAM BACKHOUSE, a younger son "of Sam. Backhouse of Swallowfield in Berks, "esq; (who died in 1626) was born in that county, "became a commoner of Ch. Ch. an. 1610, aged "17 years, left it without a degree, and at length "settling on his patrimony, became a most renowa'd "chymist, Rosicrucian, and a great encourager of "those that studied chymistry and astrology, espe-"cially Elias Ashmole, whom he adopted his son, "and opened himself very freely to him the *secret*, "which he afterwards told him in *syllables*, and "bequeathed it to him as a legacy, as I shall tell "you more at large when I come to speak of him. "This noted person Mr. Backhouse hath translated "from French into English. (1) *The pleasant*

"*Fountain of Knowledge*, written in French by "Joh. de la Fountaine, an. 1413, and translated by "Backhouse 1644. oct. (2) *The Complaint of* "*Nature*; and thirdly another book entit. *The* "*Golden Fleece*, &c. written by Solomon Trismosin "master to Paracelsus, which book was printed in "French at Par. 1612. in oct. He was also the "inventor of the *Way wiser*, in the time of George "Villiers, the first duke of Bucks. What other "things Mr. Backhouse hath done for the good of "learning I know not, nor any thing else of him, "only that he died on the 30th of May in sixteen
1662. "hundred sixty and two, and was buried in the "church at Swallowfield before-mention'd, leaving "then behind him the character of a good man, and "of one eminent in his profession, as also a daughter "named Floure, first the wife of Will. Bishop of "Southwarnborough in Hampshire, esq; and after-"wards of his kinsman sir Will. Backhouse bart.[6] "See of this Mr. Backhouse in Mr. Aubrey's col-"lection of hermetic philosophy chap. xii."

[291] HENRY JACKSON son of Hen. Jacks. mercer, was born in S. Mary's parish within the city of Oxon, admitted scholar of C. C. C. on the first of [illegible] Dec. 1602, aged 16 years,* having for [illegible] two years before been clerk of the said [illegible] house, admitted probat. fellow thereof [illegible] 5 of Sept. 1612, to the reading of the sentences five years after, and at length upon the death of Dr. Seb. Benefield, sometimes his tutor, he became rector of Meysey-Hampton near to Fairford in Glocestershire, which was all the preferment he ever lookd after; for being a studious and cynical person he never expected or desired more. He was a great admirer of Rich. Hooker and Joh. Rainolds, whose memories being most dear to him, he did, for the sake of the first, industriously collect and publish some of his small treatises, and of the latter, several of his epistles and orations. He also did diligently recognize, and added marginal notes, with a copious index to, the twelve books of Jo. Lud. Vives, (sometime rhetoric reader of C. C. C.) seven of the former of which, are *De corruptis Artibus*, the other five, *De tradendis Disciplinis*. He had also made a collection of several of the works of Pet. Abælard from antient MSS. of that author, had revised, compared and collected them: All which he did intend at his own charge to publish, but the grand rebellion breaking forth in 1642, the soldiers belonging to the parliament rifled his house, scatter'd the said collection, and made it so imperfect, that it could never be recovered. He hath written, *Vita Ciceronis, ex variis Autoribus collecta.*

Commentarii in Ciceronis Quest. Lib. quintum. Both which dedicated by the author to Dr. Seb. Benefield, are remaining under the author's hand in my custody; but whether they were ever printed I cannot tell. He also translated from English into Latin, *Commentarii super 1 Cap. Amos.* Openheim 1615. oct. written by the said Dr. Benefield, as I have elsewhere told you. Also Joh. Fryth's book *Of Baptism*, which he entit. *De Baptismo & Cognitione sui*; next Joh. Hooper's *Lectures on the Creed*, and lastly Hugh Latymer's *Oration to the Convocation concerning the State of the Kingdom to be reformed by the Gospel*: which last translation had before been done by Sim. Gryneus. But whether these three last (which are in MS. in my hands) are published, I cannot tell: nor do I know any thing of the translator besides, only, that he dying on the fourth day of June in sixteen hundred sixty and two, was buried in the chancel of the church of Meis. Hamp. near to the grave of Dr. Benefield before-mention'd. I find another Hen. Jackson to be author of *The Description of the little World or Body of Man*, printed 1660 in oct. but of what university he was, if of any, I know not. 1662.

[Among Wood's MSS. in the Ashmole Museum, are

1. *Vita Thoma Lupseti, ex Elogiis Georgii Lillii aliisque Scriptoribus, per Hen. Jacksonum.*

2. *Collectanea Henrici Jacksoni.* The last relates chiefly to the monasteries of Gloucester, Malmsbury and Cirencester.]

"HENRY VANE, or *sir Humerous Vanity* as "he was usually called, the eldest son of sir Hen. "Vane of Hadlow in Kent knight, sometime comp-"troller of the houshold and secretary of state to "king Charles I, by Frances his wife daugh. of "——— Darcy of Essex, was born about the year "1612, bred with sir Arthur Haselrigg, Tho. Scot "the regicide and other notorious antimonarchists "in the college school at Westminster, partly, if "not altogether, under Mr. Lambert Osbaldeston "the chief master thereof: At which time he was "inclined, as most youths are, to the vanities of the "world, and to that which they call *good fellowship*. "But about the 14th or 15th year of his age God "was pleased (as he[7] saith) to lay the foundation or "ground-work of repentance in him, &c. At about "16 years of age he became a gent. com. of Magd. "hall, as his great creature Hen. Stubb hath several "times inform'd me, but when he was to be matri-"culated as a member of the university, and so con-"sequently take the oath of allegiance and supre-"macy, he quitted his gown, put on a cloak, and "studied notwithstanding for some time in the said "hall. Thence being taken home by his relations, "his majesty was acquainted that the heir of a con-"siderable family about him was grown into the

[6] [Mr. Richards of Mattingley, near Heckfield, Hants. possesses sir William Backhouse's papers, among which are several chymical and astrological tracts. So said in 1728. LOVEDAY.]

[7] In his *Speech on the Scaffold on Tower-hill at the Time of his Execution.*

[232] "dislike of the discipline and ceremonies of the "church of England; and therefore the bishop of "London taking him to task he gave him the slip, "and by the instigation of some separatists of his "neighbourhood he went beyond the seas and spent "much time in New England and Amsterdam. "At both which places being sufficiently imbib'd "with many heterodox and dangerous opinions, "sufficiently expressed at his return into Old Eng-"land, expos'd him as a mark for the arrow from "almost all sorts of people, rendring him a man of "contention with the whole earth. In the begin-"ning of the year 1640, he was chosen a burgess by "a factious knot, for Kingston upon Hull, to serve "in that parliament which began at Westminster "on the 13th of Apr. and in June following he re-"ceived the honour of knighthood from his majesty: "from which time till his father's death, which was "about 1654, he was usually called sir Hen. Vane "junior, and sometimes written sir Hen. Vane of "Raby castle, knight. In the same year (1640) "he was elected burgess for the said place of King-"ston to serve in that most unhappy parliament, "which began the 3d of Nov. wherein he shew'd "himself the most active person in that convention, "either to gain to himself a name, popularity or "riches. The first thing in that parliam. whereby "he shew'd himself a politician and a most false "person, was his secretly conveying out of his "father's cabinet certain notes of a debate, taken "while he was one of the select councellors of the "Junto, held 5 May 1640 for the carrying on the "expedition against the Scots, wherein finding "many things to be made use of against the most "noble Thomas earl of Strafford (hated by him for "several self-end reasons) he pretended therefore to "hold himself bound in duty and conscience to dis-"cover them, and accordingly he did put them into "the hands of Joh. Pym a parliament man and an "inveterate enemy to that count.[a] In 1643 he "was one of the commissioners appointed by the "parl. to go into Scotland to carry on the blessed "cause, took the covenant, and being esteemed a "man of much religion was admitted to sit in the "assembly of divines, where he had often an oppor-"tunity of shewing his parts in theological mat-"ters. About that time he totally outed sir Will. "Russel, was made treasurer of the navy, a place "worth, as 'tis said, at least 6000*l.* per an. in the "time of war, especially if the lord treasurer be his "friend. In the latter end of 1644 he was ap-"pointed by the parliament one of their commis-"sioners to treat of peace, with those appointed by "the king, at Uxbridge; where, by some royalists, "his canting and false way of speaking and acting "was discovered. In Dec. 1646 an ordinance was "passed to enable him to make a surrender of his "place of treasurer of the navy, and in 1648 he was "one of the commons appointed by parliament to "treat with the king in the isle of Wight for the "settlement of the nation in peace: at which time "he persuaded his majesty not to be prodigal in "his concessions, that he had already yielded more "than was fit for them to ask, or him to grant, and "undertook to make it evident to the whole world: "yet afterwards this most restless man did most "fiercely and perfidiously inveigh against the con-"cessions, as designed by his maj. under the species "of peace to ruin the parliament and common-"wealth. Yet at last, notwithstanding those terrors "without, and troubles within, the house came to "this resolve, that the king's concessions were a suf-"ficient ground for peace; which was carried by "200 voices against scarce 60 dissenters. In the "beginning of the long parliament he was a pro-"moter of the rebellion, a frequent committee-man, "a speech-maker, a preacher, an underminer, a "jugling fellow, and a plotter to gain the estates of "other persons that adhered to his majesty in the "worst of times. A noted writer[b] tells us, that 'he "was born to disquiet the world, and to be a fire-"brand of communities, yet still carrying his designs "of confusion under a feigned meekness and sim-"plicity of the gospel.' When presbytery dwindled "into other factions he was a sider with them how-"soever notorious. From a presbyterian he became "an independent, from that to be an anabaptist, "and fifth monarchy-man, &c. And I am per-[238] "suaded if any one doth aptly verify the proverb, "'Convenient rebus nomina sæpe suis,' there is "often times an agreement between name and na-"ture as there was in him. In sum, he was the "Proteus of the times, a meer hotch-potch of reli-"gion, chief ring-leader of all the frantick secta-"rians, of a turbulent spirit and working brain, of "a strong composition of choler and melancholy, an "inventor not only of whimseys in religion, but also "of crotchets in the state, (as his several models tes-"tify) and composed only of treason, ingratitude and "baseness.[1] After the murder of king Charles I. he

[a] [And this paper was the chief means of his condemnation. MACKO.]

[b] "Rich. Perinchief in his book called *The Royal Martyr: or, the Life and Death of King Charles I.* Lond. "1676. oct. p. 174."

[1] [Not so Milton, who has honoured him with the following sonnet.

To sir Henry Vane the younger.

Vane, young in years, but in sage counsel old,
Than whom a better senator ne'er held
The helm of Rome, when gowns, not arms, repell'd
The fierce Epirot and the African bold,
Whether to settle peace, or to unfold
The drift of hollow states hard to be spell'd,
Then to advise how war may best upield
Move by her two main nerves, iron and gold,
In all her equipage: besides to know
Both spiritual pow'r and civil, what each means,
What severs each, thou hast learn'd, which few have
done:
The bounds of either sword to thee we owe:
Therefore on thy firm hand Religion leans
In peace, and reckons thee her eldest son.]

" was several times elected a member of the council of " state, was a commissioner in Scotland, and in 1652 " he was for a time president of the same council, " being then also one of the commissioners of the " navy. Soon after, when he saw Oliver (who had " made him subservient to his designs) gape after " monarchy, he became his great opposer, and en- " deavoured to his utmost to ruin him, by siding " with, and preaching among, anabaptists, and fifth- " monarchy-men. But Oliver for his own security " imprison'd him several times, particularly in Ca- " risbrook castle in the isle of Wight, whence he " was released with Chr. Feake on the last of Dec. " 1656. Afterwards he shew'd himself an enemy " to Richard the protector, towards whose deposing " he was very active, and endeavoured then to be " one of the rulers of Israel, if the intended match " between his son Henry and the daughter of maj. " gen. John Lambert had not been spoiled by the " restitution of the rump-parliament by the generous " George Monk. On the 9th of May, just after the " laying aside of Richard, he was appointed by the " said parliam. (of which he was a member) then " restored by the army, one of the committee of " safety, or of such who were to take care of the " commonwealth, to sit for 8 days and no longer, " and on the 13th of the same month he was ap- " pointed by the said parl. one of the council of " state, then by them set up; by whom, he and six " more were appointed commissioners to nominate " commission-officers for the army of the common- " wealth. On the 26th of the same month he was " appointed the first and chief of the seven commis- " sioners for ordering and managing the affairs of " the admiralty, and in Sept. the same year he was " president of the council of state pro tempore. " About which time he drew up a new model of " government which he proposed while Bulstrode " Whitlock was in the chair in these[v] particulars " (1) 'That the supream power delegated by the " people to their trustees, ought to be in some fun- " damentals not dispensed with. (2) That it is de- " structive to the people's liberties (to which by " God's blessing they are restored) to admit any " earthly king or single person, to the legislative or " executive power of the nation. (3) That the su- " pream power delegated is not entrusted to the " people's trustees to erect matters of faith or wor- " ship so as to exercise compulsion therein.' When " these particulars were debated, sir Henry gave " reasons to maintain them, which for brevity's sake " I shall now pass by. Afterwards when the rump " parl. was silenced by maj. gen. Lambert and his " soldiers, which was on the 13th of Oct. 1659, he " was nominated one of the committee of ten, from, " and by, the said council of state to consider of fit " ways to carry on the affairs of the government, " and at the same time he and five more were ap- " pointed a committee to nominate officers of the " army. On the 26th of the same month he was " nominated one of the general council of officers, " alias committee of safety, wherein he, with Rich. " Salwey and others had a design to overthrow " magistracy, ministry and the law. On the first " of Nov. following, before which time gen. Geo. " Monk had disliked from Scotland the proceedings " of Lambert and the army, in setting aside the " rump, he and others were appointed by the com- " mittee of safety to consider of a form of govern- " ment for the three nations, as a commonwealth, " and to present it to the said committee. But " Monk making preparations for his journey into " England, he (as others) had a commission given [294] " to him by the said committee, to be a colonel of a " new rais'd regiment of horse, in order to repel " him. On the 16th of the same month of Nov. " he was appointed one of the committee to treat " with the three commissioners that Monk sent into " England in order for an accommodation, but they " effecting nothing for their purpose, he became " very averse to some of the chief men of his own " party, when 'twas by them proposed to him of " bringing in the king from his exile, purposely to " prevent Monk from that design, and to secure " and make conditions for themselves, when they " fancied Monk would not, but leave them all in " the lurch to shift for themselves. After the rump " parl. was restored by the said Monk, he, (sir H. " Vane) was by them sent for on the 9th of Ja- " nuary following, and took his place in the house: " Whereupon being question'd for his acting during " the late interruption of parliament, (viz. between " the silencing of the rump by Lambert, and its re- " storation by Monk) he did ingeniously confess " his fault, and thereupon it was voted that he " should forthwith repair to his house at Raby in " the county pal. of Durham, and remain there " during the pleasure of the parliament, and be " discharged from being a member thereof. After- " wards he retiring among the anabaptists and other " notorious sectaries, whom he instigated to rise and " take up arms, it was ordered by the parliament " on the first of Febr. following that he should be " taken into custody and sent to Raby. After his " majesty's restoration he was arrested of high trea- " son (being, I think, a person excepted) in the " month of Jul. 1660, and thereupon committed to " the Tower with Archibald marques of Argyle, " (Randolph) Macdonnel marques of Antrim, and " sir Arth. Haselrigg, where continuing for some " time, he was sent prisoner to the isle of Scilley, " there to remain during his majesty's pleasure. " Afterwards he was brought to London, and being " for some time kept in custody in the Tower, was " on the 6th of June 1662 brought to his tryal in " the King's-bench in Westminster, and there in-

[v] "*Memorials of English Affairs*, &c. an. 1659."

" dicted of high-treason for plotting and contriving " the final destruction and death of the king, ma- " liciously and treacherously: and that he, with " others, did take upon him the government of the " kingdom of England, &c. The witnesses to prove " this were many: and there being so much to be " said against him, 'twas thought fit not to trouble " the court with any of his crimes before the fatal " day, 30th of Jan. 1648. His indictment being " made out by a numerous and full evidence, he " addressed himself to his defence, wherein he took " up so much time, repeating the same things and " words over and over, with so many and frequent " pauses, as very much exercised the patience of " the court and all others there present. At length, " after many pros and cons had passed between " them, the jury went out, but made a very short " stay (not much longer than one of his pauses) " and brought him in guilty of high treason. " Whereupon the sentence of death passed on him " to be drawn from the Tower on a hurdle to the " place of execution, there to be hanged by the " neck till he be half dead, his privy members to be " cut off, and his bowels taken out and burnt, &c. " Which sentence being taken off at the request of " some of sir Henry's relations, (whose sufferings " for his maj. and his father had been eminent) his " majesty consented, that instead of being hang'd at " Tyburn, he should be beheaded on Tower-hill, " just there where Thomas earl of Strafford was " put to death by his and the treachery of his " father, which accordingly was done, as I shall " anon tell you. Those things that were by him " published and go under his name are these,

" Several speeches, as (1) *Speech in the House* " *of Commons, at a Committee for the Bill against* " *Episcopal Government, Mr. Edw. Hyde sitting* " *in the Chair*, 11 *June* 1641. Printed in one sh. " and an half in qu. [Lond. 1641, Bodl. C. 13. 13. " Linc.] (2) *Speech in the Guild-hall, London*, 8 " *Nov.* 1642, *concerning his Majesty's Refusal of* " *a Treaty of Peace*. Lond. 1642. qu. (3) *Speech* " *at a Common-hall*, 27 *Oct.* 1643, *wherein is* " *shew'd the Readiness of the Scots to assist the* " *Kingdom and Parliament of England*. Lond. " 1643. qu. (4) *Several Speeches in a Com. Hall* " *at Lond. in Janu.* 1643 *in Examination of the* [295] " *running Plot to divide and destroy the Parlia-* " *ment and the City of London*. Lond. 1643. qu. " (5) *Two Speeches in the Guild-hall London,* " *concerning the Treaty at Uxbridge*. Lond. 1644. " qu. One was spoken 4 Mar. 1644, and the other " on the 9th of Apr. following. He hath also " written,

" *The retired Man's Meditations: or, the My-* " *stery and Power of Godliness, shewing forth the* " *living Word*. &c. Lond. 1655. qu. [Bodl. 4to. " U. 6. Th. BS.] There were *Animadversions* " made on this book by one Martin Finch, who " calls himself a preacher of the gospel. Sir H. " Vane was also reported to be author of

" *A Letter from a true and lawful Member of* " *Parliament, &c. to one of the Lords of his High-* " *ness's Council, upon Occasion of the last Declara-* " *tion, shewing the Reasons of their Proceedings* " *for securing the Peace of the Commonwealth,* " *published* 31 *Oct.* 1655——Printed 1656. qu. " [Bodl. B. 10. 15. Linc.] Sir Henry also wrote,

" *A healing Question propounded and resolved* " *upon Occasion of the late public and seasonable* " *Call to Humiliation, in Order to Love and Union* " *amongst the honest Party*, &c. Lond. 1656. in 4 " sh. in qu. This book tended (as 'twas then said) " to the disturbance of the then government and " the peace of the commonwealth. In the same " year came out a book very accurately pen'd, en- " tit. *A Letter from a Person in the Country to* " *his Friend in the City, giving his Judgment* " *upon Sir Hen. Vane's healing Question.*——But " who the author was I know not. Afterwards " came out a book entit.

" *The Proceedings of the Protector (so called)* " *and his Council against Sir Hen. Vane Knt. &c.* " *as touching his Imprisonment in the Isle of* " *Wight*, &c.——'This was printed, as it seems, in " 1656, in one sh. and an half in qu. In the epistle " to the reader, it is said thus.—' Thou hast here a " true narrative of the whole proceedings against " sir Hen. Vane knight, and his imprisonment in " the isle of Wight, occasion being taken (as thou " wilt find) from his writing and publishing a dis- " course entit. *A healing Question*, &c. *tending to* " *the Composure and Uniting all honest Men's* " *Hearts*,' &c.——This pamphlet called *The Pro-* " *ceedings of the Protector*, &c. tho' said to be pub- " lished by a real well-wisher to Sion's prosperity " and England's liberty, yet I take it to have been " written by sir Hen. Vane, or at least by his direc- " tion and instruction. The said sir Henry also " wrote,

" *A needful Corrective or Balance in popular* " *Government*. Lond. in one sh. and an half in qu. " [Bodl. C. 13. 6. Linc.] Expressed in a letter to " James Harrington esq; upon occasion of a late " treatise of his, &c.

" *Of the Love of God and Union with God.* " When printed, or in what vol. I know not.

" *An Epistle general to the mystical Body of* " *Christ on Earth, the Church Universal in Ba-* " *bylon*, &c.—Printed 1662. qu.[2] This was writ- " ten in the time of his imprisonment in the isle of " Scilley.

" *The Face of the Times: Wherein is discover-* " *ed the Rise, Progress and Issue of the Enmity* " *and Conquest, between the Seed of the Woman*

[2] [There is an edition printed in 12mo, 1662, in the Bodleian, 8vo. C. 508. Linc.]

" *and the Seed of the Serpent*, &c. Printed 1662.
" qu. This was also written in his imprisonment
" in the isle of Scilley. At the end of which
" is,

" *A Letter to his Lady.* Dat. from the isle of
" Scilley 7 Mar. 1661.

" *His Memorandums pleadable upon his Ar-*
" *raignment.*

" *Matters containing the Substance of what he*
" *pleaded on the first Day of his Tryal, June* 6.
" *An.* 1662.

" *His Reasons for an Arrest in Judgment.*

" *The People's Case stated.*

" *The Valley of Jehoshaphat considered and open-*
" *ed by comparing* 2 *Chron.* 20, *with Joel* 3.

" *Meditations concerning Man's Life, pen'd in*
" *his Prison State.*

" *Concerning* { *Government.*
Friendship.
Enemies. }

" *Meditations on Death.*

" *Notes of Exhortation to his Children and Fa-*
" *mily.* Those that were taken on the 13th of
" June, being the day before his execution, are
" broken and imperfect.

" *His Speech and Prayer on the Scaffold at the*
[296] " *Time of his Execution.* All which, from his me-
" morandums before-mention'd to this his speech,
" are in a book entit. *The Life and Death of Sir*
" *Hen. Vane Kt. or, a short Narrative of the main*
" *Passages of his Earthly Pilgrimage.* Printed
" 1662. qu. As also partly in another entit. *The*
" *Tryal of Sir Hen. Vane Kt. at the King's-Bench*
" *Bar, Westminster, on the* 2*d and* 6*th of June,*
" &c. Printed 1662. qu. [Bodl. 4*to.* S. 37. Jur.]
" The first was written by a thorough-pac'd sec-
" tarist, George Sikes bach. of divinity, and some-
" time fellow of Magd. coll. in Oxon, and contains
" much of canting divinity and little of history re-
" lating to the man. The other was written by a
" sectarist also, and much in favour of sir Hen.
" Vane, and both printed by stealth, as much re-
" flecting on justice and the passages of his tryal
" and condemnation. The aforesaid speeches, books
" and pamphlets are all the things that I have seen
" that were written or supposed to be written by sir
" Hen. Vane: As for these things following, viz.
" (1) *A Phanatick Prayer*, Printed in Feb. 1659.
" on one side of a sh. of paper, said to be written
" by sir H. V. divinity professor of Raby castle;
" (2) *Sir Henry Vane's last Sigh for the Com-*
" *mittee of Safety*, &c. *spoken by Way of Dialogue*
" *between him and Vice-Admiral* ---- *Lawson* 17*th*
" *of Dec.* 1659. and printed at Lond. in the same
" month, in 2 sh. in qu.; and (3) *Vanity of Vani-*
" *ties: or, Sir Henry Vane's Picture, which is a*
" *Ballad made to the Tune of The Jews Corant,*
" and printed on one side of a sheet of paper in the
" latter end of 1661: I say these, and such like
" things, were not of his composition, but of certain
" waggish people who were disposed to make mirth
" in the nation upon an object that was then de-
" clining. But now let's bring him to the last pe-
" riod of his life: On the 12th of June 1662, his
" majesty (who said he could not be safe while sir
" H. Vane lived) gave order that he should be
" hanged and quartered at Tyburn, according to
" the sentence, and that his head should be fix'd on
" some eminent place at Westminster-hall, as his
" majesty's privy council should think fit, and his
" quarters to be set on several gates of the city of
" London, but at the request of some of sir Henry's
" relations, as I have before told you, he was to be
" beheaded on Tower-hill. On Saturday therefore
" the 14th day of June (memorable for the fatal
" battle at Naseby fought 17 years before, for which
" sir Henry first moved for a thanksgiving to be
" had for that victory) he was conducted from the
" Tower by sir Joh. Robinson the lieutenant, and
" the sheriff, and ascending the scaffold, entred
" thereon after the manner of an old and stout Ro-
" man. His friends that were with him and then
" ascended the scaffold also, encircled him and laid
" their heads together to discourse: whereupon the
" people who were spectators generally cried out
" Which is the man to suffer? which is sir Hen.
" Vane? Whereupon sir Henry drew from his
" company, saluted the spectators with his hat off
" on each side of the stage, as if he had been going
" to speak a prologue, and then returned to his
" company with his hat cock'd. He came on the
" scaffold between 10 and 11 of the clock on that
" day, and being desired by the sheriff not to speak
" any thing against the peace of the kingdom, he
" solemnly promised it, and yet after a few words,
" he fell to his wonted course of flinging about his
" sedition; whereupon being admonished by sir
" Joh. Robinson, he again promised to wave all ex-
" pressions that might give offence, and yet not-
" withstanding this second promise he again broke
" loose, insomuch as the sheriff was forced to take
" his papers from him; but sir Henry (with more
" choler than could be expected in a dying man)
" instantly tore his papers all to pieces to prevent
" the sheriff. He shew'd not any sense of death
" approaching, but carried himself all the time he
" was upon the scaffold, passing up and down in a
" careless manner, with that boldness and resolution
" that was to be admired. After he had spoken a
" long prayer with great devotion, he willingly laid
" his head upon the block, which, at a sign given,
" was chop'd off at one blow. It was observed by 1669.
" many, especially by those of his own persuasion,
" that no sign of inward fear appeared by any trem-
" bling or shaking of his hands, or any other parts
" of his body, all along on the scaffold: And an
" ancient traveller then present, and curious to ob-
" serve all the demeanor of persons in such public

[297] "executions, 'did narrowly[4] eye his countenance "to the last breath, and his head immediately after "the separation: whereby he observ'd that his "countenance did not in the least change. And "whereas the heads of all he had seen before did "some way or other move after severing, which ar-"gued some reluctancy, and unwillingness to that "parting blow; the head of this sufferer lay per-"fectly still, immediately upon the separation. On "which he said to this purpose, that his death was "by the free consent and act of his mind,' &c. "Sir Henry Vane the father, before-mention'd, who "had been knighted by king James I. at Newmar-"ket, 3 Mar. 1610, was by king Charles I. sent to "the queen of Bohemia about a marriage for her "son with the emperor's daughter, and the son to "be brought up in the court of the emperor, to "which the qu. would by no means answer. After-"wards he was made one of the secretaries of state, "proved false to his majesty in several respects, and "was the occasion of dissolving that parliament "which began at Westm. 13 Apr. 1640: several "years before which time, he purchased the manor "of Fayrelane in Kent of sir George Chowne."

[For further particulars of Vane see the *Biographia Britannica*, Neal's *Hist. of New England*, Clarendon's *Hist. of the Rebellion*, Whitelock's *Memorials*, Rushworth's *Historical Collections*, Burnet's *Hist. of his own Time*, and most of the Histories of England, as well as the detached biography of Charles the first and his successor. Many incidents of his life and conduct will be found in *Regicides no Saints nor Martyrs*. Lond. 1700, 8vo. page 95, and still more in a curious pamphlet printed in 1661, 4to. entitled *Don Juan Lamberto: or a comical History of the late Times*, a copy of which is in St. John's college library.

There is a portrait of him by Houbraken and another, engraved by Faithorne though his name is not put to it, which was prefixed to his *Life* in 1662.]

"LAURENCE ROOK of the family of the "Rooks of Monks-Horton in Kent, was born in "that county, educated in grammar learning in "Eaton school near Windsor, in academical in "King's coll. in Cambridge, of which house he be-"came scholar, an. 1639,[5] where continuing about "8 years (in which time he took the degrees in "arts and submitted to the men then dominant) he "retired to his estate in Kent for a time. After-"wards being much addicted to experimental phi-"losophy, he retired to Wadham coll.[6] in 1650 for "the sake of Dr. Wilkins warden, and of Dr. "Ward astronomy professor, a member thereof, "(both eminent in that part of philosophy) became "a gent. commoner and continued there several "years and accompanied Mr. Rob. Boyle (then a "sojourner in this university) in his chymical ope-"rations. Afterwards he was first made astronomy, "then geometry, professor of Gresham coll. and "fellow of the royal society, whose institution he "had zealously promoted. He was a person of "profound judgment, vast comprehension, prodi-"gious memory and solid experience. His great "skill in the mathematics was reverenced by all the "lovers of that faculty, and his perfection in many "other sorts of learning, deserves no less reverence "and admiration. He hath written in English,

"*Direction for the Observations of the Eclipses* "*of the Moon*—And in Latin,

"*Discourse concerning the Observations of the* "*Eclipses of the Satellites of Jupiter*.—An ac-"count of both you may see in *The Hist. of the* "*Royal Society*[7] p. 180, 183, besides *Observations* "*of other celestial Bodies*. At length Mr. Rook "contracting a sickness by sitting up often to gain "astronomical observations, was untimely snatch'd "away by death in the midst of his labours to the "great loss of posterity, which otherwise might "have enjoyed some compleat pieces of astronomy "of his composition. So that being left imperfect, "they were preserved as rare things in the hands of "Dr. Seth Ward who much admired and loved "him. This Mr. Rook, who is to be numbred "among the learned men and writers of Cambridge "gather than of Oxon, died on the 27th of June in "sixteen hundred sixty and two, aged 40 years, 1662.
"and was buried in the church of S. Bennet Finke "in London.[8] The deplorable accident in his death "was (as the author of *The Hist. of the Royal* "*Society* tells us) that he deceased the very night, "which he had for some years expected, wherein to "finish his accurate observations on the said satel-"lites, and therefore much regretted by all that "knew his extraordinary worth both for knowledge "and probity. Soon after the aforesaid Dr. Ward "bishop of Exeter caused a comely monument to "be set over his grave, with a large inscription "thereon, a copy of which you may see[9] elsewhere. [298]
"And thinking that too little to perpetuate the "memory of so excellent a man as he was, gave a "pendulum clock[1] to the royal society, as a thing

[4] "*Tryal of Sir Hen. Vane*, &c. printed in qu. an. 1662, p. 15."

[5] [He was admitted at King's in 1630, but was not a scholar of that house. Ward's *Lives of the Professors of Gresham College*, page 90.]

[6] [Bringing with him two young gentlemen of the family of Oxenborough, to whom he was tutor. Pope's *Life of Seth Ward, Bishop of Salisbury*, 8vo. Lond. 1697, page 110.]

[7] "Written by Dr. Tho. Sprat."

[8] [It should be St. Martin's Outwich: his corps was attended to the grave by most of the fellows of the royal society then in town. Pope's *Life of Bishop Ward*, page 120. WATTS.]

[9] "In the appendix to *The Sphere of More. Manilius made an English Poem*, by sir Edw. Sherburne, p. 105."

[1] [Made by Fromantel, and then esteemed a great curiosity. WATTS.]

"dedicated to Mr. Rook's memory, with an inscrip-
"tion thereon to testify it,[2] wherein he is said by
"him to have been 'vir omni literarum genere in-
"structissimus.'"

[Laur. Rooke coll. Caii, art. bac. 1639; A. M. coll. Caii, 1644.

Laur. Rooke coll. Regal. A. M. 1647. *Reg. Acad.* BAKER.

See my *MS. Collections* (in the British Museum) vol. xv, p. 163. COLE.

He was of a melancholy temper and aspect, his complexion swarthy, his eyes sunk in his head more than ordinary, his voice hoarse and inward, a sign that his lungs were not sound; he was also much subject to the scurvy.—He was profoundly skill'd in all sorts of learning, not excepting botanics and music, and the abstrusest points of divinity.[3]

His death was occasioned, says Pope,[4] by overheating himself in a walk from the marquis of Dorchester's house at Highgate, to the royal society, then sitting at Gresham college.

The following epitaph was drawn up by Dr. Bathurst:

M. S.

Hic subtus sive dormit, sive meditatur,
Qui jamdudum animo melitus est,
Quicquid, aut vita, aut mors habet.
V. C. Laurentius Rooke, è Cantio oriundus,
In Collegio Greshamensi
Astronomiæ primum, dein Geometriæ Professor,
Utriusque ornamentum et spes maxima;
Quem altissima Indoles, Artesque omnifariæ,
Mores pellucidi, et ad amussim probi,
Consuetudo facilis et accommoda,
Bonis, doctisque omnibus fecerunt commendatissimum.
Vir totus, teres, et sui plenus,
Cui virtus, et pietas, et summa ratio,
Desideria motusque omnes sub pedibus dabant,
Ne se penitus sæculo subducere mortuus possit,
Qui iniquissima modestia vixerat,
Sethus Ward Episcopus Exon.
Longus, suavesque amicitias,
Hoc saxo prosecutus est.
Obiit Junii 27, Anno Dom. MDCLXII.
Ætatis suæ XL.]

THOMAS MERRIOT was born at Steeple Langford in Wiltsh. educated in Wykeham's school near Winchester, admitted true and perpetual fellow of New coll. an. 1610, aged 21 years or more, took one degree in the civil law, and for a time taught in the grammar-school joyning to the cloister there. Afterwards being presented to the vicaridge of Swaclyve near Banbury in Oxfordshire by the warden and society of the said coll. he preached there and taught grammar to the time of his death. He hath written,

Vulgaria: sive Miscellanea prosaica hinc inde decerpta: ad Discipulos non vulgares è Ludis literariis emittendos, quàm maximè conducentia; modo solerter edoceantur &c. in novem Classes distributa. Oxon. 1652. oct. [Bodl. 8vo. W. 4. Art. BS.]

Adagia selectissima, &c. Ib. eod. an. oct. "He "has farther several Latin copies of verses dispersed "in books." He died at Swaclyve, on the 19th day of July in sixteen hundred sixty and two, after he had been vicar of that place 38 years, and was two days after buried in the church there. 1662.

EDWARD STANLEY was born of genteel parents in the parish of S. Peter within the city of Chichester, educated in Wykeham's school, made perpetual fellow of New coll. 1608, aged 20 years or thereabouts, took the degrees in arts, left the said coll. in 1623, and was about that time made master of the said school, and afterwards prebendary of Winchester, and doct. of div. He hath published,

Several Sermons; three of which were preached in the Cathedral Church at Winchester. The first, on Sunday Aug. 19. *An.* 1660, *at the first Return of the Dean and Chapter to that Church, on Psal.* 14. 7. *The second, on Jan.* 30. *An.* 1661, *being the Anniversary of King Charles I. of glorious Memory, on Jer.* 4. 20. *And the third at the general Assizè held at Winton* 25 *Feb.* 1661.; *on Isa.* 1. 26. Lond. 1662. in oct. [Bodl. 8vo. B. 290. Th.] In which year the author died and was buried at Winchester, leaving then behind him the character of a learned, godly and orthodox minister of God's word. 1662.

HENRY JEANES, son of Christoph. Jeanes of Kingston in Somersetshire, was born at Allensay in that county, as I have been informed by one of his rural disciples, became a commoner of New Inn in Midsummer term, in the year 1626, aged 15 years, where pecking and hewing continually at logic and physics, became a most noted and ready disputant. After he had taken the degrees in arts, he removed to Hart hall, took holy orders, and soon after was cried up for a learned preacher in the university. In the beginning of Aug. 1635, he was presented by sir Joh. Windham to the rectory of Beer-Crocomb and Capland in Somersetshire; and soon after became vicar of Kingston in the same county. At length, upon the change of the times in 1641, he closed with the presbyterians, notwithstanding he had before (while he continued in the

[2] [Societati Regali ad scientiam naturalem promovendam institutæ, dono dedit reverendus in Christo pater Sethus episcopus Exon, ejusdem societatis sodalis, in memoriam Laurentii Rooke viri in omni literarum genere instructissimi, collegii Greshamensis primum Astronomiæ, deinde Geometriæ professoris dictæque societatis nuper sodalis; Qui obiit Junii 26, Anno Dom. 1659.]

[3] [Pope's *Life of Ward*, page 110.]

[4] [Ibid, page 119.]

university) been a scoffer of them,[3] and when Dr. Walt. Raleigh was thrown out of Chedsey near Bridgewater, he became rector of the church there: where, during the times of usurpation, he took into his family divers youths designed for the university, and read to them (contrary to his oath) logic and philosophy, and had oftentimes set disputations among them, which he himself moderated. He was a most excellent philosopher, a noted metaphysician, and well grounded in polemical divinity. He was also a scholastical man, a contemner of the world, generous, free-hearted, jolly, witty, and facetious, and in many things represented the humour of Dr. Rob. Wild the poet. All which qualities do very rarely [or seldom meet in men of the presbyterian persuasion, who generally are morose, clownish, and of sullen and reserved natures. The books that he hath written and published are many, the titles of most, if not all, follow,

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Treatise concerning a Christian's careful Abstinence from all appearance of Evil, &c. Oxon. 1640.[4] 1660. oct. and qu.

Want of Church-government no Warrant for a total Omission of the Lord's Supper, &c. Lond. 1650. qu. Ox. 1653. oct. [Bodl. 8vo. J. 4. Th. BS.]

Vindication of Dr. Will. Twysse from the Exceptions of Mr. Joh. Goodwin in his Redemption redeemed. Oxon. 1653. fol.

The Examiner Examined: or, a Reply to Mr. Fulwood's Examination of Want of Church-Government no Warrant for Omission of the Lord's Supper. Lond. 1653. This Mr. Fulwood is the same with Franc. Fulwood sometime of Emanuel coll. in Cambridge, afterwards minister of West Alvington in Devonshire, archdeacon of Totness, D. of D. and canon of Exeter, an eminent writer of his time.[7]

A Mixture of scholastical Divinity with practical, in several Tractates.[8] Oxon. 1656. qu. The titles of those tracts are, (1.) *Concerning the sinful Fear of Man.* (2.) *Of Christ's Incarnation.* (3.) *Of the Resurrection of Christ.* (4.) *Concerning the Fulness of Christ*, and (5.) *Of the Excellency of Praise and Thanksgiving*; being all the effect of certain sermons.

Dr. Hammond's ὑπερεκλογον; or, a greater Ardency of Christ's Love of God at one Time than another, proved to be utterly irreconcileable with his Fulness of habitual Grace, and perpetual Happiness and Impeccability of the Soul. Oxon. 1657. qu. [Bodl. 4to. J. 3. Th. BS.] Replyed upon by a third person in a book entit. *The Refuter refuted.* See in Will. Creed under the year 1663.

Treatise concerning the Indifferency of human Actions. Oxon. 1659. qu.

Brief and scholastical Discourse touching the Nature of Thanksgiving, on Ephes. 5. 20. Oxon. 1660. qu. Mostly the same mention'd in the fifth head of *A Mixture of Scholastical Divinity*, &c.

Of Original Righteousness, and its contrary Concupiscence. Oxon. 1660. qu. Written against Dr. Jer. Taylor.

Sermon (enlarged into a Treatise) concerning the last and general Judgment, &c. on Rom. 2. 16. Oxon. 1660. qu.

Certain Letters between him and Dr. Jer. Taylor concerning a Passage of his (Hen. Jeanes) *in his farther Explication of Original Sin.* Oxon. 1660. qu.

Uniformity in human doctrinal Ceremonies, grounded on 1 *Cor.* 14. 40. *Or, a Reply to Dr. Hammond's Vindication of his Grounds of Uniformity.* Oxon. 1660. qu.

Dr. Creed's voluminous Defence of Dr. Hammond's ὑπερεκλογον briefly examined, and the Weakness thereof fully discovered. Lond. 1661. qu.

Several sermons, as (1.) *The Work of Heaven upon Earth, &c. Serm. at Taunton in Somersetsh.* 11 *May* 1648, *being a Day set apart for the annual Commemoration of the Deliverance of that Town, by the Relief which they received on the* 11*th of May* 1645; *on Psal.* 92. *ver.* 1. Lond. 1649. qu. and others (besides what are before-mention'd) as also an *Answer to John Milton's Book entit. Iconoclastes*, &c. printed 1651. qu. and said to be written by one Jeans,[9] which I have not yet seen. He gave way to fate in the city of Wells some few days before the fatal day of S. Bartholomew, in the month of August, in sixteen hundred sixty and two, and was buried in the cathedral church there. At which time one of his persuasion intended to preach a sermon of mortality: but Dr. Piers the then bishop of that place, who had no affection for Jeanes, because he knew him to have been an heretic and often had call'd him so, examined the sermon least any thing therein might be spoken in commendation of him and his opinions. 1662.

[Hen. Jeanes A. B. ex aula Nov. Oxon. incorporat. Cant. an. 1632. BAKER.

[3] [He was at first zealous for the impositions of the prelatical party, and fond of the foolish notions; till reading the writers on the puritan side, he found them misrepresented by their antagonists; and seeing a strength in their arguments, which he apprehended weak before he had weighed them, he heartily fell in with them, and strenuously defended their cause. Calamy, *Account of ejected Ministers*, vol. ii. page 385.]

[4] [In Christ church library, marked Pamphl. A. 51.]

[7] [*Some necessary and seasonable Cures of Conscience about Things Indifferent in Matters of Religion.* Lond. 1662. 12mo.

The author is supposed to be a Mr. Fulwood, one y' once was as rigid as an independant in y' point of admission to y' L' supper and therefore boldly quarreld Mr. Jeanes. But now is turned Episll, and is a right reverend deane. The above is a MS. note to this book in a copy in Mr. Trotman's library at Siston court, Gloucestershire.]

[The second part of *The Mixture of scholastical Divinity with practical*, was printed with the *Letters on original Sin*, and the *Reply to Hammond*, Oxford, 1660. 4to. Bodl. A. 14. 17. Linc.]

[9] [By mistake, as I presume, for Jane; and he likewise the mistaken author. See my note prefixed to that book. BAKER.]

He seems to have writ something in defence of Dr. Twiss against Mr. J. Goodwin, for which Mr. Goodwin animadverted upon him in his preface to his *Triumviri*, Lond. 1658. 4to. TANNER.]

JOHN BIDDLE or BIDDELLUS, as he is by some authors written, son of Edw. Bid. a taylor, [300] was born at Wotton-Under-Edge in Gloucestershire, baptized on the 14th of January 1615, and afterwards being a youth of great hopes, was, by the benevolence and exhibition of George lord Berkley, educated in grammar learning in the free-school there, by John Rugg and John Turner successive masters thereof. Under the last he made so great proficiency in his studies that he englished *Virgil's Bucolics*, and the *Two first Satyrs of Juvenal*. Both which were printed at Lond. in oct. and dedicated to John Smith of Nibley in the said county, esq: Mecænas of the Wottonian muses. In the beginning of that year (having a little before composed, and recited before a full auditory, an elaborate oration in Latin, for the gracing the funeral of an honourable school-fellow) he was entred a student of Magd. hall, and for a time, if I mistake not, was put under the tuition of John Oxenbridge, a person then noted to be of no good principles. Before he had taken the degree of master of arts, (being about that time a tutor in the said hall) he was invited to take upon him the care of teaching the school wherein he had been educated, by the overseers thereof, but refused it; and after he had compleated the said degree, which was in 1641, he became master of Crypt school within the city of Gloucester, where for a time he was much esteemed for his diligence in his profession, severity of manners, and sanctity of life. At length the nation being brought into confusion by the restless presbyterians, the said city garrison'd for the use of the parliament, and every one vented his or their opinions as they pleased, he began to be free of his discourses of what he had studied there at leisure hours concerning the Trinity, from the holy scriptures, having not then, as he pretended, conversd with Socinian books. But the presbyterian party, then prevalent there, having notice of these matters, and knowing full well what mischief he might do among his disciples, the magistrate summoned him to appear before him; and after several interrogatories, a form of confession under three heads, was proposed to him to make, which he accordingly did 2 May 1644, but not altogether in the words proposed. Which matter giving them no satisfaction, he made another confession in the same month more evident than the former, to avoid the danger of imprisonment which was to follow, if he should deny it. Afterwards being more satisfied in his mind by reading various authors, he drew up several arguments against the generally received deity of the Holy Ghost, which he intended shortly after to print; but being betrayed by one, whom he took to be his sure friend, who had, as it seems, a copy of them, he acquainted the magistrate and parliament committee then in the said city, of the matter. Whereupon, after they had perused them, they committed the author, then labouring under a feaver, to the common goal there, on the 2d of Decemb. 1645, to remain in that place till the parliament should take cognizance of the matter. But a certain person of note dwelling in Gloucester, who had a respect for Biddle (for the truth is, except his opinions, there was little or nothing blame-worthy in him) he procured his liberty, by giving sureties for his appearance when it should please the parliament to send for him. About the month of June in 1646, the learned Usher primate of Ireland travelled through that city in his way to London, and having before heard of him, spake to and used him with all fairness and pity, as well as with strength of arguments to convince him of his dangerous error, telling him that either he was in a damnable error, or else that the whole church of Christ, who had in all ages worshipped the Holy Ghost, had been guilty of idolatry: But Biddle, who had little to say, was no whit moved either by the learning, gravity, piety, or zeal of that good archbishop, but continued, as 'tis said, obstinate. After he had remained about six months at liberty in Gloucester, he was cited to Westminster to make his defence; but being put off by the parliament to a committee to be examined, his crime was by them laid closely to his charge. The crime he denied not, and desired withal that some theologist, whom they should appoint, might dispute with him concerning that criminal matter in hand. [301] But it being delayed from day to day, Biddle desired a certain knight (sir Hen. Vane) of that committee that his cause might be heard, or he set at liberty. The knight proposed it, and shewed himself a friend to Biddle, who thereupon was confin'd more close than before. Where upon came out his book for the satisfaction of all people with this title,

Twelve Questions or Arguments drawn out of Scripture, wherein the commonly received Opinion touching the Deity of the Holy Spirit is clearly and fully refuted—Printed 1647. in qu. [Bodl. Crynes 845.] Before which is printed a letter tending to the said purpose, written to the said sir Henry Vane, a member of the house of commons: and at the end is *An Exposition of five principal Passages of the Scripture alledged by the Adversaries to prove the Deity of the Holy Ghost.*[1] These, I say, being published, and making a great noise in the world, the author was summoned to appear at the bar of the house of com. and being asked whether he owned that book of *Twelve Questions*, &c. and the opinions therein, he answered yea, and that they were his: whereupon being remitted to his prison, they ordered on the 6th of September 1647, that

[1] [Reprinted, with his life, in 1691, 4to. RAWLINSON.]

the said book, blasphemous against the deity of Christ, be called in and burnt by the hand of the common hangman, and that the author be examined by the committee of plunder'd ministers: both which were done, viz. the book burnt on the 8th of the same month, and he examined. While these things were in doing, the book vended so fast, that the same year it was printed again in oct. and afterwards answer'd by Matthew Poole, M.A. of Eman. coll. in Cambridge in his *Plea for the Godhead of the Holy Ghost*, &c. Soon after, or at the same time, was published of Biddle's writing,

A Confession of Faith touching the Holy Trinity according to Scripture. Lond. 1648. oct. [Bodl. Crynes 845.] It consists of seven articles, each of which is confirmed all along by subjoyned proofs and reasonings on them; which for the most part tend to disprove the deity of our Saviour. Before the said confession is put a preface against the Holy Trinity; and about the same time came out of our author's composition,

The Testimonies of Irenæus, Justin Martyr, Tertullian, Novatianus, Theophilus, Origen, (who lived in the two first Centuries after Christ was born, or thereabouts) as also of Arnobius, Lactantius, &c. concerning that one God and the Persons of the Trinity, together with Observations on the same.—Printed in oct. [Bodl. Crynes 845.] Upon the coming out of which things the assembly of divines, sitting at Westminster, made their endeavours to the parliament, that he might suffer death in the month of May 1648, but what hindred it I cannot tell, unless it was the great dissention that was then in the said parliament: However his confinement was made close. Some time after the publication of Biddle's first book, it happened that Joh. Cloppenburch, D. D. and professor in the university of Frisia, was at Bristol in England, where meeting with Will. Hamilton a Scot, late fellow of All-s. coll. in Oxon, the said William did not only then furnish him with a copy of that book, but debated the controversy with him. Afterwards upon the return of Cloppenburch to his own country, he did excellently well answer it in Latin, which he had translated (so much as he answer'd) in a small treatise, entitled, *Vindiciæ pro Deitate Spiritus sancti, adversus Pneumatomachum Johan. Bidellum, Anglum.* Printed at[a] Franeker 1652. qu. [Bodl. AA. 22. Th. Seld.] It must be also noted, that upon the publishing of the said book of Biddle (I mean his *Twelve Questions*) Samuel Maresius, D. D.[b] and chief professor of that faculty at Groningen, did take occasion in his epist. ded. before his first vol.[3] entit. *Hydra Socinianismi* (written against Joh. Volkelius and Jo. Crellius) to give this account of the growth of Socinianism.—'Vigesimus jam præteriit annus, ex quo pestilentissima hæc matrix, viz. Socinianismus in Sarmaticis paludibus primum nata, caput erexit, & per Germaniam, ac Belgiam nostram sibilis & halitu fœdissimo grassata, etiam tetrum suum virus superato oceano intulit in Angliam, in quâ tristi hoc tempore dicitur incredibiles progressus fecisse,' &c. As for the *Confession of Faith*, &c. before-mention'd, it was examined and confuted by Nich. Estwick rector of Warkton in Northamptonshire, in a book published by him in qu. an. 1656.[4] Which being dedicated to Edward lord Mountague of Boughton,[5] he takes occasion to say that 'Biddle's writings have not been enclosed within the confines of our nation, but have taken their wings, and have fled beyond the seas, to the disreputation of our dear country, in the reformed churches, insomuch that Maresius professor of divinity at Groningen is bold to avouch (I cannot say either truly or charitably) that Socinianism hath fixed its seat here in England, and displayed openly the banners of its impiety.'——The said Estwick also had some years before held forth an antidote against the poyson of Biddle's *Twelve Arguments against the Deity of the Holy Ghost.*[6] Since which, as 'tis usual in deceivers (so Estwick words it) Biddle grew worse and worse, and levied his forces against the Holy Trinity, and published notwithstanding other matters replenished with Socinian tenets. Our author Biddle continued yet in restraint, and none of the assembly durst venture to give him a visit, either out of charity, or to convince him of his errors; nor indeed any divine of note of the other party, only Mr. Pet. Gunning who had several friendly conferences with him. At length some of the laity of London, and others of the country, would come to him, either to see or converse with him; who being taken with his religious discourse, and saint-like conversation, a certain justice of peace of Staffordshire prevailed so far with his keeper, that, upon security given for his appearance upon the least summons, he should be surrendred up to him. Whereupon he was conveyed into Staffordshire, and not only made by him his chaplain, but also preacher of a church there. These matters soon after being known at London,

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[a] [Sam. Maresius (circa an. 1625) in Angliam transfretavit—Oxoniam recta tendens—ubi comitia regni celebrantur. Paucis exinde transactis septimanis—ad mores Anglorum penitius explorandos, &c. Vide *Vitas Professorum Acad. Groningæ.* BAKER.]

[b] Printed at Gronning. an. 1651. qu.

[3] [In the same epistle, he (Nich. Estwick) takes notice (of what is to both their honour) that by that lord's interest &c. he had been permitted to exercise his ministry, without being pressed to take the covenant. BAKER.]

[4] [*Mr. Biddle's Confession of Faith touching the Holy Trinity, wherein his chief Designe to overthrow that sacred Mystery, and the Deity of our Blessed Saviour is examined and confuted. With VII Arguments to prove the Deity of the Son of God. By Nicholas Estwick, B. D. sometimes Fellow of Christ's College in Cambridge, and now Minister of God's Word at Warkton in Northampton-Shire. London. Printed by Tho. Maxey, &c.* 1656. Bodl. 4to. E. 1. Th. BS.]

[5] [Entituled Πνευματομαχια, *or a Treatise of the H. Ghost:* pr. Lond. 1648, 4to. BAKER.]

[6] [*Mr. Biddle's Confession of Faith touching the Holy Trinity, wherein his chief Designe to overthrow that sacred Mystery, and the Deity of our Blessed Saviour is examined and confuted. With VII Arguments to prove the Deity of the Son of God. By Nicholas Estwick, B. D. sometimes Fellow of Christ's College in Cambridge, and now Minister of God's Word at Warkton in Northampton-Shire. London. Printed by Tho. Maxey, &c.* 1656. Bodl. 4to. E. 1. Th. BS.]

John Bradshaw president of the council of state, his capital enemy, sent a messenger for him, and committed him more close than before. Soon after the said justice of peace died, left Biddle a considerable legacy, but in a short time devour'd by the frequent paying of the fees of a prisoner. So that being in a manner reduced to great indigence, he was employed by Roger Daniel a printer of London to correct the Greek version of the *Septuagint of the Old Testament*, which he was about most accurately to publish: and this he did, knowing full well that Biddle was an exact Greecian, and had time enough to follow it. Which employment, and another in private, did gain him for a time a comfortable subsistance. In Feb. 1651 was published by the parliament a general act of oblivion, that restored, among others, our author Biddle to his full liberty, which he improv'd among those friends he had gained in London, in meeting together every Sunday for the expounding of the scripture, and discoursing thereupon, for the clearing of matters therein contained; by which means the doctrine of one God and Christ his only son, and his holy spirit, was so propagated, that the presbyterian ministers in London were exceedingly offended at it, but could not hinder it by secular power, which then favoured liberty of religion and conscience. About that time part of the second impression of his *Twelve Arguments, the Confession of Faith, Testimonies*, &c. which as I have told you were published in oct. lying dead on his, or the bookseller's hands, there was this title put to them, *The Apostolical and true Opinion concerning the Holy Trinity revived and asserted*, &c. Lond. 1653. oct. but no alterations or augmentation made in them, as 'tis expressed in the said title set before them, which were put and sold together in one volume, the long parliament being then dissolved. Afterwards was written and published by the said Biddle,

A Twofold Catechism, the one simply called a Scripture Catechism, the other a brief Scripture Catechism for Children. Lond. 1654. [Bodl. 8vo. T. 18. Th. BS.] The last of which two was printed again by it self in 3 sheets in a little octavo the same year. Soon after, the *Twofold Catechism* coming into the hands of certain persons elected to sit in the little parliament (called by Oliver) which [303] began at Westminster 3 Sept. 1654, was a public complaint by some made of it in the house, being instigated thereunto by frequent and open preachments against it. Whereupon Biddle being sent for, he gave answer to their interrogatories, and did not deny before them, but that he was the author: So that the matter being referr'd to a committee, he was examined by them, and in conclusion adhered to the answer that he had before given to the house. Reports therefore being made by the said committee of such things that had passed, the house voted on the 12th of Dec. 1654, that 'the whole drift and scope of the said *Twofold Catechism* is to teach and hold forth many blasphemous and heretical opinions, and that in the preface of the said catechism the author thereof doth maintain and assert many blasphemous and heretical opinions, and doth therein cast a reproach upon all the catechisms now extant.' They then voted also that 'all the printed books entit. *The Twofold Catechism* be burnt by the hand of the common hangman. That the sheriffs of London and Middlesex be authorized and required to see the same done accordingly in the New Palace-yard at Westminster, and at the Old Exchange. That the master, wardens, and assistants of the company of stationers in London, be required immediately to make search for all the printed books as aforesaid, and seize all the said books, and deliver them to the sheriffs.' The next day Biddle was brought to the bar of the house, and there, after it was read unto him what had been done, he owned his books, and was thereupon the same day committed prisoner to the Gatehouse in Westminster, and his books burnt by the hangman in the before-mention'd places on the 14th of the same month. But this was not all; for the members of parl. perceiving full well what mischief the said *Twofold Cat.* did do, and was likely more to do, and that many people were more greedy to buy or obtain it than before, the matter was agitated again in January following by the committee, who resolved, on the 16th of the same month, that the whole drift and scope, &c. and that it be burnt, &c. The particulars in the said catechism which moved them thereunto were partly these. (1.) The infinite God is confin'd to a certain place. (2.) God hath a bodily shape, hath a right and a left hand in a proper sense. (3) God hath passions in him. (4.) God is not omnipotent and immutable. (5.) The three persons are not to be believed with our whole heart. (6.) Jesus Christ hath not the nature of God dwelling in him, and that he hath only a divine lordship, without a divine nature. (7.) There is no Godhead of the Holy Ghost. (8.) Christ was not a priest whilst he was upon earth, nor did he reconcile God unto us,' &c. At the same time were other particulars gathered from his several books going under the general title of *The Apostolical and true Opinion concerning the Holy Trinity*, &c. The first of which runs thus, 'That God the Father only, separated from the Son and Holy Ghost, is the first Cause of all things that pertain to salvation,' &c. The rest I shall omit for brevity's sake. These things being reported to the parliament, they ordered the committee to bring in a bill for punishing the said Biddle; which being accordingly done, they ordered as before that the *Twofold Cat.* be burnt, and the master, wardens, &c. to seize upon all copies, and to deliver them to the sheriffs, in order to their burning, &c. In the mean time they consulted what to do with Biddle, but came to no result, tho' pressed eagerly on by the presbyterian ministers to take away his life. On

the 10th of Febr. following, he, the printer, and bookseller of the said *Catechism*, with another in the custody of a messenger, as also Theauraw John[7] Tany (who burnt the *Bible* and struck at several persons with his naked sword at the parliament door while the members were sitting) were, upon their petitions to the upper bench, all permitted to have liberty upon sufficient bail (which they then put in) to appear in that court on the first day of the next term following, where then they were to be tried. [304] On the 2d of May 1655 they accordingly appeared, but were put off till the next term 28 May following: Which day appearing, he and they were with much ado set at liberty. Afterwards Biddle falling into the company of one John Griffin, said to be an anabaptist teacher, discourses pro and con were so high between them, that there was a public dispute appointed to be held to decide the matter. The place wherein they were to dispute was the stone chappel in S. Paul's cathedral, and the question, *Whether Jesus Christ be the most High or Almighty God?* The time being come, they appeared, but Griffin being put to it for want of the true way of argumentizing, the disputation was deferr'd to another day. Whereupon Griffin being conscious to himself that he was not able to grapple with Biddle, he and his party brought it so to pass, that upon report of more blasphemies utter'd by Biddle, he was, by command from Oliver the protector, seized on the 3d of July (being the day before they were to make an end of the disputation) an. 1655, and forthwith committed prisoner to the Poultry compter. Soon after, being translated to Newgate prison, he suffered more misery, was brought to a public tryal for his life at the sessions house in the Old Bayley, upon the obsolete and abrogated ordinance, called the *Draconick Ordinance*, against blasphemy and heresy, of May 2. an. 1648. To the indictment hereupon, he prays council might be allowed him to plead the illegality of it; which being denied him by the judges, and the sentence of a mute threatned, he at length gave into court his exceptions ingrossed in parchment, and with much strugling had council allowed him. But Oliver the protector well knowing it was not for the interest of his government either to have him condemned, or absolved, took him out of the hands of the law, caus'd him to be detain'd in prison, with intentions to bestow him elsewhere.[8] At length several prime persons of the anabaptistical party remaining in London (some of whom, as 'tis said, had entertained his opinions) drawing up a petition in his behalf in the month of Sept. an. 1655, presented it to Oliver, to obtain his mercy towards him under pretence of liberty of conscience. On the 28th of the same month they were to receive an answer to it, but before the said Oliver gave one, the petition was read in the hearing of divers of them, under whose hands it had been presented: which being done, many of them did disown it, as being alter'd both in the matter and title of it since they signed it, and so looked upon it as a forged thing. They then desired, that the original which they had signed might be produced, but Jerem. Ives and some others of the contrivers and presenters of it were not able to do, nor had any thing to say in excuse of so foul a miscarriage. However his highness Oliver did then open before them the great evil of such a practice, and also, how inconsistent it was for them, who professed to be members of the church of Christ, and to worship him with the worship due to God, to give any countenance to one who reproached themselves, and all the Christian churches in the world, as being guilty of idolatry; shewing also that if it be true which Biddle holds, viz. that Jesus Christ is but a creature, then all those that worship him, with the worship due to God, are idolaters, and that the maintainers of that opinion of Biddle are guilty of great blasphemy against Christ, who is God equal with the father, &c. Afterwards the petitioners being dismiss'd, and Biddle understanding his doom, he wrote a letter to Oliver, that he would be pleased to admit him into his presence for the hearing of his case. But being denied, and Oliver continually baited by presb. and indep. ministers to have him banished, he the said Biddle, as a reviver of the blasphemous opinion owned by Arius, was removed from Newgate to Plymouth 10 Oct. 1655, in order to his transportation to the isle of Scilley beyond the land's end in Cornwall, there to remain in S. Mary's castle in close custody during life; where for the present we'll leave him, and in the mean time tell you, that his *Twofold Catechism* was answered by Dr. John Owen then dean of Christ Church, and animadverted upon by Maresius before-mention'd in his preface to the reader before his second[9] tome [305] of *Hydra Socinianismi*, and by Nich. Arnoldus professor of divinity in Franeker in West-Frisen, in the latter end of his preface to the reader before his book[1] entit. *Religio Sociniani, seu Catechesis Rucoviana major*, &c. As for Maresius, he is very large against him, and deplores the sad condition of England, that after all the contests that it hath had against the hierarchy, Arminianism, popery, and I know not what, should at length be overwhelm'd

[7] Tho. Tany, goldsmith, who, by the Lord's voice, that he heard, changed his name from Thomas, to Theauraw John Tany, on the 23d of Nov. 1649, living then at the Three Golden Keys without Temple-bar, London. He was then, and before, a blasphemous Jew.

[8] [I have heard Dr. John Mapletoft, a relation of Mr. Tho. Firmin, say, that Mr. Firmin told him he was a disciple of John Biddle while a very young man, and then adventured to deliver a petition for his release out of Newgate to Oliver Cromwell, who gave him a short, severe answer, that he would not for a curl-pated boy shew any countenance to a man that denied his saviour Jesus Christ. KENNET.]

[9] Edit. Groning. an. 1654. in qu.

[1] Edit. Amstel. 1654. in qu.

with Socinianism, all sorts of sectaries, atheism, &c. Which character, as falling from the pen of a person, well known to be no friend to episcopacy, seems to be a considerable argument to prove (even in his persuasion) that the pretended strictness and severity of the then established church government was not so effectual a remedy against all libertism in opinions and practice, as was the episcoparian government then lately thrown out of doors. After Biddle had continued prisoner, not without improvement as to, and in, his opinion, to the beginning of the year 1658, he, by the intercession of many friends, was convey'd from S. Mary's Castle by habeas corpus to the upper bench at Westm. where appearing without any thing laid to his charge, was set at liberty by the lord chief justice Jo. Glynn. While he was in prison (where the protector allowed him a hundred crowns per an. for his subsistance) he solely gave himself up to the studying of several intricate matters, and of the various opinions concerning the beast in the Apocalyps, Antichrist, and the personal reign of Christ on earth; which being digested according to his mind, he explain'd them, after his return, in conventicles, held every Sunday in the afternoon, before his disciples. Which being done, he published them with this, or the like, title,

Learned Notes on some of the Chapters of the Apocalyps. Or thus, *An Essay to the Explaining of the Revelation.* When, or where, printed, or in what vol. I know not, for I have not yet seen them or it. After Oliver's death, and Richard set in the throne, a parliament was called, mostly consisting of presbyterians, whom, of all men, he most dreaded. Whereupon by the advice of a noble friend then in authority, he caused Biddle (for whom he had a respect) to be convey'd away privately into the country; where remaining till that parliament was dissolved (which was soon after) he returned to the city and carried on his conventicles and disputes for some time without contradiction. At length his majesty Charles II. being restored to his dominions, and with him the church of England, he took other measures, held his meetings more private, and but seldom. However his waters being narrowly watch'd, he was taken in the house of a certain citizen while he was conventicling, in the beginning of July 1662: whereupon being carried before sir Rich. Browne, then lately lord mayor, was by him imprison'd, and used, as his party saith, with great cruelty, especially in this respect, that he hindred all sureties or bail to be given for him. So that, by the filth of a prison in hot weather, contracting a disease, he died thereof in the month of September (one tells me the second, and another the 22d day[8]) about five of the clock in the morning, to the great grief of his
1662. disciples, in sixteen hundred sixty and two: Where-

upon his body being convey'd to the burial place joining to Old Bedlam in Morefields near London, was there deposited by the brethren, who soon after took care that an altar monument of stone should be erected over his grave with an inscription thereon, shewing that he was master of arts of the university of Oxon, and that he had given to the world great specimens of his learning and piety, &c. He had in him a sharp and quick judgment, and a prodigious memory; and being very industrious withal, was in a capacity of devouring all he read. He was wonderfully well vers'd in the scriptures, and could not only repeat all S. Paul's epistles in English, but also in the Greek tongue, which made him a ready disputant. He was accounted by those of his persuasion a sober man in his discourse, and to have [306]
nothing of impiety, folly, or scurrility to proceed from him: Also, so devout, that he seldom or never pray'd without being prostrate or flat on the ground, as his life,' which I have, attests. Soon after his death his *Twofold Catechism* was turned into Latin, and printed in oct. 1665. The first called *A Scripture Catechism* was done by anon. The other called *A brief Scripture Catechism for Children*, was done by a youth called Nathaniel Stuckey, and at the end of it was printed, (1) *Oratiuncula de Passione & Morte Christi*, made by the said Stuckey. (2) *Exemplum Literarum Jeremiæ Fellingeri ad Joh. Biddellum*, dated at Dantzick 24 Aug. styl. vet. 1654. This Nath. Stuckey, who had been partly bred up in grammar and logic by Biddle, or at least by his care, died 27 Sept. 1665, aged 16 years, and was buried close to the grave of Biddle, as it appears by an inscription engraven for him on one side (at the bottom) of Biddle's monument. A certain[4] author tells us that the said Biddle translated into English the *Alchoran*, and the book called *The three grand Impostors, damn'd for Shame.* But upon what ground he reports these things he tells us not. Sure I am that there is no such thing mention'd in his life; and whether there be such a book in rerum natura as the *Three grand Impostors*, (meaning Moses, Mahomet and Christ,) is by many knowing men doubted.[5] After

[8] [Sept. 20, 1662; Mr. Biddle the Socinian died. *Mr. R. Smith's Obituary.* BAKER.]

[3] *Joannis Biddelli (Anglî) Acad. Oxoniensis quondam Artium Magistri celeberrimi Vita.* Lond. 1682. in 3 sh. and an half in oct. The author of which was, as I have been informed, (for there is no name set to it) one Joh. Farrington J. C. T. of the Inner-Temple.

[4] Jam. Heath in his *Brief Chron. of the late intestine War*, &c. in the latter end of the year 1654.

[5] [Very right! but unless some acquaintance of mine have told me lyes, for lying sake, Dr. Tounbeck had the very book, as they have averred with circumstances. Be it how it will, the best account hereof that ever I saw, is in *Morhofius Poly-histor.* p. 71. HUMPHREYS.

The Life of that incomparable Man Faustus Socinus Senensis, &c. translated from the Lat. into Engl. &c. by I. B. (which I take to be John Biddle) printed at Lond. 1653. 8vo. This might give occasion to the report of his translating the *Alchoran*, &c. *Three Impostors instead of one.* BAKER.

See more on this subject in Bayle art. Pet. Aretin, and in the *Opuscula* of Fabricius, 1738, page 48.]

the coming to the crown of England of William prince of Orange, when then more liberty was allowed to the press than before, were several of John Biddle's things before-mention'd reprinted in the beginning of the year 1691, viz. (1) *His 12 Questions*, with *An Exposition of five principal Passages*, &c. (2) *A Confession of Faith*, &c. (3) *The Testimonies of Irenæus*, &c. And before them, was set a short account of his life, taken from that written in Latin by J. F. as I have here in the margin told you.

WILLIAM LENTHALL, second son of Will. Lenth. of Lachford in Oxfordshire, by Frances his wife, daughter of sir Tho. Southwell of S. Faiths in the county of Norfolk, was born in a market town called Henley upon Thames in the said county of Oxon, in an house near to the church there, in the latter end of June 1591, descended from Will.[6] Lenthall or Leynthall a gentleman of Herefordshire, who in the beginning of king Edw. 4. married[7] with the daugh. and heir of ..... Pyperd of Lachford before-mentioned. Which Pyperd also was descended from a younger son of those of his name living at Great Haseley in Oxfordshire; who, I mean the said younger son, (much in renown in the beginning of king Edw. 3.) performed military acts so valiantly against the Scots, that he did not only receive the honour of knighthood from the king, but the manor[8] of Lachford from his father, to hold by king's service of the manor of Pyperd of Great Haseley before-mention'd, in which parish Lachford is situated. It is here to be noted by the way, that both the Haseleys did for many descents[9] belong to the Pyperds, whose manor-place was the same, which is now the farm-place, situated near to the church. But the male-line being there worn out in the reign of Edw. 3. the said manor-place, with the patronage of the rectory of Haseley, was given to the college at Windsor; of the dean and canons of which, the said farm-place is, and hath been for several generations, held by the said Lenthalls. As for Little Haseley, now called Haseley-Court, where in the time of king Hen. 8. was[1] a right fair mansion-place, with marvellous fair walks toperarii operis and orchard and pools, (belonging to sir William Barentine, whose daughter Mary, Anth. Huddleston esq; took to wife) was also [307] numbered among the antient possessions of the Pyperds, and was held of their manor by knight's service. As for this Will. Lenthall, of whom we are now to speak, he became a commoner of S. Alban's hall in the year 1606, where continuing about 3 years, departed without the honour of a degree, and went to Lincolns-Inn, where applying his mind to the study of the municipal law, became a counsellor of note, and in the 13 of Charles I. Lent-reader of the said inn, being then, as before, noted for his practice in his profession. In the latter end of 1639 he was elected burgess for the corporation of Woodstock in Oxfordshire, to serve in that short parliament which began at Westm. 13 Apr. 1640, and in October following he was chose again for the same place to serve in that unhappy convention called the long parliament, began 3 Nov. the same year: At which time being elected speaker, (worth to him 2000*l.* per ann.) he kept that honourable office, by siding with the leading party, till its dissolution, without any adherence to the king, when, by force, he left that parliament. Whether he acted justly in his place, 'tis to be question'd, forasmuch as he was not only false to the members thereof in many things, but also kept correspondence with that noted minister of state in France cardinal Julius Mazarini, as 'tis very well known. Being thus put into the road to get beneficial places, and so consequently riches, which he hungred after, by the continual importunities of his covetous "and snotty" wife named Elizabeth, daugh. of Ambrose Evans of Lodington in Northamptonshire gent. he became master of the rolls 8 Nov. 1643, worth, as 'tis said, 3000*l.* per ann., one of the commissioners of the great seal, 1646, worth 1500*l.* per ann., chamberlain of Chester 1647, in the room of James earl of Derby, a place of profit, as well as honour; which last he occupying till 1654, was succeeded by John Glynn lord ch. justice, but obtained it again 14 March 1659. About the same time (1647) he became chancellor of the dutchy of Lancaster, worth 1000*l.* per ann. and any thing else that he desired. Besides these honourable places, he had 6000*l.* at one time given to him by the parliament, and at another, the rectory and demesnes of Burford in Oxfordshire, with a stately house there, lately belonging to Lucius viscount Falkland, as the author of the[2] *Mystery of the good old Cause* reports, but falsly as I suppose, for about the year 1634 the said Will. Lenthall did, for the sum of 7000*l.* or thereabouts, purchase of the said Lucius the priory house (the stately house before-mention'd) and land belonging thereunto, descended to him from Elizabeth daugh. and heir of sir Laurence Tanfeild lord chief baron of the Exchequer, sometime the wife of Henry lord Falkland, lord lieutenant of Ireland, father of Lucius. In Aug. 1648, when there was a debate in the parliament house whether the treaty should be with the king in the isle of Wight, upon the propositions of Hampton-Court, there were for

[6] The said Will. Lenthall died on the 28th June 1497. (12 Hen. 7.) and was buried in the south isle joining to the body of the church of Great Haseley in com. Oxon.

[7] So John Leland in his second vol. of *Itineraries*, p. 8. but in a visitation book of Oxfordshire made by one of the heralds, I find that Will. Lenthall of Lachford married Katharine daugh. of John Bedby, by Jane his wife, daugh. and heir of Rich. Pyperd.

[8] *Itin.* in vol. 2. p. 8. Lel. p. 8.

[9] Ibid. p. 7.

[1] Ib. p. 3.

[2] Printed at Lond. in oct. an. 1660. p. 17.

it 57 yeas, and against it 57 noes: Whereupon he, as speaker, turn'd the scales to yeas, which was the best thing he ever did. Oliver once made a sponge of, and squeez'd from, him 15000*l.* and turning him (and his tribe the long parliament) out of doors, in 1653, after he had sate it out in all changes and resisted many storms, and high complaints against him, he veered about to save himself, his great offices, and chiefly to avoid a new encounter or frown from the present power. So that he, that had been so long the bel-weather in the house of commons, was thought fit for his compliance and money to be one of the other house. In 1654 he was elected one of the knights of Oxfordshire, and burgess for the city of Glocester, to serve in that parliament called by Oliver, to meet at Westm. 3d of September the same year; of which parliament he was chosen speaker. When that convention call'd the rump parliament was invited by the army to sit again 6 May 1659 (for they had been turn'd out by Oliver in 1653) he became speaker also, as he had been before, and on the 23d of the said month, he was constituted and appointed [308] keeper of the great seal for the commonwealth of England for eight days only next ensuing. But that parliament (which was filled up by the members, secluded thence in 1648) being dissolved on the 16th of March following, he endeavour'd by his agents to be chose a burgess for the university of Oxon, to serve in that parliament which began at Westm. 25 Apr. 1660, as at one or two places besides, where he had canvas'd for votes; but missing his design,[3] he retired in private, and endeavoured to hide, or convey away, the vast deluge of wealth, which he had obtained, as also to secure to his posterity that estate he had purchased in the name of other people. But being at length to be called to an account for what he had done, the healing parliament that then met, resolved on the eleventh of June, that he the said William Lenthall be one of the twenty to be excepted out of the general act of indemnity and oblivion, to suffer such pains, penalties and forfeitures (not extending to life) as shall be thought fit to be inflicted by an act hereafter to be made for that purpose. But that act being soon after made, I find therein that if he the said Will. Lenthall should after the first of Sept. 1660, accept or exercise any office, ecclesiastical, civil, or military, should, to all intents and purposes in law, stand as if he had been totally excepted by name in the said act. And well it was that he escaped so, for had it not been for his money[4] and the mercy of his[5] prince, whereby he got a general pardon, he might have been totally sequestred of his estate and made perpetual prisoner. So that then being free, he became a witness on the king's side against Tho. Scot the regicide, when he and others of that gang were to be tried for their lives: And afterwards retiring to his house at Burford before-mention'd, where he built a pretty chappel joining thereunto, shewing great love to scholars and the neighbouring clergy, we heard no more of him till the time of his death. He was a person very inconstant and wavering in his principles, of a slavish temper, a taker of all oaths, whether covenant, or engagement, or those to be faithful to Oliver and Richard, besides what he had before done to king James and king Charles I. He minded mostly the heaping up of riches, and was so besotted in raising and settling a family, that he minded not the least good that might accrue to his prince. As for those things that are published under his name, as either utter'd or written by him, are these following.

Several speeches, as (1) *Speech to his Majesty in the High Court of Parliament 5 Nov.* 1640, *when he was presented Speaker.* (2) *Speech at his presenting these 3 Bills,* 1. *For the Shortning of Mich.*

[3] [12 May 1660. Upon a debate of the proceedings of the high court of justice for the trying and judging of Charles Stuart, king of England—some exception was taken to some words spoken by Mr. Lenthall, a member of the house, in the debate of the bill of general pardon, to the effect following; viz. 'He that first drew his sword against the king, committed as high an offence, as he that cut off the king's head.' Mr. Lenthall, standing up in his place, explained himself, and withdrew. Resolved, that Mr. Lenthall be called to the bar, and there receive the reprehension of this house.—The speaker gave him a sharp reprehension to the effect following:

Mr. Lenthall, This house hath taken very great offence upon some words you have let fall upon debate of this business of the bill of indemnity, which in the judgment of this house hath as high a reflection on the justice and proceedings of the lords and commons in the last parliament in their actings before 1648, as could be expressed. They apprehend there is much of poison in the words, and that they were spoken out of design to set this house on fire, they tending to render them that drew the sword to bring delinquents to condign punishment, and to vindicate their just liberties, into ballance with them that cut off the king's head; of which act they express their abhorrence, and detestation, appealing to God, and their conscience bearing them witness, that they had no thought against his person, much less against his life.

Therefore I am commanded to let you know, that had those words fallen out at any other time but in this parliament, or at any time in this parliament but when they had considerations of mercy, pardon and indemnity, you might have expected a sharper and severer sentence than that I am to pronounce. But the disposition of his majesty is to mercy, he hath invited his people to accept it, and it is the disposition of the body of this house to be healers of breaches, and to hold forth mercy to men of all conditions, so far as may stand with justice and the justification of themselves before God and man. I am therefore commanded to let you know, that that being their disposition and the present subject of this day's debate being mercy, you shall therefore taste of mercy. Yet I am to give you a sharp reprehension, and I do as sharply and severely as I can (for so I am commanded) reprehend you for it. *Journals of the Commons*, vol. viii, page 24. Kennet.]

[4] [He had a long time kept intelligence with gen. Monk, loved the king, and had conveyed him monies, which was well for him. *Sir John Tyrell's MS. Memoirs.* Morant.]

[5] It is to be observed that when, with some difficulty, he obtained leave to kiss the king's hand, after his return from exile, he, out of guilt, fell backward, as he was kneeling.

Term, 2. *For the Pressing of Mariners for the King's Ships*. 3. *For the Remainder of six entire Subsidies*. (3) *Speech in Parliament* 13 *May* 1641. (4) *Speech in the Lords House of Parl.* 22 *June* 1641, *concerning the Bill for Tonnage and Poundage*. (5) *Speech before the K. in the Lords H. of Parl.* 3 *Jul.* 1641, *concerning the Passing of Three Bills, viz. of Poll-Money, Star-Chamber, and High-Commission*. [Printed in 4to. 1641. Bodl. C. 13. 11. Linc.] (6) *Speech to both Houses of Parl. at the Passing of the Bill for Tonnage and Poundage*, 2 *Dec.* 1641. (7) *Speech to Sir Tho. Fairfax Gen. of the Parl. Army, to congratulate his Successes and Victories over the King's Army*, 14 *Nov.* 1646. (8) *Speech to his Excellency Sir Tho. Fairfax General, after the Army had granted the Members of Parl. to sit in Safety*, 6 *Aug.* 1647.

Several letters, as (1) *Letter to Sir Jac. Ashley*, 4 *May* 1641. (2) *Let. to the Vicech. and Heads of Houses of the Univ. of Oxon, together with the Protestation and Declaration with it*, 8 *Feb.* 1641. [Printed at Oxford 1642. Bodl. C. 14. 1. Linc.] (3) *Let. to the Sheriffs of several Counties by the Command of the H. of C. An.* 1641. (4) *Letter to all Corporations in England, and to the Justices of Peace of all Counties*, written about the same time. (5) *Letter to the King concerning the great Affairs and State of the Kingdom*. (6) *Let. (with that of the Speaker of the House of Lords) to the Lords Justices, and Council of the Kingdom of Ireland*, dated 4 July 1643.

Declaration, wherein is contained the Grounds and Reasons that moved him to absent himself from the Service of the House, on Friday 30 *Jul.* 1647. [309] Oxon. 1647. in one sh. in qu. [Bodl. C. 15. 1. Linc.] This Declaration was written upon occasion of his going away with the mace, and a party of the house of commons with him, to the army at Windsor.

Arguments, whereby Monarchy is asserted to be the best, most antient and legal Form of Government; in a Conference held at Whitehall with Oliver L. Protector and a Committee of Parl. in April 1657.—Printed at Lond. with the *Arguments and Speeches of other Persons*[6] *to the same Purpose*, an. 1660, in oct. The design was to persuade Oliver to take upon him the kingship of Great Britain and Ireland. "This was reprinted with this title, "*Treason's Master-piece: or a Conference at* "*Whitehall, between Oliver the late Usurper and* "*a Committee of the then pretended Parliament;* "*who desired him to take upon him the Title of* "*King of England*, &c. Lond. 1680. oct." All which pamphlets, one excepted, were printed at Lond. in qu. and not one of them exceeds the quantity of a sheet of paper. I am persuaded that many more are extant under his name, or at least written by him without any name set to them, but such I have not yet seen. At length after a great deal of moiling, turmoiling, perfidiousness, and I know not what, he laid down his head and died in his house at Burford before-mentioned, on that memorable day the 3d of Septemb. in sixteen hundred sixty 1672.
and two, and two days after was buried without pomp in a little isle on the north side of the church there, next below that isle where the costly tomb of sir Lau. Tanfeild stands. At that time the body of his only wife Elizabeth, who died the 19th of April foregoing (buried in the communion chancel of Burford church) was taken up and laid close to that of her husband. He forbad, as I have been informed, any excessive costs at his funeral, or for a monument to be put over his body, and was heard several times in his last hours to say, that he desired no other epitaph than *Vermis sum*. So that as yet he hath no monument, nor so much as any stone over his grave, the floor being (now, or at least lately) covered only with sand, and unpaved. What remains more to be remembred of him (if not too much already) is his own confession on his death-bed made to Dr. Ralph Brideoak[7] then rector of Witney near Burford: who administring to him ghostly counsel, and desiring to know how he had kept and observed the fifth commandment, remembring him that disobedience, rebellion, and schism were the great sins against it, made this confession—'Yes, there is my trouble, my disobedience not against my natural parents only, but against the pater patriæ, our deceased sovereign. I confess with Saul, I held their clothes whilst they murdered him, but herein I was not so criminal as Saul was, for, God, thou knowest, I never consented to his death, I ever prayed and endeavoured what I could against it, but I did too much: Almighty God forgive me,' &c. Then the said doctor urged him to confess, if he knew any of those villains that plotted and contrived that horrid murder, which were not then detected; to which he answer'd, 'I am a stranger to that business, my soul never entred into that secret; but what concerns my self I will confess freely. These things are especially laid to my charge, wherein indeed I am too guilty; as first that I went from the parliament to the army. 2. That I proposed the bloody question for trying the king. And 3. That I sate in parliament after the king's death. To the first I may give this answer, that Cromwell and his agents deceived a wiser man than my self, I mean that excellent king, and then might well deceive me also, and so they did. I knew the presbyterians would never restore the king to his just rights, these men (the independents) swore they would. For the second no excuse can be made, but I have the king's pardon, and I hope Almighty God will shew me his mercy also: yet

[6] [Speakers, besides those that I have mentioned in my book are sir Charles Wolseley, lord Broghill and sir Rich. Onslow. WOOD, *MS. Note in Ashmole*.]

[7] [Or Bredock, afterwards bishop of Chichester. MACRO.]

even then, when I put the question, I hoped the very putting the question would have cleared him, because I believed four for one were against it, but they deceived me also. To the third I make this candid confession, that 'twas my own baseness and cowardize and unworthy fear to submit my [810] self to the mercy of those men that murthered the king, that hurried me on against my own conscience to act with them. Yet then, I thought also, I might do some good and hinder some ill. Something I did for the church and universities, something for the king when I broke the oath[8] of abjuration. Something also for his return; but the ill I did, over-weighed the little good I would have done: God forgive me for this also,' &c. He also confessed that he had no hand in, or gave any consent to, the murthering and ruining the fathers of the church, and also that he died a dutiful son of the church of England, as it was established before the rebellion broke out, &c. After which confession, which was done like a very hearty penitent, he received the absolution of the church with much content and satisfaction. He left behind him one only son named John, the grand braggadocio and lyer of the age he lived in, bred in C. C. C. in this university, made early motions, and ran with the times as his father did, was a recruiter of the long parliament, consented to the trial of the king, was a colonel while Oliver was protector, from whom he received the honour of knighthood on the 9 March 1657, was one of the six clerks in chancery, and for a time governor of Windsor castle. In 1672 he was elected high-sheriff of Oxfordshire, and in the latter end of 1677 he received the honour of knighthood from his majesty king Charles II. This person, who hath two, or more, speeches in print, spoken in the times of usurpation, died at Besills-Lee near Abingdon in Berks (the manor of which his father purchased of the Fettiplaces) on the ninth day of Novemb. 1681, and was buried in the church there, near to the body of his second wife named Mary Blewet, the widow of ..... Stonehouse baronet, by whom he had one only son named William, who took to wife Katharine Hamilton, of the noble family of the Hamiltons in Scotland, particularly of those of Pesley, and by her had issue John[9] and James Lenthall. He died at Burford on the 5th of Sept. 1686, aged 27 years or thereabouts, and was buried near to the grave of his grandfather.

[Lenthall was a man of a very narrow, timorous nature, and of no experience or conversation in the affairs of the kingdom beyond what the mere drudgery in his profession (in which all his design was to make himself rich) engaged him in. He was in all respects very unequal to the work of speaker of the house of commons, and not knowing how to preserve his own dignity, or to refrain the licence and exhorbitance of others, his weakness contributed as much to the growing mischiefs, as the malice of the principal contrivers. MACRO.

See *The Death-bed Repentance of Mr. Lenthall Speaker of the Long Parliament extracted out of a Letter written from Oxford Sept.* 1662; at the end of Herbert's *Memoirs*, &c. 8vo. 1702, attested in an advertisement to the reader. KENNET.']

HUMPHREY CHAMBERS, a gentleman's son, was born in Somersetshire, became a commoner of University college in 1614, aged 15 years, stood for a fellowship in Merton coll. in 1619, but put aside as insufficient, notwithstanding he, like a vain man, had a little before taken occasion to display his oratory in a flourishing speech on the death of a student of Univ. coll. not in the refectory or chappel as the custom is, but in a pew set in the middle of the quadrangle on purpose. After he had taken the degree of master of arts, he entred into holy orders, and in June 1623 was made rector of Claverton in his own country, on the death of John Bewshen. Afterwards he took the degree of bach. of div. and was esteemed by the neighbouring ministers an orthodox man: but when the times began to change in 1641, he sided with the presbyterians, took the covenant, was made one of the assembly of divines, and maintained a horse and man at his own charge in actual service against the king. "He "was minister of Stretchley in Shropshire 1648." Soon after he had the rich rectory of Pewsey near to Marlborough in Wilts, bestowed on him for his good service, by Philip earl of Pembroke, as I have been informed; for from thence a loyal person had been ejected. In 1648 he was actually created

[8] 'Tis said that one Mrs. Katharine Johnson, a pretender to prophecy, did some time before tell Will. Lenthall that the oath of abjuration against the royal family should be endeavoured to pass in parliament: which if he would deny, he should afterwards be forgiven for what he had done against the king. So that upon her warning, he, (upon the proposal of that oath) absented himself from the house for about ten days, under pretence of the gout. See more in a book entit. *The Mystery and Method of his Majesty's happy Restoration*, &c. by John Price, D. D.—Lond. 1680. oct. p. 40.

[9] [His son John was a gentleman commoner of St. John's, and a mere rattle. WATTS.]

[1] [This letter was twice printed in the year 1662: the authenticity of it is vouched for by Dr. Dickenson then (1702) living in St. Martin's lane, in the following note—'Sir, I have carefully read over Mr. Lenthal, the speaker of the long parliament's *Death-bed Repentance*, and do assure the truth of all that is there said. The minister, who then prayed with him, confess'd him, and gave him absolution, was Dr. Bredock, afterwards bishop of Chichester. Besides what I read in the letter, I very well remember one very observable passage, which I had from Mr. Lenthal's own mouth in his last sickness; which was, that gen. Mowk did assure king Charles II.—That had it not been for Mr. Lenthal's secret concurrence and assistance, he could not have brought about the restauration. This is what I perfectly remember, tho' many other passages declaring his affection to the church and state pass'd from him in his last sickness. This, sir, you may be confident is the very truth, which can be owned by me.' See Bodl. 8vo. A. 24. Jur.]

doctor of div. in the Pembrochian creation, and had several boones bestowed on him by that convention called by the presbyterians the blessed parliament. After the king's restoration he was suffer'd to keep his parsonage because no body laid claim to it, he being then accounted the prime leader of the faction [311] in those parts; but when the act of conformity was published, he quitted it and his life together. He hath written and published,

Several sermons, as (1) *Divine Ballance to weigh religious Fasts in; Fast-Sermon before the House of Com. 27 Sept.* 1643; *on Zach.* 7. 5, 6, 7. Lond. 1643. qu. [Bodl. 4to. H. 6. Th. BS.] He was also one of the three that preached before the house of lords on the 22 Oct. 1644, being a fast-sermon upon the uniting of the army together; but whether 'twas printed I find not. (2) *Paul's sad Farewell to the Ephesians, preached at the Funeral of Mr. John Grayle, Minister of Tidworth in Wilish.; on Acts* 20. 37, 38. Lond. 1655. qu. [Bodl. 4to. Z. 84. Th.] and others which I have not yet seen.

Motive to Peace and Love [delivered in a Sermon at Paul's the first Lord's Day in June, Anno Dom. 1648.[a]] Printed 1649. qu. [Bodl. 4to. H. 5. Th. BS.]

Animadversions on Mr. W. Dell's Book, entit. The crucified and quickned Christian. Lond. 1653. qu. [Bodl. 4to. B. 47. Jur.]

Apology for the Ministers of the County of Wilts in their Meetings at the Election of Members for the approaching Parliament. In Answer to a Letter sent out of the said County, pretending to lay open the dangerous Designs of the Clergy in Reference to the approaching Parliament, by some of the defam'd Ministers of the Gospel of the same County. Lond. 1654, in 4 sh. in qu. In the writing of which *Apology* Dr. Chambers was assisted by Joh. Strickland, Adoniram Byfield[b] and Pet. Ince, presb. ministers.

Answer to the Charge of Walt. Bushnel Vicar of Box in Wiltshire, published in a Book of his entit. A Narrative of the Proceedings of the Commissioners appointed by Oliver Cromwell for ejecting scandalous and ignorant Ministers, &c. 1660. qu.

Vindication of the said Commissioners.—Printed with the former. He was one of the number of assistants belonging to the said commissioners, and carried himself very severe against the ministers. What other books he hath published, I know not, nor any thing else of him, only that he was buried in the church of Pewsey before-mention'd, on the 1662. eighth day of Sept. in sixteen hundred sixty and two, with no other ceremony than that we would use to a dog; and about the same time was his wife buried there also. In the said rectory succeeded Rich. Watson D. D. sometime fellow of Gonvill and Caius coll. in Cambridge, chaplain to James duke of York, and afterwards prebendary of Wells and Salisbury, as I shall elsewhere at large tell you.

JOHN GAUDEN, son of the minister of Mayland in Essex,[4] was born there, or at least in that county, educated in grammar learning at S. Edmund's-Bury in Suffolk, and afterwards, at about 16 years of age, was admitted a student of S. John's college in Cambridge under one Mr. Wright; where making great proficiency in academical learning took the degrees in arts. In 1630, or thereabouts, he removed to Wadham coll. in this university, where he became tutor to Francis and Will. Russell, sons of sir Will. Russell, baronet, (into whose family he about that time had matched) and after their departure, to other gentlemen of quality. While he continued there, the greatness of his parts were much improved by the greatness of industry, bestowing the most part of the day and night too in the study of divine matters. In 1635 he took the degree of bach. of div. was afterwards chaplain to Robert earl of Warwick, rector of Brightwell near Wallingford in Berks, beneficed at Chippenham in Cambridgeshire, D. of D. and when the assembly of divines was to be settled in 1643, he was nominated one of them to the parliament by sir Dudley North and sir Tho. Chichley (knights for Cambridgeshire to serve in the long parliament) to sit among them, but by what trick Mr. Tho. Goodwin was substituted in his place, as a person more fit for the great designs then carrying on, you may see in our author Dr. Gauden's book, entit. *Anti-Baal-Berith*, &c. printed at Lond. 1661. p. 89, 90. At that time (1643) he being a covenanter, as the presbyterians and fanatical people generally affirm, tho' positively[5] denied by himself, he had the rectory [312] and deanery of Bocking in his own country confer'd upon him, "by an order of the house of lords to "archbishop Laud,"[6] which he kept during the time of usurpation; and was, as before at Brightwell, and elsewhere, much resorted to for his most admirable and edifying way of preaching. After the death of Dr. Brownrig bishop of Exeter, which was in Decemb. 1659, he became preacher of the Temple at London, and after the restoration of king

[a] [Ded. to Philip earl of Pembroke and Montgomery.]

[b] [Adoniram Byfield coll. Eman. A. B. 1623. *Reg. Acad. Cant.* BAKER.]

[4] [Joh. Gawding A. M. admiss. ad vic. de Mayland, com. Essex, 13 Decemb. 1598, ad pres. Will. Wiseman. *Reg. Grindall.* KENNET.]

[5] In his *Anti-Baal-Berith*, p. 275, 276.

[6] [In the beginning of the years (Mar. 25 or thereabouts) 1642, Dr. John Gauden, chaplaine to the earl of Warwick, a suiter to the archb. of Cantab. for the rectory of Bocking in Essex. The lords in parl. ordered, that the archbishop should collate Dr. Gauden to Bocking, which he did Apr. 1, 1642. So in *The History of the Troubles and Tryal of Will. Laud Archb. of Canterb.* cap. 15, p. 194. WOOD, *MS. Note in Ashmole.*

Dr. Gauden was presented to the living of Bocking in 41, and as I am well informed, he had his first presentation from the parliament, but not looking upon it as a safe hold for so great and reputable a benefice, which is called a deanery, he, by the intercession of friends, at last, procured a pre-

Charles II. chaplain in ordinary to him; who taking notice that he, upon all occasions had taken worthy pains in the pulpit and at the press, to rescue his majesty and the church of England, from all the mistakes and heterodox opinions of several and different factions, as also from the sacrilegious hands of those false brethren, whose scandalous conversation was consummate in devouring church-lands, and then with impudence to make sacrilege lawful; I say for these his services, his majesty confer'd upon him the bishoprick of Exeter, to which being consecrated in S. Peter's church at Westminster on the second day of Decemb.[7] (being the first Sunday in Advent) in the year 1660, sate there but little more than an year and a quarter. Afterwards he was translated thence to Worcester (on Dr. Morley's translation to Winchester) in the beginning of the year (in the month of May I think) 1662, where he soon after ended his course, having been esteemed by all that knew him a very comely person, a man of vast parts, and one that had been strangely improved by unwearied labour. His works are these,

Several sermons, as (1) *The Love of Truth and Peace: on Zach.* 8. 19. Lond. 1641. qu. [Bodl. 4to. G. 12. Th. BS.] (2) *Three Sermons preached upon several public Occasions.* Lond. 1642. qu. [Bodl. 4to. G. 13. Th. BS.] The first of which preached before his majesty, is on Heb. 12. 14. The second before the judges at Chelmsford in Essex, is on Zach. 8. 16. and the third at S. Mary's in Oxon. on Act Sunday, 11 July 1641, is on Ephes. 4. 23. (3) *Funerals made Cordials: Sermon prepared, and (in part) preached at the solemn Interment of the Corps of Rob. Rich, Heir apparent to the Earldom of Warwick (who died, at Whitehall 16th of Feb. An.* 1657, *aged* 23 *Years, and was honourably buried on the 5th of March following) at Felsted in Essex.* Lond. 1658. qu. [Bodl. 4to. L. 44. Th.] (4) *Sermon preached at the Funeral of Dr. Ralph Brownrig Bishop of Exeter* (17 *Dec.* 1659) *on* 2 *Kings* 2. 12. Lond. 1660. oct. [Bodl. 8vo. B. 26. Th. BS.] (5) *Slight Healing of public Hearts, &c. Serm. in S. Paul's Cathedral before the Lord Mayor, Lord General, Aldermen, &c.* 26 *Feb.* 1659, *being a Day of solemn Thanksgiving unto God for restoring of the secluded Members of Parliament to the House of Commons, &c. on Jeren.* 8. 11. Lond. 1660. qu. [Bodl. 4to. N. 4. Th. BS.] Therein is somewhat added above what was preached. (6) *God's great Demonstration and Demands of Justice, Mercy, &c. Serm. on Micah* 6. 8. *before the H. of Com. at their solemn Fast before their first Sitting,* 30 *Apr.* 1660. ——Lond. 1660. qu. [Bodl. 4to. N. 4. Th. BS.] And other sermons which I have not yet seen.

Certain Scruples and Doubts of Conscience about Taking the solemn League and Covenant, tendred to the Consideration of Sir Laur. Bromfield and Zach. Crofton. Lond. 1643, and 1660. qu.

Hierapistes: or, a Defence by Way of Apology of the Ministry and Ministers of the Church of England. Lond. 1653. qu. [Bodl. 4to. G. 10. Th. BS.]

Christ at the Wedding: or, the pristine Sanctity and Solemnity of Christian Marriages. Lond. 1654. qu. [Bodl. 4to. G. 14. Th. BS.]

The Case of the Minister's Maintenance by Tithes, plainly discussed in Conscience and Prudence, &c. Lond. 1653. qu. [Bodl. 4to. G. 14. Th. BS.] It must be now known that Oliver Cromwell by his declaration did require all persons not to entertain in any capacity whatsoever, any person engaged in the late wars for the king, or who were any way assistant to his cause, prohibiting then also all such persons the exercise of any part of their ministry. Whereupon this severity moved our author to write this pamphlet,

A Petitionary Remonstrance presented to Oliver Protector 4 *Feb.* 1655, *in Behalf of his distressed Brethren of the Church of England, deprived of all public Employment by his Declaration,* 1 *Jan.* 1655. Lond. 1659. qu. [Bodl. 4to. H. 3. Art. BS.] At the same time Dr. Usher primate of Ireland went from Reigate to Whitehall on purpose to the said protector, to intercede for his indulgence towards them. He took also the safest opportunities for mediating for them for the space of more than a month, but was forced at last to retreat to his country retirement (and so to his grave) with little success and less hope, to his great grief and sorrow, using[8] this expression to our author Dr. Gauden that he saw some men had only guts and no bowels, &c. But if another author[9] may be believed, his intercessions did take effect. [313]

Ecclesiæ Anglicanæ Suspiria: setting forth her former Constitution, compared with her present Condition, in 4 *Books.* Lond. 1659. fol.

Antisacrilegus: or, a Defensative against the Plausibleness, or gilded Poison of that nameless Paper, (supposed to be the Plot of Dr. Cornelius Burges and his Partners) which attempts the King's Majesty by the Offer of five hundred thou-

sentation from archb. Laud, the rightfull patron to it, then in the Tower. Vid. Dr. Hollingworth's *Defence,* &c. against Dr. Walker.

He came into the rectory and deanery of Bocking not in 1641 as Dr. Hollingworth, but in 1643, and so the more likely to come in by the interest of the parliament. nor does it appear that his title was ever confirmed by archb. Laud. One Richard Colebrand succeeded 7 Dec. 1660, by the king's present. KENNET.]

[7] [Quere whether not consecrated 18 Nov. 1660? KENNET.

John Gauden S. T. P. was elected Nov. 3, 1660, confirmed the 17th, and consecrated next day: Thos *Reg. Juxon,* A. C. But *Reg. Ipsius* says, consecrated Dec. 2. He was inthronized Dec. 11. Le Neve, *Fasti Ecclesiæ Angl.* 1716, p. 84.]

[8] *Further Continuation of the Friendly Debate.* Lond. 1670. in oct. p. 147, 148.

[9] The author of *The fourth Plea of the Conformists for the Non-Conformists.* Lond. 1683. qu. in a postscript at the end.

sand Pounds, to make good by an Act of Parliament to the Purchasers of Bishop's &c. Lands, their illegal Bargain for 99 Years. Lond. 1660. in 2 sh. and an half in qu. [Bodl. 4to. N. 4. Th. BS.]

Account of the Life and Death of Dr. Ralph Brownrig, lately Bish. of Exeter.—This is at the end of his funeral sermon before-mention'd.

The Loosing of S. Peter's Bonds, setting forth the true Sense and Solution of the Covenant in Point of Conscience. Lond. 1660. qu.[1] Answer'd by one John Rowlands in a pamphlet printed in qu. the same year.

Analysis of the Covenant. Lond. 1660. qu. [Bodl. 4to. H. 3. Art. BS.] Soon after came out two answers. The first of which was entit. after this rude manner, *An Anatomy or Confutation of that idolized Piece of Nonsense and Blasphemy of Dr. Gauden,* &c. No name is set to it. The second was *S. Peter's Bonds abide:* by Zach. Crofton. Both which were printed at Lond. 1660. qu. These two were soon after replied upon by John Russell of Chinkford in Essex, in a little piece in qu. entit. *The solemn League and Covenant discharged: or, S. Peter's Bonds not only loosed but annihilated, &c. attested by our Author Gauden,* Lond. 1660. in 3 sh. and half in qu. Whether the said John Russell be the same with him who became gent. com. of Wadham coll. 1630, in which year Will. and Fran. Russel before-mentioned were entred students of the same house, I cannot yet tell. About the same time came out another book entit. *Anonymus Questionist in Defence of Dr. Gauden,* &c. And soon after this——*Analepsis Analeptica. The Fastning of S. Peter's Bonds in seven Links or Proportions: or, the Efficacy and Extent of the solemn League and Covenant asserted and vindicated against the Doubts and Scruples of Dr. John Gauden's Anonym. Questionist, Mr. John Russell's S. Peter's Bonds not only loosed, &c. Dr. Featley his League illegal, falsly fathered on him, and The University of Oxon their Reasons for not taking the Covenant, &c.*——Written by Zach. Crofton Minister of S. Botolph's Aldgate in London. After this our author Gauden came out with,

Anti-Baal-Berith: or, the Binding of the Covenant and all Covenanters to their good Behaviour. By a just Vindication of Dr. Gauden's Analysis (that is, his Resolving the Covenant to Law and Justice, to Duty and Conscience, to Reason and Religion; or, to his Dissolving it) against the Cacotomy of a nameless and shamcless Libeller the worthy Hyperaspites of Dr. Burges. Also against the pitiful Cavils and Objections of Mr. Zach. Crofton, a rigid Presbyter, with an Answer to that monstrous Paradox, of No Sacrilege, no Sin, to alienate Church Lands, without and against all Laws of God and Man, &c. Lond. 1661. qu. [Bodl. 4to. W. 6. Th. BS.] The said Crofton came out soon after with a reply entit. *Berith-Anti-Baal; "or "Zach. Crofton's Appearance before the Prelate "Justice of Peace,"* &c. Lond. 1661. qu.

Considerations touching the Liturgy of the Church of England,[2] *in Reference to his Majesty's late Declaration,* &c. Lond. 1661. qu. [Bodl. A. 1. 13. Linc.] Answer'd by a vain and idle book entit. *Rhetorick restrained: or, Dr. Jo. Gauden Lord Bish. elect of Exeter, his Considerations of the Liturgy of the Church of England considered and clouded.* Published under the name of Tho. Bold of Exon; attested by Zach. Crofton, and printed at London the same year. [314]

Counsel delivered to 44 Presbyters and Deacons, after they had been ordained by him in the Cath. Church of Exeter, &c. 13 Jan. 1660. Lond. 1661. in Lat. and Engl. in 2 or 3 sh. in fol. printed also at Lond. in Lat. by it self.

Life of Mr. Richard Hooker.—This is written in a large preface before Mr. Hooker's works, which Dr. Gauden published at London 1661. fol. In the said life and preface, he doth with great confidence use divers arguments to satisfy the world that the three books joined to the five genuine books of the said Mr. Hooker, are genuine and pen'd by him, notwithstanding those poisonous assertions against the regal power, which are to be found therein. He hath also committed many errors as to several matters relating to his life and actions, which being made evident[3] elsewhere, I shall now pass them by and proceed.

A Pillar of Gratitude, humbly dedicated to the Glory of God, the Honour of his Majesty, &c. for Restoring of Episcopacy. Lond. 1661. in a thin fol. On which book hangs an old[4] story, written by a presbyterian, but whether all true, I must leave it to the judgment of the reader. He tells us that 'About the month of January 1661, a reverend gaudy prelate did put forth *A Pillar of Gratitude,* &c. wherein having in many rhetorical strains bitterly scolded against his quondam fellow-covenanters, he hath this angry and uncharitable passage, 'That the projects of presbyterians have froth

[1] [Ded. to sir Lawrence Bromfield, knight and colonel; in which the author says that he finished it in two days. See Kennet's *Register and Chronicle,* page 179.]

[2] [At page 53, he says, 'I cannot but commend the candour, justice and ingenuity of Mr. Baxter, who lately professed to me, that he saw nothing in the liturgy which might not well bear a good construction if men looked upon it as became Christians with eyes of charity.' At page 89, 'I have heard it from others, and find it myself, that many aged poor people being now asked very easy questions of their faith, since the long disuse of the liturgy, the catechism, and other plain principles of religion, as creed, commandments and lord's prayer, have confessed they had forgot what heretofore they could have given some good account of.' See Kennet's *Register and Chronicle,* page 305.]

[3] In Mr. Hooker's life written by Isaac Walton.

[4] In a book entit.——*Mirabilis Annus secundus: or, the second Year of Prodigies. Being a true and impartial Collection of many strange Signs,* &c. printed 1662. numb. 21. p. 86, 87.

in their heads, and blood in their bottom; as the water of those men that labour with the stone and strangury, and have their wounds from within.' It pleased God within a few days after the publishing of this book to smite the bishop with that tormenting distemper, which he there makes use of, to set off his false and scandalous impeachment of so considerable a part of the most conscientious and peaceable people in the land. He lay in a very great extremity of torture, and by reason of the stopping of his water, his life was in great hazard, and so was forced to send for a chyrurgeon, who, by making use of his probe, did help him to make water, which was froth at the top, and blood at the bottom: And that the Lord might make him more sensible of it, he repeated the stroke a second time after the same manner, as we have been credibly informed from very eminent and considerable persons. We could heartily wish, that there were now alive another Mr.[5] Rogers of Wethersfield[6] who would deal effectually with the conscience of this proud prelate, that he might be blessed with a more sanctified use of the hand of the Lord, in the visitation of the strangury, than of his broken leg, in the former times,' &c. Thus the nameless author in his *Mirabilis Annus secundus*. The first of which *Years* was published in Aug. 1661, the second in Aug. 1662, and the third in Dec. the same year; but whether any more followed I find not. They were published purposely to breed in the vulgar an ill opinion of the change of government and religion after the king's restoration.

A just Invective against those of the Army and their Abettors, who murthered K. Ch. I. on the 30th of Jan. 1648, *with some other poetic Pieces in Latin, referring to those tragical Tintes*, written 10 Feb. 1648. Lond. 1662.

Discourse of artificial Beauty in Point of Conscience, between two Ladies. Lond. 1662. oct.[7]

Discourse concerning public Oaths, and the Lawfulness of swearing in judicial Proceedings, in order to answer the Scruples of the Quakers. Lond. 1649. Lat. ibid. 1662. English.

Prophecies concerning the Return of Popery. Lond. 1663. qu. Published then with other prophecies of that subject, written by Dr. Whitgift [815] archb. of Cant. Robt. Sanderson, Rich. Hooker, &c.

The whole Duty of a Communicant: being Rules and Directions for a worthy receiving the most holy Sacrament of the Lord's Supper. Lond. 1681, &c. in tw. He hath written other things which I have not yet seen, particularly a tract about *Tender Consciences*, which is answer'd by Sam. Fisher. He gave way to fate in the bishop's 1662. palace at Worcester on the 20th of Sept. in sixteen hundred sixty and two, aged 57, and was buried in the chappel at the east end of the choir of the cath. ch. there. Over his grave was soon after erected a fair monument, containing his effigies to the middle, in his episcopal habit, with an inscription under it; a copy of which is printed in *Hist. & Antiq. Univ. Oxon*, lib. 2. p. 328. a. What the disease was which took him out of this mortal life, I know not; neither dare I say (says[8] one) for all the world, that the disease that befel him (and of which he died) befel him for his fierceness against the presbyterians: and it was the very disease, unto which he had compar'd the presbyterians sermons, and it befel him not long after he had made that odious comparison, &c.

[Jo. Gauden, Essex. admissus in coll. Jo. Cant. circa an. 1618, 19: A. B. 1622, 3: A. M. 1626, utrobique designatus Joannensis. *Reg. Acad. Cant.*

Quidam Io. Gaudinge, Dorcestriensis, admissus erat socius coll. Io. Cant. *Mar.* 21, 159½. Is videtur fuisse pater hujus Io. Gauding episcopi Wigorn. Vide Newcourt, *Repertorium*, vol. ii, page 412. BAKER.

Gauden was a false son of the church of England. His character is but very imperfectly touched on by the author. For a fuller and more perfect account of him, see the appendix to the English *Life of Dr. Barwick*. He pretended to have been the author of Εικων Βασιλικη. WHALLEY.

This bishop was reported to be the author of, Εικων Βασιλικη; but this was sufficiently disprov'd by a pamphlet published in 8vo. at London 1693, which is call'd *A Vindication of King Charles the Martyr, proving that his Majesty was the Author of* Εικων Βασιλικη *against a Memorandum said to be written by the Earl of Anglesea, and against the Exceptions of Dr. Walker, and others.* LOVEDAY.[9]

We may add to the list of Gauden's works:

The Religious and loyal Protestation of John Gauden Dr. in Divinity, against the present declared Purposes and Proceedings of the Army and others, about the Trying and Destroying our Soveraign Lord the King. Sent to a Collonell to bee presented to the Lord Fairfax, and his generall Councell of Officers, the first of January 1648. *London, Printed for Richard Royston*——1648. Bodl. C. 15. 4. Linc. Translated into Latin and printed by Rob. Barker at York, without date, Bodl. 4to. N. 10. Jur.

Causa Dei: God's Pleading his own Cause set forth in two Sermons preached at the Temple in November, 1659. *By Dr. Gauden, Bishop of Exceter.* London, 1661, 8vo. Bodl. 8vo. H. 159. Th.]

EDWARD BAGSHAW, a younger son of a

[5] Tim. Rogers.

[6] Wethersfield in Essex.

[7] [See article JEREMY TAYLOR in this vol.]

[8] The author of *The Nonconformists' vindicated from the Abuses put upon them by Durell and Scrivner*, &c. Lond. 1679. p. 70.

[9] [On this subject see Nichols's *Literary Anecdotes*, vol. i. page 522, Belford's *English Life of Barwick*, page 261, and Laing's *History of Scotland*. My own opinion is that Gauden was not the author and that Charles was.]

gentleman, descended from those of his name living in Derbysh. was born in London, became a commoner of Brasen-nose coll. under the tuition of Mr. Rob. Bolton in Mich. term, an. 1604, took one degree in arts four years after, setled in the Middle-Temple, studied the municipal law, and at length became a bencher and a knowing man in his profession. In 15 Car. I. he was elected lent-reader for that society, and beginning to read 24 Febr. did select for the argument of his discourse the statute of 35 Ed. 3. cap. 7. wherein he laboured to suppress episcopacy, by lopping off the branches first, and afterwards by laying the ax to the root of the tree, "insisting in his readings on these two[10] points. 1. "That a parliament may be held without bishops. "2. That bishops may not meddle in civil affairs." But after he had read once, Dr. Laud archb. of Canterbury had notice of it, who forthwith acquainting the king, he commanded the lord keeper (Finch) to prohibit him from proceeding any farther; which accordingly was done. So that Bagshaw being looked upon as a discontented and seditious person, was the year following chose (with Joh. White another lawyer, known afterwards by the name of Century White) a burgess for the borough of Southwark, to serve in that most wicked convention that began at Westm. 3 Nov. 1640. But soon after, perceiving full well what mad courses the members thereof took, he left them, (after he had expressed his envy among them against the bishops) went to Oxon, and sate in the parliament there called by his majesty: where continuing for some time, was taken by the rebels in Oxfordshire, and sent to London to the house of commons, who forthwith committed him prisoner to the king's-bench in Southwark 29 June 1644, where he had been, with great shoutings and acclamations, elected burgess of that place by the fiery zealots for the cause. Afterwards he suffered in his estate in Northamptonshire, but what his requital was, after the return of his majesty 1660, (about which time he was treasurer of the Mid. Temple) I know not. Sure I am that he hath these things following going under his name.

The Life and Death of Mr. Rob. Bolton. Lond. 1638. qu. [Bodl. B. 24. 5. Linc.] Wherein the author shews himself a Calvinist, commends Calvin and Luther much, and speaks against the innovations in the church then used, with reference, I presume, to Laud, whom he had no affection for.

Several speeches, as (1) *Sp. in Parliament*, 7 *Nov.* 1640.[1] Lond. 1640. qu. (2) *Sp. in Parl. concerning Episcopacy and the London Petition.*[2] Lond. 164⅔. qu. &c.

Two Arguments in Parliament: The first concerning the Canons, the second concerning the Premunire upon those Canons. Lond. 1641. qu. [Bodl. 4to. A. 1. Jur. BS.] [316]

Treatise defending the Revenues of the Church in Tithes and Glebe. Lond. 1646. qu.

Treatise maintaining the Doctrine, Liturgy, and Discipline of the Church of England.——These two last were written by their author during his long imprisonment.

Short Censure of the Book of Will. Prynne, entit. The University of Oxford's Plea refuted.——Printed 1648. in 2 sh. in qu. [Bodl. C. 15. 2. Linc.]

Just Vindication of the questioned Part of his Reading had in the Middle-Temple-Hall, 24 Febr. 1639. Lond. 1660. qu.

True Narrative of the Cause of silencing him by the Archb. of Cant.——Printed with the *Just Vindication.* See Joh. Rushworth's third volume of *Collections*, pag. 990.

The Rights of the Crown of England, as it is established by Law. Lond. 1660. oct. [Bodl. 8vo. A. 20. Jur.] Written by him also during his imprisonment. He departed this mortal life on the 12th day of Sept. or Octob. in sixteen hundred sixty and two, and was buried in the church at Morton-Pinkney in Northamptonshire, as I have been informed by his son Hen. Bagshaw D. D. sometime a student of Christ-Church in Oxon,[3] who having published several things, ought hereafter to be remembered in the *Append.* to these ATHENÆ. I shall make mention of another Edw. Bagshaw, son of the aforesaid Edward, under the year 1671. 1662.

[*A short Defence of the Reformation of the Church of England by King Edward and Q. Elizabeth. Wherein her Doctrine, Liturgie and Discipline are considered and prefer'd before all others.* 8vo. Lond. 1654. in MSS. seemingly about that time, in the title-page of a copy I have seen——'By Edward Bagshaw of the Middle Temple, Esq'.'—WANLEY.]

"FERDINANDO NICOLLS, a gentleman's "son of Buckinghamshire, was educated in Magd. "coll. took the degrees in arts as a member thereof, "that of master being completed in 1621. After-"wards he entred into holy orders, and at length "became minister of S. Mary Arches in the city "of Exeter, a grand presbyterian, if not worse, and "one of the assistants to the commissioners of De-"vonshire and the city of Exeter for the ejection of "such, whom they then (1654) called scandalous, "ignorant, and insufficient ministers and school-"masters. He hath written,

"*The Life and Death of Ignatius Jourdain, one of the Aldermen of the City of Exeter, who departed this Life* 15 *July* 1640. Lond. 1655. in

[10] *History of the Troubles and Tryal of Archbishop Laud*, p. 269. chap. 26.

[1] See the *Life of Archb. Laud*, written by P. Heylin, part 2. an. 1639.

[2] [These two speeches were reprinted in Nalson's *Collections*, i, 497, 761. LOVEDAY.]

[3] [1670, 10 Jun. Hen. Bagshaw, S. T. B. coll. ad eccl. S. Buttolphi, Bishops-gate, per resign. Joh. Lake, S. T. P. *Reg. London.* KENNET.]

"tw. [Bodl. Gough; Devon. 13.] 'Tis the 2d "edition, and enlarged by the author, One Ni-"colls, whose Christian name I cannot yet learn, "was author of *Abraham's Faith: or, the good "old Religion, proving that the Doctrine and "Discipline of the Church of England is the only "true Catholic and unchangeable Faith of God's "elect.* Printed in qu. in the beginning, or in the "time, of the grand rebellion; as also author of *A "Catechism of the Principles of Religion.* Printed "in oct. But whether the same with Ferdinando, "I think not. He died suddenly in sixteen hun-1662. "dred sixty and two, and was buried in the chan-"cel of the church of S. Mary Arches before-men-"tion'd, near to the communion table. Soon after "was a stone laid over his grave, with this inscrip-"tion engraven thereon. 'Here lyeth the body "of Mr. Ferdinando Nicolls, who, upon the 14th "of Decemb. 1662, being the 64th year of his age, "and the thirtieth of his ministry in this church, "dyed in the face of the congregation, whilst the "psalm was singing.' He died, as I have heard, "of an apoplectical fit that then took *him.*"

WILLIAM COLE, son of Joh. Cole of Adderbury in Oxfordshire bach. of div. and sometime fellow of New college, was born, and educated in grammar learning there, entred * "one of the clerks of New college" in 1642, and soon after was made one of the portionists commonly called post-masters of Merton coll. by his mother's brother John French one of the senior fellows of that house, and public registrary of the university. When he was standing for the degree of bach. of arts, he was made a public notary, to the end that he might supply the said place of registrary when Mr. French was either absent or indisposed. In the latter end of 1650 he took one degree in arts, his uncle being then dead, left the university, retired to London, and lived several years at Putney near that city, where he became the most famous simpler or her-[317] balist of his time. At length upon the king's restoration, in 1660, he was made secretary to Dr. Duppa, bishop of Winchester, in whose service he died. His works are these,

** entred a student in the university in 1642.* first edit.

The Art of Simpling: or, an Introduction to the Knowledge and Gathering of Plants, wherein the Definitions, Divisions, Places, Descriptions, "Differences, Names, "Virtues, Times of flourishing and "gathering, Uses, Temperatures, "Signatures, and Appropriations "of Plants, are methodically laid down.*" Lond. 1656. in tw.

** &c. are compendiously discoursed of.* first edit.

Perspicillum Microcosmologium: or, a Prospective for the Discovery of the lesser World. Wherein Man is a Compendium; "Theologically, Philoso-"phically, and Anatomically described and com-"par'd with the Universe: to the End that Men "may understand, that Self-Knowledge is delight-"ful, and necessary to be enquir'd after. Lond. "1656. in tw. bound and" printed with the former.

Adam in Eden: or, Nature's Paradise. The History of Plants, Herbs, Flowers, with their several original Names, &c. Lond. 1657. fol. Into this book, if I am not mistaken, is remitted *The Art of Simpling.* As for the book entit. *The Garden of Eden: or, an accurate Description of all Flowers,* &c. which was printed in 1653, 'twas written by that learned and great observer sir Hugh Plat knight. Our author Will. Cole died either at Winchester, or at Farnham in Surrey in sixteen hundred sixty and two, aged 36 or thereabouts, but where buried I know not. I find another Will. Cole who published a book entit. *A Rod for the Lawyers, who are hereby declared to be the grand Robbers and Deceivers of the Nation,* &c. Lond. 1659. qu. But of what university he was, if of any at all, I know not.

THOMAS WEAVER son of Tho. Weaver was born in the city of Worcester, applied his poetical geny to academical learning in Ch. Ch. an. 1633, aged 17, took the degrees in arts, that of master being compleated in 1640, about which time he was made one of the chaplains or petty canons of the cathedral; from which place being ejected by the Parliamentarian visitors in 1648, he shifted from place to place and lived upon his wits, a specimen of which he published to the world entit.

Songs and Poems of Love and Drollery.—Printed 1654. in oct. In which book is a ballad entit. *Zeal over-heated: or, a Relation of a Lamentable Fire which happened in Oxon in a religious Brother's Shop,* &c. to the tune of *Chivey Chase.* The said religious brother was Tho. Williams a milliner, living sometime against Allsaints church where holy Cornish teached, (that is Hen. Cornish a presbyterian minister, canon of Ch. Ch.) by authority of parliament, an. 1648. But the said songs and poems being looked upon by the *godly* men of those times as seditious and libellous against the government, he was imprison'd and afterwards tried for his life. Whereupon his book being produced in open court (after it had been proved that he was the author of it) the judge read some pages, and then spake to this effect,—'Gentlemen, the person that we have here before us is a scholar and a man of wit. Our forefathers had learning so much in honour, that they enacted, that those that could but as much as read, should never be hanged, unless for some great crime, and shall we respect it so little as to put to death a man of parts? I must tell you, I should be very unwilling to be the person that should condemn him, and yet I must be forced to it if the jury bring him in guilty,' &c. So that upon this harangue, too large to be all here set down, the jury brought him not guilty: Whereupon being set at liberty, he was ever

after highly valued by the boon and generous royalist. He hath also certain epigrams extant, which I have not yet seen, and wrote the copy of verses called *The Archbishop of York's Revolt*,[4] printed in the *Poems of Joh. Cleaveland*, besides divers pieces of poetry printed in several books published in his [318] time. After his majesty's return in 1660 he was made exciseman for Leverpole in Lancashire, and was commonly called captain Weaver, but prosecuting too much the crimes of poets, brought him to his grave in the church there, in the prime and strength of his years, on the third day of January 1663. in sixteen hundred sixty and two. About the beginning of the year 1656 was a book published entit. *Choice Drollery, with Songs and Sonnets.* Which giving great offence to the saints of that time, who esteem'd it a lewd and scandalous thing, it was order'd by the protector's council to be burnt, on the 8th of May the same year. But who the author of that book was, I cannot yet tell.

ROBERT SANDERSON a younger son of Rob. Sanderson, was born at Rotheram in Yorkshire on the 19th of Sept. 1587 (29 Elizab.) educated in the grammar school there, sent by his relations to Linc. coll. in the beginning of the year 1601, afterwards matriculated[5] a member of the university as a minister's son, took the degree of bach. of arts in Lent term 1604, elected fellow of the said coll. 3 May 1606, having then a metaphysical brain and matchless memory. In Mich. term 1607 he was admitted master of arts, and in July following he compleated that degree by standing in the act. In 1611 he was made deacon and priest by Dr. King bishop of London, in 1614 he stood to be proctor of the university, but missed it, and the year after he published his logic lectures that he had before read in the public refectory of Linc. coll. So that his name being then famous, he was elected proctor with great ease and willingness, an. 1616. The next year he was admitted bach. of div. and the year after that became rector of Wibberton near to Boston in Lincolnshire, but surrendred it up (as he did his fellowship) in 1619, because it was a bad air. The same year he became rector of Bothby-paynel in the said county,[6] was made chaplain to Dr. George Mounteyne bishop of Lincoln, and not long after prebendary of the collegiate church of Southwell in the dioc. of York and preb. of Lincoln. Dr. Laud bish. of Lond. got him to be chaplain to king Charles I. by commending him to be excellent in all casuistical learning, and accordingly in Nov. 1631 he was sworn chaplain in ordinary[7]. So that having occasion to be sometimes near to him, the said king took great content in conversing with him, whereby our author gained great credit from the nobility, and greater from the clergy, as being esteemed the most known casuist that this nation ever produced. In 1636 he was actually created D. of D. on the very day that the king and court left Oxon, after they had been some days entertained there. In 1641 he, with two more of the convocation of the clergy (for he had been usually elected for all convocations for about 20 years before that time) did draw up some safe alterations in the service book, and abated some of the ceremonies that were least material, for the satisfaction of the covenanters, and presbyterian party in the long parliament. In July 1642, he was nominated by his majesty the regius professor of divinity of this university, and the same year he was proposed by both houses of parliament to the king then at Oxon. to be one of the trustees for the setting of church affairs (as Prideaux bishop of Worcester was) and was allowed of by the king to be so; but that treaty came to nothing. In 1643 he was nominated one of the assembly of divines, but sate not among them. In 1647 he had the most considerable hand in drawing up the *University Reasons against the Covenant and negative Oath*, and the same year he was sent for by the king then at a more large imprisonment, with Dr. Hammond, Dr. Sheldon, and Dr. Morley to attend him, in order to advise with them how far he might with a good conscience comply with the proposals of the parliament, for a peace in church and state; which was allowed by the independents, but denied by the presbyterians. Afterwards he attended on his maj. in the isle of Wight, preached before him, and had many both public and private conferences with him [319] to his majesty's great satisfaction. About that time his maj. translated into English our author's book *De Juramento*; which being done, Dr. Juxon, Dr. Hammond and Mr. Tho. Herbert did compare what he had done with the original, as I shall anon tell you. The same year (1648) he was turned out of his professorship of divinity by the parl. visitors, and so consequently from his canonry of Ch. Ch. and soon after he retired to his cure at Bothby, where living obscurely, took upon him to put the king's *Meditations in his Solitude* into Latin, which being half done, Dr. Earle prevented him from finishing it, by doing that work himself.

[4] Dr. Joh. Williams.

[5] *Reg. Matric. P.* page 395.

[6] [In the MSS. notes of bishop Sanderson he has set down the names of some of the rectors of Bonthby-Paynel thus:

Ambrose Ward who dyed 1605, sepult. Feb. 21.

Tho. Burton B. D. sometime fellow of Lincoln Coll. Oxon. Removed to the vicarage of Edmonton, com. Middlesex. 1619.

Robert Sanderson B. D. fellow of Lincoln college and sometimes pupill to the said Tho. Burton and proctor of the university of Oxon. induct. 4 Sept. 1619. KENNET.]

[7] [The King used to say, I carry my ears to hear other preachers, but I carry my conscience to hear Mr. Sanderson, and to act accordingly.

He was always too bashful and timorous, so that his fear would never suffer him to preach without book.

His memory was so great, that he could repeat all the odes of Horace, Tullie's Offices, and much of Juvenal and Persius, without book. MACRO, *from Walton.*]

While he remained there, he was plunder'd, imprisoned, wounded, and tho' brought into a low and obscure condition, yet many receded to him for the resolution of cases of conscience. Which being also resolved by letters, many of them have been preserved, and printed for the benefit of posterity. In Aug. 1660 he was restored to his professorship and canonry by his majesty's commissioners, and by the commendations of Dr. Sheldon to his majesty king Charles II. he was soon after made bishop of Lincoln, received consecration thereunto in the abbey church at Westminster, 28 Oct. the same year. After which, retiring to his manor of Bugden in Huntingdonshire belonging to his see, he bestowed much money in repairing his house or palace there. All authors, especially those that are famous, do speak honourably of him. The learned Usher of Armagh stiles him 'judicious Sanderson,' upon the return of a case he proposed to him; and Hammond, 'that stayed and well weighed man Dr. Sanderson, &c. who receiveth things deliberately and dwells upon them discreetly.' Besides also his great knowledge in the fathers and schoolmen, and profoundness in controversial divinity, he was exactly vers'd in the histories of our nation, whether ancient or modern, was a most curious antiquary, and an indefatigable searcher into ancient records, as his labours in MS. which he left behind him do evidently shew. One of them, which is a large thick folio, I have seen and perused, containing, all under his own hand, collections from registers, leiger books, rolls, evidences in the hands of private gentlemen, &c. evidences belonging to cathedral and other churches, &c.——This book is endorsed with *Cartæ X*, showing that there were other volumes, as indeed there are, in number about twenty, (as I have been told by Hen. Symmons his sometime secretary) which are, as I conceive, dispersed in several hands. He was also a compleat herald and genealogist, made several collections of English genealogies, and also of monumental inscriptions and arms in churches and windows wheresoever he went. His care also was so great for the preservation of them from ruin, that when he published *Articles of Enquiry*, in order to the visiting of his diocese in 1661, he, in the conclusion of them, desired the ministers to make a return of all such monumental inscriptions, and arms in windows, that were in their respective churches. But many of them being ignorant of such matters, made very imperfect and halt returns. However he carefully preserved them so long as he lived, and what became of them after his death, I cannot tell.[8] His published works are these,

Logicæ Artis Compendium. Oxon. 1615. 18. [Bodl. 8vo. S. 101. Art.] 40. &c. oct. there again 1680, the ninth edit. in oct.

Several sermons as (1) *Two Sermons on Rom.* 14. 3. *and on Rom.* 3. 8. Lond. 1622. qu. [Bodl. 4to. C. 86. Th.] (2) *Twenty Sermons.* Lond. 1626. fol. among which are the two former. (3) *Two Serm. on* 1 *Tim.* 4. 4. *and Gen.* 20. 6. Lond. 1628. qu. [Bodl. 4to. P. 44. Th.] (4) *Twelve Serm. viz. three ad Clerum, three ad Magistratum and six ad Populum.* Lond. 1626. and 32 fol. (5) *Two Serm. on* 1 *Pet.* 2. 16. *and Rom.* 14. 23. Lond. 1635. qu. [Bodl. HH. 32. Th.] (6) *Twenty Serm. formerly preached, viz. sixteen ad Aulam, three ad Magistratum, and one ad Populum.* Lond. 1656. fol. The next year were fourteen of his sermons reprinted, to joyn with the aforesaid twenty, together with a large preface, by the same author. Which fourteen were thus divided, viz. *four ad Clerum, three ad Magistratum, and seven ad Populum.* It was the fourth time that they were then printed. In 1660 they were all (in number 34) reprinted in folio, and again in 1681 with another *Ad Aulam* and another *Ad Clerum* added, which make up the number of 36. (7th edit.[9]) with the author's life before them, written by Is. Walton, &c. "The *Serm. ad Clerum* was preached at a "visitation holden at Grantham in the county and "diocese of Lincoln, 8 Oct. 1641, on Matthew 15, "19.—Oxon. 1670 qu. [Bodl. C. 8. 19. Linc.] "published by the author's own copy. Dr. Bar- "low's note of this sermon follows, 'This posthu- "mous sermon was printed on this occasion: Mr. "John Roswell bac. of div. and fellow of C. C. C. "Oxon, meeting with Dr. Tho. son of the bishop "of Lincoln, he shew'd him a copy of this sermon "fairly written with the bishop's own hand, Mr. "Roswell, liked it (as he had reason well) and de- "sired it might be printed. But Dr. Tho. Sander- "son was unwilling, because his father forbad the "printing of any of his papers after his death. "That year 1669, Mr. George Reywell, (fellow of "C. C. C.) being in Lancashire, found that a pres- "byterian (chaplain to the lord De la Mere, sir "George Booth) had reported, and possess'd many "in that county with the belief of it, that bishop "Sanderson before his death repented of what he "had written against the presbyterians, and on "his death-bed would suffer no hierarchical minis- "ter to come to pray with him, but desir'd and had "only presbyterians about him. Mr. Reywell sig- "nifies this to Mr. Roswell, desires him to enquire "of the truth of this, and signify it to them. He "consulted Mr. Jo. Pullen of Magd. hall, who was "my lord's houshold chaplain, and with him in all "his sickness and at his death: he assured him "that the said bishop (as he lived, so he) died a

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[8] [Mr. Batley was informed, the bishop's MSS. are in the possession of Mr. Loe, rector of Ingham, in Suffolk.

Mr. Sympton, the antiquary of Lincoln, had some of bish. Sanderson's MS. collections, particularly the MS. X mentioned above. V. my MS. Coll. (in the British Museum) vol. xl. pages 112, 113. Cole.]

[9] [Eighth edit. corrected and amended. Lond. 1689, fol. Bodl. R. 1. 8. Th.]

"true son of the church of England, that no presbyterians came near him in all his sickness, that "he had no prayers (besides his own privately to "himself) save those of the church, nor any but "his own chaplain to read them. Besides Mr. "Pullen gave him a part of the bishop's last will, "wherein he gives an account of his faith in oppo-"sition to papists and presbyterians: and this ser-"mon being the last which the bishop wrote with, "his own hand, at the importunity of Mr. Roswell, "Dr. Tho. Sanderson permitted it to be printed to "vindicate his father's honour and judgment, and "to confute that lying presbyterian report which "occasion'd the publishing of the book.—The "whole story of this is in *Dr. Barlow's Genuine "Remains.* Lond. 1693. p. 634, 635, &c." As most books of later composure, so more especially sermons within the compass of a few years, undergo very different characters, and meet with a quite contrary entertainment in the world: And this I conceive comes to pass, because the way and manner of preaching is in a short time much altered from what it was but a little before. Insomuch that in compliance with the whimsical and ridiculous fickleness of an humoursome age, what of this kind was but just now received from the press with all possible marks of acceptance and approbation, is soon after, as not suited to the fashionable mode of the nice and delicate palate of the present times, decryed and condemned by the same persons as flat, dull and insipid. Notwithstanding this observation generally almost holds good, yet Dr. Sanderson's sermons, and indeed all his other genuine works, have not by their age lost the least of their former repute. For such is that solidity and clearness of reason which runs through all his discourses and writings, pen'd in such a manly and lasting language, that so long as men make these the only tests and measures of their judgings and censures, as they do still, so must they needs likewise in after-ages continue in the greatest esteem and veneration, and he be always placed in the highest and first rank of English writers.

Dr. Sanderson's nine Cases. Two Cases of Conscience resolved. Lond. 1628. oct. Three more added—Lond. 1667. 8. oct. Another—Lond. 1674, and another in 1678. In all nine, and repr. 1678, and 1685. in oct. The last of which was of the Liturgy, licensed March 30, Anno 1665.

De Juramenti promissorii Obligatione Prælectiones septem in Schola Theol. Oxon. 1646. Lond. [321] 1647. [Bodl. 8vo. S. 25. Th. Seld.] 70. 76. and 83. in oct. Printed also at Lond. in Engl. 1655. oct. [Bodl. 8vo. S. 22. Th. BS.] This is the book which I have before hinted, that was translated into English by king Charles I. writ with his own hand, and by him shew'd to his servants Jam. Harrington and Tho. Herbert, commanding them then to examine it with the original, which they did, and found it accurately translated. Not long after his maj. communicated it to Dr. Juxon bishop of Lond. Dr. Hammond and Dr. Sheldon his majesty's chaplains in ordinary, but the particular time when, I cannot tell.

Oratio habita in Schola Theol. Oxon. cum publicam Professionem auspicaretur, 26 *Oct.* 1646. Lond. 1647. 70. 76. 83. oct.

Censure of Mr. Anton. Asham[*] *his Book of the Confusions and Revolutions of Government.* Lond. 1649. The next year came out a reply to that censure by Anon. "Lond. 1650.[1] qu." [Bodl. C. 13. 1. Line.]

[*] Mr. A. A. first edit.

De Obligatione Conscientiæ Prælectiones decem, Oxonii in Schola Theol. habitæ, An. 1647. Lond. 1660. 70. 76. 82. oct. [Bodl. Crynes, 372.] The same in English came out with this title. *Several Cases of Conscience discussed in* 10 *Lectures at Oxon.* Lond. 1660. oct. Published at the instant desire of Rob. Boyle esq; an encourager of Dr. Sanderson's studies in the time of his affliction.[2]

Episcopacy (as established by Law in England) not prejudicial to Regal Power, &c. Lond. 1661. 73. 88. oct. [Bodl. Godw. 299.]

His Judgment for settling the Church, in exact Resolutions of sundry grand Cases. Oxon. 1663. qu. This is at the end of a book entit. *Reason and Judgment; or, special Remarks of the Life of Dr. Sanderson late Bishop of Linc.* Reprinted (I mean *His Judgment*) at Lond. 1678. oct.

Physicæ Scientiæ Compendium. Oxon. 1671. oct. Whether ever before printed I know not.

His Judgment concerning Submission to Usurpers. Lond. 1678. oct.

Pax Ecclesiæ. Lond. 1678. oct. in English. These two with *His Judgment for settling,* &c. before-mention'd, and the *Oxford Reasons,* are to be seen in his life printed in oct. [Bodl. Mar. 231.]

Discourse concerning the Church, in these Particulars. (1) *Concerning the Visibility of the true Church.* (2) *Concerning the Church of Rome,* &c. Lond. 1688. in about 5 sh. in qu. Published by Dr. Will. Assheton of Brasen. coll. from a MS. copy which he had from Mr. Josias Pullen of Magd. hall in Oxon, domestic chaplain to the said bishop at the time of his death. He also had the chief hand in a book entit. *Reasons of the University of Oxon against the Covenant,* &c.[3] wherein the matters that refer to reason and conscience are his; yet notwithstanding, tho' Dr. Zouch drew up the law part, the whole goes under his name. He

[1] [*A Reply to a Paper of Mr. Sanderson's concerning a Censure of Mr. A. A. his Book of the Confusions and Revolutions of Government.* Lond. 1650. qu. WOOD, *MS. Note in Ashmole.*]

[2] [*Prelections on the Nature and Obligation of Promissory Oaths, and of Conscience,* transl. from Sanderson, were printed in three vol. Lond. 1722. 8vo.]

[3] [Printed Oxford 1647. Bodl. 4to. R. 42. Th. Lond. 1678, Bodl. Mar. 231. and translated into Latin, and printed Lond. 1648. Bodl. 4to. N. 10. Jur.]

also wrote (1) The large preface before a book which he faithfully published out of the original copy, entit. *The Power communicated by God to the Prince, and the Obedience required of the Subjects.* Lond. 1661. in qu. [Bodl. B. 25. 7. Linc.] there again in 1683. oct. Written by Dr. Jam. Usher archb. of Armagh. (2) The preface to a collection of treatises made by the said archb. bearing the title of *Clavi Trabales: or, Nails fastned by some great Masters of Assemblies*, &c. published by Nich. Bernard D. D. Lond. 1661. [Bodl. B. 9. 20. Linc.] It consists of several treatises written by Dr. Usher, Mr. Ric. Hooker, Lanc. Andrews, Adr. Saravia, &c. (3) *Prophecies concerning the Return of Popery.* Printed in a book entit. *Fair Warning: the second Part.* Lond. 1663. and left a fragment of an *Answer to Dr. Tho. Bayly's Challenge:* Which challenge a certain[4] author calls a piece of transparent sophistry, as was ever called demonstration: And tho' the weakness and inconsequence of it hath been sufficiently displayed, yet such is the pleasure of some men, that it hath been printed and reprinted with as much assurance, as if not the least notice had been ever taken of it. He also had the chief hand in reviewing the *Common Prayer* at the Savoy, an. 1661, being one of the commissioners appointed for that purpose, and was the author and writer of several letters to Dr. Hammond, in Dr. Hammond's Works, about those knotty points, which are by the learned called the *Quinquarticular Controversy.* Several treatises also he had lying by him, which were esteemed by those that had seen them most worthy of publication; but a little before his death, he caused them to be burnt, least after, they might come out imperfectly for lucre sake. " I have been told that Dr. Rob. " Sanderson made a collection of the monuments of " Oxford and Oxfordshire, and that Mr. Symons his " secretary had them." This learned prelate surrendred up his pious soul to God on Thursday, January 29, in sixteen hundred sixty and two, and was buried in the chancel of his church at Bugden before-mention'd, in the 76th year of his age. Over his grave was soon after a marble stone laid, with an inscription engraven thereon, made by himself, a copy of which being printed in *Hist. & Antiq. Univ. Oxon.* shall be now omitted, and in its room shall this be said, that whether you consider him in his writings or conversation, from his first book of logic to his divinity lectures, sermons and other excellent discourses, the vastness of his judgment, the variety of his learning, all laid out for public benefit, his unparalleld meekness, humility and constancy, you cannot but confess that the church of England could not lose a greater pillar, a better man, and more accomplish'd divine. Pray be pleased to see more of him in a book entit. *The Life of Dr. Sanderson late Bishop of Lincoln.* Lond. 1678. oct. Written by Isaac Walton, and in the book before-mention'd, entit. *Reason and Judgment: or, special Remarks*, &c. " In 1678 his life was publish'd by " Isaac Walton, to which edition of his life were " added several tracts. The first of which was " entit. *Bishop Sanderson's Judgment concerning* " *Submission to Usurpers*, and is the same, word for " word, with the *Case of the Liturgy.* The next is " called, *Pax Ecclesiæ, whose Subject is concerning* " *Predestination, and Free-will*, &c. writ as it appears about 1626, when the controversy of Mountagu's *Appello* was on foot; and is much different " from his judgment concerning those points published by Dr. H. Hammond in his *Letters concerning God's Grace and Decrees* printed 1659. " The 3d discourse is entit. *Bishop Sanderson's* " *Judgment in one View for the Settling of the* " *Church, and is propos'd by Way of Question and* " *Reply.* The questions are form'd by the publisher. The answers are made up of scraps and " parcels without any alteration taken out of the " prefaces, and of several places of his printed sermons.—So that all in that volume were published " before, except that entit. *Pax Ecclesiæ* which " differs from his after settled judgment."

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1663.

[One of his (Sanderson's) ancestors seems to have been his namesake, perhaps his grandfather. Robertus Sanderson prior sive gardianus fratrum minorum villæ de Richmund, Ebor. dioc. et ejusdem loci conventus salutem reddunt Henrico Regi VIII. die 19 Januar. reg. 30, 1539. Rymer, *Fœdera* xiv, 623. KENNET.

Dr. Zouch in his valuable edition of Iz. Walton's *Lives* has noticed the uncertainty which exists respecting the place of this reverend prelate's birth. Wood follows Walton. But the evidence appears to me conclusive, that he was a native of Sheffield, and not of Rotherham. In a MS. account of Sheffield, written about sixty years ago, it is mentioned as the general belief that he was born at a house in that town, called *The Lane-head-house.* This however is certain, that the three children of the bishop's father, of whom Robert was the second, were all baptized at Sheffield. The parish register has this entry:

1587, Sep. 20. Rob'tus Saund'son, fil; Rob'ti Saund'son.

To which some curious hand has prefixed an index, to denote that this was the name of a person of some note. According to all accounts he was born on the 19th, the day before his baptism. It further appears, that Robert Saunderson, the bishop's father was living at Sheffield, 9 March 1587, 8; for at that time by the style of Robert Saunderson of Sheffield, he was constituted guardian to Thomas Stringer son of Thomas Stringer, of Whiston, gent. then lately deceased. It might possibly be this very guardianship which led to his removal from Sheffield; for Gilthwaite the village in the parish

[4] Will. Asheton in his epistle before bish. Sanderson's *Discourse of the Church*, &c. before-mention'd.

of Rotherham, at which place he is said by Walton to have resided, is very near the residence of the Stringers. His youngest child was baptized at Sheffield 9 Dec. 1588.

In 1602 Robert Saunderson the younger had a legacy of 16*l.* 10*s.* by the will of John Saunderson, his uncle, who was a tanner at Grimesthorp in the parish of Sheffield: A sum larger than was bequeathed to either his brother or sister, and probably desined as an encouragement to him in the prosecution of his studies.

His *Historical Collections* are now in the library of sir Joseph Banks. See the preface to Turner's *Grantham*. HUNTER.

A Soveraigne Antidote against Sabbatarian Errors, said to be wrote by Rob. Saunderson; printed Lond. 1636. Querc. BAKER.

Ἐπίνομις, *seu Eplanatio Juramenti, quod de observandis Statutis Universitatis a singulis præstari solet. Quatenus scilicet seu quousque obligare Jurantes censendum sit.* Printed in the *Excepta e Corpore Statutorum Oxon.*

Articles of Visitation and Enquiry concerning Matters ecclesiastical, exhibited to the Ministers, Church-Wardens and Side-Men of every Parish within the Diocese of Lincoln, in the first Episcopal Visitation of the right reverend Father in God Robert —— With the Oath to be administred to the Church-Wardens, and the Bishop's Admonition to them. Lond. for A. Seile, 1662, 4to.[5]

The History and Antiquities of the Cathedral Church of the blessed Virgin St. Mary, at Lincoln, containing an exact Copy of all the monumental Inscriptions there, in Number 163 as they stood in 1641; most of which was soon after torn up, or otherwise defaced. Collected by Robert Sunderson S. T. P. Printed by Peck, in his *Desiderata Curiosa.*

Bishop Kennet mentions two letters from Sanderson to bishop Thomas Barlow, dated 1656, and 1657 on a controversy with Jeremy Taylor, concerning original sin. See the *Register and Chron.* page 683.

There are portraits of this worthy man in folio, by Dolle and Loggan; in 8vo. by Hollar and R. White; and one in 4to. by John Baldrey, prefixed to Walton's life by Zouch.]

ROBERT VILVAIN a most noted physician of his time in the West parts of England, son of Peter Vilvain[6] sometime steward of the city of Exeter, by Anne his wife, was born in the parish of Allhallows in Goldsmith-street within the said city, and educated there in grammar learning. In Lent term 1595 he became a sojournor of Exeter coll. aged 18 years, where going through all courses of scholastical exercise with incredible industry, was elected fellow of that house in 1599, and the year after proceeded in arts. At which time his geny leading to the study of medicine, he entred on the physic line, practised that faculty, and at length (1611) took both the degrees therein, and resigned his fellowship. Afterwards he retired to the city of Exeter, practised there, and was much resorted to for his great knowledge and experience in physic. In his younger years he was esteemed a very good poet, orator, and disputant, and in his elder, as eminent for divinity as his proper faculty, and might have honoured the world at that time with the issue of his brain, but neglecting so to do, for the sake of lucre and practice, gave us nothing but scraps, whimseys and dotages of old age, which are those,

Theoremata Theologica: Theological Treatises in eight Theses of Divinity, viz. (1) *Production of Man's Soul.* (2) *Divine Predestination.* (3) *The true Church Regimen.* (4) *Predictions of Messiah.* (5) *Christ's two Genealogies.* (6) *The Revelation revealed.* (7) *Christ's Millenar Reign.* (8) *The World's Dissolution.* Lond. 1654. qu. [Bodl. B. 3. 5. Linc.] To which are added,

Supplements subjoyned, as (1) *A Supply concerning Holy-days and Christ's Birth-Day's Feast.* (2) *An Addition of Man's Soul.* (3) *An Ecclesiastical Polity.* (4) *Of Saints eternal Reign.* (5) *Of Christ's eternal Reign.* (6) *Several Sorts of Essays; one of which is an Essay to Mr. Tho. Hobbes concerning his Leviathan*——To these the author added, [323]

A Postscript of all Forms——He also wrote,

A Compend of Chronography: containing four thousand thirty Years compleat from Adam's Creation to Christ's Birth, &c. Lond. 1654. in 5 sh. in qu.

Enchiridium Epigrammatum Latino-Anglicum. Or an Epitome of Essays, Englished out of Latin, without elucidat Explications: containing six Classes or Centuries of (1.) *Theologicals.* (2.) *Historicals*, &c. Lond. 1654. in a thick oct. [Bodl. 8vo. B. 69. Linc.]

A Fardel of 76 Fragments. Or additional Essays, which is the seventh Class—Printed with the *Enchiridium.* "He also publish'd, *A short "Survey of our Julian English Year, with the "Definition, Deviation, Dimension, and Manner "of Reformation.* Printed on one side of a sheet "of paper, but when, not expressed." He was buried in the choir on the north side of the high altar of the cath. church in Exeter, in sixteen hundred sixty and two, and soon after had this epitaph put thereon, the copy of which was sent to me by Rich. Izacke, esq; chamberlain and antiquary of [663]

[5] [One of his directions to the ministers is 'Also the clergy within the county of Lincoln are desired to bring with them in writing, a note of all such coats of arms as are in the church windows, and of all such monuments, grave stones, and inscriptions, whether of ancient or later times, as are yet remaining in their several respective churches or chapels, or the chancels thereof.' See Kennet's *Register and Chronicle*, page 728, and col. 625 of this vol.]

[6] [Peter Vilvain, father to Robert, died 25 Sept. 1602, Ann Vilvain his widow, 24 Sept. 1616; both buried in the chancel of Allhallows church in Goldsmith street in Exeter. WOOD, *MS. Note in Ashmole.*]

that city. Dormitorium Roberti Vilvain, Medicinæ Doctoris, qui obiit Vicesimo primo die Februarii An. Salut. 1662 Ætatis suæ 87. He was a liberal benefactor to two hospitals for poor children in that city, and in the year 1633 gave 32*l.* per an. for four poor scholars (each to have 8*l.* per an.) to come from that free-school in the said city, founded by Hugh Crossing, esq; (sometimes twice mayor thereof) to Exeter coll. or any place else in Oxon, either coll. or hall.

"EDWARD LAKE was born of a genteel "family, educated till he was bach. of arts in S. "Cath. hall in Cambridge, retired to Oxon, and "entring himself a com. of S. Alban's hall, was in-"corporated in the same degree on the 15th of "Dec. 1627, and on the 24th of Jan. following was "admitted bach. of the civil law. After the re-"storation of king Charles II. I find him to be "chancellor to the bishop of Lincoln, and a baronet, "as also author of

"*Memoranda. touching the Oath Ex Officio, "pretended Self-accusation, and Canonical Purga-"tion. Together with some Notes about the "making of some new, and Alteration and Expla-"nation of some old Laws.* Lond. 1662. qu. [Bodl.
1662. "B. 5. 11. Linc.] dedicated to Will. earl of Straf-"ford, and humbly submitted to the consideration "of the parliament then sitting."

[Sir Edward Lake married the daughter and coheir of Simon Bibye esq. of Bugden in Huntingdonshire, and died, without issue, in 1674. He was buried in the cathedral of Lincoln, where is an inscription to his memory, which may be seen in Collins's *English Baronetage*, vol. iv. page 135.]

THOMAS BAYLIE a Wiltshire man born, was entred either a servitour or batler of S. Alban's hall in Mich. term, 1600 (43 Elizab.) aged 18 years, elected demy of Magd. coll. in 1602, and perpetual fellow of that house 1611, he being then master of arts. Afterwards he became rector of Maningford Crucis near to Marlborough in his own country, and in 1621 was admitted to the reading of the sentences, at which time, and after, he was zealously inclin'd to the puritanical party. At length upon the change of the times in 1641, siding openly with them, he took the covenant, was made one of the assemb. of divines, and soon after had, for the love he bore to the righteous cause, the rich rectory of Mildenhall in his own country (then belonging to Dr. Geor. Morley a royalist) conferr'd upon him. Where being settled, he preached up the tenets held by the fifth-monarchy-men, he being by that time one himself, and afterwards became a busy man in ejecting such that were then (1645 and after) called ignorant and scandalous ministers and schoolmasters. He hath written,

De Merito Mortis Christi, & Modo Conversionis, Diatribæ duo. Oxon. 1626. qu.

Concio ad Clerum habita in Templo B. Mariæ Oxon. 5 Jul. 1622. *in Jud. Ver.* 11. printed with the former. He hath also, as I have been informed, one or more English sermons extant, but such I have not yet seen. After the restoration of his majesty, he was turned out from Mildenhall; and dying at Marlborough in sixteen hundred sixty and [324]
1665. three, was buried in the church of S. Peter there on the 27th day of March the same year: whereupon his conventicle at that place was carried on by another brother as zealous as himself.

WILLIAM JAMES, or JAMESIUS as he writes himself, son of Hen. James, (by Barbara his wife daugh. of Will. Sutton, mention'd in the second vol. col. 546.) and he the son of one James citizen and alderman of Bristol, was born at Mahone in Monmouthshire, educated in his first years of knowledge at Blandford Forum in Dorsetshire under his uncle Will. Sutton, son of the before-mentioned Will. Sutton; and being extraordinary ath-ripe, and of a prodigious memory, was entred into his Accedence at five years of age. In 1640 he was elected a king's scholar of the coll. at Westminster, where making marvellous proficiency under Mr. Busby, his most loving master in the school there, was elected thence a student of Ch. Ch. an. 1650. Before he had taken one degree in arts, his master made him his assistant in the said school, and upon the removal of Adam Littleton into Edw. Bagshaw's place, he was made usher and at length second master. This person while he was very young (about 16 years of age) wrote and published,

ΕΙΣΑΓΩΓΗ' *in Linguam Chaldaam. In Usum Scholæ Westmonast.* Lond. 1651. in 6 sheets or more in oct. Dedic. to Mr. Rich. Busby his tutor, parent, and patron; and also had a chief hand in the *English Introduction to the Lat. Tongue, for the Use of the lower Forms in Westm. School.*—Lond. 1659. oct. He died in the prime of his years, to the great reluctancy of all that knew his admirable parts, on the third day of July, in sixteen 1663.
hundred sixty and three, and was buried at the west end of S. Peter's, called the abbey church in Westminster, near the lowest door, going into the cloister.

WILLIAM HAYWOOD, a most excellent preacher of his time, was born (being a cooper's son of Ballance-street) in the city of Bristol, elected scholar of S. John's coll. by the endeavours of John Whitson alderman of that city (an encourager of his studies) an. 1616, aged 16 years, and was soon after made fellow of that house. Dr. Laud had a respect for him and his learning, made him one of his domestic chaplains, chaplain in ord. to king Charles I. and in 1636 he was by his endeavours actually created D. of D. About that time he became vicar of the church of S. Giles's in the Fields near London, and in 1638 was made canon of the

eleventh stall in the collegiate church at Westminster, in the room of Gabr. Grant deceased. But this person being esteemed by the puritan[7] 'a licenser of popish books, a purger of orthodox passages against popery, papists, Arminianism, a great creature of Dr. Laud, and a practiser of popish ceremonies,' was, in the beginning of the rebellion, thrown out of his vicaridge upon the petition and articles[8] exhibited against him in the long parliament by his parishioners,[9] was imprison'd in the Compter, Ely-house, and in the ships, forced to fly, and his wife and children turned out of doors. At length being reduced to great want, he was forced to keep a private school in Wiltshire, under, and in the name of his son John, afterwards fellow of Oriel coll. At length upon the return of king Charles II. he was restored to his vicaridge, canonry, and other preferments which he before had lost, enjoying them in quietness to his dying day. He hath extant,

Several sermons, as (1.) *Two Sermons preached in the Parish Ch. of S. Giles's in the Fields, by Way of Preparative upon the Articles of the Creed. The first is on* 1 *Cor.* 13. 13. *and the other on Heb.* 11. 6. Lond. 1642. qu. Out of which were some of the articles framed against him, charging him as guilty of Arminianism. (2.) *Sermon tending to Peace: preached before his Maj. at Newport in the Isle of Wight, during the Time of the Treaty: on Rom.* 12. 18. Lond. 1648. qu. [Bodl. C. 1. 3. Linc.] (3.) *Funeral Sermon prepared to be preached at the Funeral of Walt. Norbane, Esq; at Calne in Wilts,* 13 *Apr.* 1659; *on Rom.* 6. 5. Lond. 1660. qu. He hath also printed a *Serm. on Rom.* 5. 5.—Lond. 1660. qu. and another *on Acts* 23. 5.—Lond. 1663. qu. But these two I have not yet seen. Others also go from hand to hand in MS. and, as I remember, I have seen one or two in Dr. Barlow's library. He the said Dr. Haywood was buried in the collegiate church of S. Peter at Westminster, near to the bottom of the stairs leading up to the pulpit, on the 17th day of July in sixteen hundred sixty and three, leaving then behind him the character of an excellent tutor while he was fellow of S. John's coll. a general scholar, and a meek man in temper and conversation. Near to his grave was his beloved son John Haywood master of arts before-mention'd, (who died the 22d of Feb. following) buried. [1663.

[1681, 21 Nov. Gul. Haywood S. T. B. coll. ad preb. de Chamberlaynwode in eccl. Paul, Lond. *Reg. Lond.*

1663, 17 Jul. Gul. Master A. M. coll. ad preb.

[7] See in a book entit. *Canterbury's Doom*, &c. published by Will. Prynne.

[8] The said articles were answer'd by R. M.

[9] *[The Petition and Articles exhibited in Parliament against Doctor Heywood, late Chaplen to the Bishop of Canterburie, By the Parishioners of S. Giles in the Fields. With some considerable Circumstances (worth observing) in the Hearing of the Business before the grand Committee for Religion, and of his Demeanour since. London, printed* 1641. (Bodl. C. 13. 14. Linc.) At page 5 of this tract we have—

Doctor Heywood's Superstitious and Idolatrous Manner of Administration of the Sacrament of the Lord's Supper in the Parish Church of Saint Gyles.

The said church is divided into three parts: the sanctum sanctorum being one of them, is separated from the chancell by a large screene in the figure of a beautifull gate, in which is carved two large pillars, and three large statues: on one side is Paul with his sword, on the other Barnabas with his booke, and over them Peter with his keyes, they are set above with winged cherubims, and beneath supported with lions.

Seven or eight foot within this holy place is a raising by three steps, and from thence a long raile from one wall to the other, into which place none must enter but the priests and the subdeacons, this place is covered before the altar with a faire wrought carpet, the altar doth stand close up to the wall on the east side, and a deske raised upon that, with three degrees of advancement; this deske is overlaid with a covering of purple velvet, which hath a great gold and silke fringe round about, and on this desk is placed two great bookes wrought with needle worke, in which are made the pictures of Christ, the Virgin Mary with Christ in her arms, and these are placed on each side of the deske; and on this altar is a double covering one of tapestry, and upon that a long fine lawne cloth, with a very rich bone-lace. The walls are hanged round within the rayle, with blue silke taffata curtaines. In the exterior sets of administring the sacrament; For the preparation to this duty, the said doctor and three subdeacons doe all goe from the body of the said church unto the west end, being there cloathed according to their order, some in scarlet, silke, and fine linnen, they bend their course towards the east, every one at their first entrance saluting the church dore with low congies, then they all move to the middle of the church, where they all ducke downe towards the east, then they all advance to the beautifull gate, where they stand; Then every one bowing to the ground three severall times as they goe, they enter into the sanctum sanctorum, in which place they reade their second service, and it is divided into three parts, which is acted by them all three, with change of place, and many duckings before the altar, with divers tones in their voyces, high and low, with many strange actions by their hands, now up then downe. This being ended, the doctor takes the cups from the altar and delivers them to one of the subdeacons who placeth them upon a side table, then the doctor kneeleth to the altar, but what he doth we know not, nor what hee meineth by it. This dumbe devotion being ended, and the altar more holy, the cups are returned to him in the same manner as he gave them, which the doctor receives kneeling, and so doth he place them upon the altar with great adoration, in the bending of his body, and in touching each of them with his finger. The bread being set upon a plate, and some of the wine powred into a bowle, all are covered with a fine linnen cloth, which cloth hath the corners laid in the figure of a cresse. This being ended, he continues his dumbe devotion on his knees towards the east, his backe being towards the people, he taketh money out of his pocket, and laieth it on the ground for a time, and then he taketh it up, and offereth it, being on his knees, with a very great bending of his body to the altar; which gift is reserved in a bason onely for that use. In these dumb devotions of his, the organs play in a dolefull low tone. When this is finished, the doctor begins the consecration, which being ended, the number of beckings, bowings, and bendings by him and the subdeacons before the altar, are impious, ungodly, and abominable to behold.]

[1663. [Jul. 22, 1663, Dr. Heywood, rector of St. Giles in the Fields, died. *Mr. R. Smith's Obituary.* BAKER.]

de Chamberlaneswode, per mortem Gul. Heywode, S. T. P.

1663, 23 Jul. Joh. Pell, A. M. coll. ad eccl. de Layndon, per mort. Gul. Heywood, S. T. P. *Ibid.*

Rob. Bourman cler. admiss. ad eccl. S. Egidii in campis, Lond. 18 Novemb. 1663, per mort. Willi' Heywood, S. T. P. KENNET.]

WILLIAM CREED son of Joh. Creed, was born in the parish of S. Laurence within the borough of Reading in Berks, elected scholar of S. John's coll. in 1631, aged 16 years or thereabouts, made the senior quadragesimal collector when bach. of arts, being then fellow of that college. Afterwards he proceeded in his faculty, entred into the sacred function, and became an eloquent preacher. In the beginning of the rebellion he adher'd to the cause of his majesty, and in 1644 was elected to, and executed the procuratorial office of this university. Two years after he was actually created bach. of div. for the sermons he had preached at Oxon before the king and parliament, and in the time of usurpation he became rector of East-Codeford, or Codeford S. Mary, in Wiltshire. In the month of June 1660 (his majesty king Charles II. being then restored) he was made the king's professor of div. in this university, in the beginning of July following archdeacon of Wilts, in the place of Tho. Leach some years before deceased, and on the 13th of Sept. the same year prebendary of Lyme and Halstock in the church of Salisbury, "being "then rector also of Stockton in Wilts." He was a defender of the church of England in the worst of times, was a good schoolman, divine, and a noted disputant. He hath written,

The Refuter Refuted: or Dr. Hen. Hammond's Ἐκνεύστεον *defended against the impertinent Cavils of Mr. Hen. Jeanes.* Lond. 1659, 60. qu. [Bodl. A. 9. 1. Linc.]

Several sermons, as (1.) *Judah's Purging of the melting Pot; an Assize Sermon at Salisbury; on Isai.* I. 25, 26. Lond. 1660. qu. [Bodl. C. 8. 21. Linc.] (2.) *Judah's Return to their Allegiance, &c. on* 2 *Sam.* 19. 14, 15. Lond. 1660. qu. &c. He gave way to fate in his lodgings at Ch. Ch. in Oxon (of which ch. he was canon, as being reg. prof. of div.) on the 19th of July in sixteen hundred
1663. sixty and three, and was buried with solemnity in the next north isle joining to the choir of the said cathedral, near to the reliques of Democritus Junior, being then accompanied to his grave by all the degrees of the university. See his epitaph in *Hist. & Antiq. Univ. Oxon.* lib. 2. p. 287. a. In his archdeaconry of Wilts. succeeded Thom. Henchman[4] very nearly related (if not son) to Dr. Henchman bishop of Sarum, in the beginning of Aug. the same year, and in his professorship of divinity Dr. Rich. Allestrie canon of Ch. Ch.

[Guil. Creed, Readingensis, A. B. fuit senior collector quadragesimalis. A. M. 1639. Ann. 1644 fuit academiæ procurator. Erat concionator facundus. Rebellione ineunte, se regiis partibus firmiter addixit. Fuit nempe eccles. Anglicanæ propugnator strenuus. Pro concionibus coram rege habitis creatus est S. T. B. ann. 1646. Ejectus est ann. 1648. Per usurpationis tamen tempora rector de Codford Oriental in agro Wilts extitit. Post regis restaurationem creatus est S. T. P. et Jul. 12, 1661, nominatus theologiæ professor regius, in loco Domini Rob. Sanderson: paulo post, archidiac. Wilton, prebendarius et residentiarius Sarisburiæ, tum etiam existens rector de Stockton, Wilts. Sepult. est in eccles. cathedr. Christi (cujus professorio jure fuit canonicus) an. 1663. Fuerat ævo pessimo eccles. columen egregium, acutus theologus, præsertim in theologia scholastica versatissimus, subtilis disputans[4]]

GEORGE KENDALL received his first being in this world at Cofton in the parish of Dawlish or Dulish near to the city of Exeter in Devonshire, educated in grammar learning in the said city, where his father George Kendall, gent. mostly lived, was entred a sojourner of Exeter coll. in Lent term 1626, and was made prob. fellow in the fourth year following, being then bach. of arts. Afterwards by indefatigable industry he became a noted philosopher and theologist, a disciple and admirer of Prideaux and his doctrine, and as great an enemy to Arminius and Socinus as any. At the change of the times in 1642, being then bach. of div. he closed with the presbyterians then dominant, (notwithstanding the king that year, to mitigate his discontent, had zealously recommended him to the society, to be elected rector of Exeter coll. on the promotion of Prideaux to the see of Worcester) and about [826]
1647 he became rector of Blissland near to Bodmin in Cornwall. But being eagerly bent against that notorious independent John Goodwin, left that rectory some years after, and obtained the ministry of a church in Gracious-street in London, purposely that he might be in a better capacity to oppose him and his doctrine. In 1654 he proceeded D. of D. and upon the restoration of king Charles II. he left London, and became rector of Kenton near Exeter, which he kept till the act of conformity was published in 1662, at which time giving it up, he retired to his house at Cofton, where he spent the short remainder of his days in a retired condition. His works are these,

Collyrium: or, an Ointment to open the Eyes of the poor Cavaliers——This pamphlet, which I have not yet seen, was published after the cavaliers had

[4] [1672, 13 Jul. Tho. Henchman S. T. P. coll. ad preb. de Cantlero in eccl. Paul. *Reg. London.* KENNET.]

[4] [*Reg. et. Catal. Sociorum Coll. Di. Io. Bapt.* MS. auctore Gul. Derham præside.]

been defeated in the West by the forces belonging to the parliament.

Vindication of the Doctrine commonly received in Churches concerning God's Intentions of special Grace and Favour to his Elect in the Death of Christ. Lond. 1653. fol. [In St. John's college library.]

Of Christ's Prerogative, Power, Prescience, Providence, &c. from the Attempts lately made against them by Mr. John Goodwin in his Book entit. Redemption redeemed.

Digressions concerning the Impossibility of Faith's being an Instrument of Justification, &c.—These two last things are printed with the *Vindication of the Doctrine, &c.*

Sancti Sanciti: or, the common Doctrine of the Perseverance of the Saints: as who are kept by the Power of God through Faith unto Salvation; vindicated from the Attempts lately made against it by John Goodwin in his Book entit. Redemp. redeemed. Lond. 1654. fol. [In St. John's college library.] This book is animadverted upon by the said John Goodwin in his *Triumviri: or, the Genius, Spirit, and Deportment of three Men, Mr. Rich. Resbury, Mr. John Pawson, and Mr. George Kendall, in their late Writings against the free Grace of God in the Redemption of the World, &c.*

A Fescu for a Horn-book: or, an Apology for University Learning, as necessary to Country Preachers: Being an Answer to Mr. Horne's[1] Books wherein he gores all University Learning ——Printed in fol. with *Sancti Sanciti* before-mention'd.

"*A Verdict in the Case depending between Mr.* "*John Goodwin and Mr. John Horne, concerning* "*the Heavens preaching the Gospel; maintain'd* "*by Mr. Goodwin in his Pagan's Debt and Dowry,* "*as well as his Redemption redeem'd*—This is set "before the said Mr. Horne's book called, *The* "*Pagan Preacher silenced.* Lond. 1655. qu. This "*Verdict* contains 1 sh. and half. This John "Horne was a preacher at South Lynn in Norfolk, "and turn'd out of that vicaridge by the Bartholo-"mew act 1662."

Fur pro Tribunali. Examen Dialogismi cui inscribitur Fur prædestinatus. Oxon. 1657. oct.[2] [Bodl. 8vo. J. 11. Th. BS.]

De Doctrina Neopelagiana. Oratio habita in Comitiis Oxon. 9 Jul. 1654.

Twissii Vita & Victoria. De Scientia media brevicula Dissertatio, in qua Twissii Nomen à Calumniis Francisci Annati Jesuitæ vindicatur.

Dissertatiuncula de novis Actibus sintne Deo ascribendi? These three last things are printed and go with *Fur pro Tribunali.* At length after a great deal of restless agitation carried on for the cause, our author died at Cofton before-mention'd, on the 19th day of August in sixteen hundred sixty and three, and was buried in the chappel joining to his house there, leaving then behind him the character of a person well read in polemical divinity, the character also of a ready disputant, a noted preacher, a zealous and forward presbyterian, but hot-headed and many times freakish. I shall make mention of another George Kendall by and by.

1663.

[22 Aug. 1642, upon a petition of the inhabitants of Hempsted co. Hert. Mr. Geo. Kendall, an orthodox divine is recommended by the H. of Commons to be lecturer of that parish. TANNER.

In 1624, bishop Browrigg gave him a prebend of Exon, which prebend he had again in 1660, and lost it, with his living, for nonconformity in 1662.

He was moderator of the first general assembly of the ministers of Devon in 1655. MACRO.]

NICHOLAS CLAGETT was born within the city of Canterbury, entred a student of Merton coll. in the beginning of the year 1628, took one degree in arts, went afterwards to Magd. hall, and as a member of that house took the degree of master of that faculty, being then esteemed by the generality thereof a very able moderator in philosophy. Afterwards, at two years standing in that degree, he became vicar of Melbourne in Derbyshire, and some years after minister[6] of S. Mary's church at S. Edmondsbury in Suffolk, where he was held in great veneration by the precise party for his edifying way of preaching, and for his singular piety. He hath written, [327]

The Abuse of God's Grace discovered in the Kinds, Causes, &c. proposed as a seasonable Check to the wanton Libertinism of the present Age. Oxon. 1659. qu. [Bodl. 4to. C. 11. Th. BS.] He paid his last debt to nature on the twelfth day of Sept. in sixteen hundred sixty and three, aged 56 years or thereabouts, and was buried in the chancel of S. Mary's church before-mentioned. He left behind him a son named William Clagett, educated in Emanuel coll. in Cambridge (of which univ. he was doct. of divinity) afterwards preacher to the honourable society of Greys-inn, chaplain in ord. to his majesty, and lecturer of S. Mich. Basishaw. This person, who died at London in the beginning of the year (latter end of March) 1688, "and was buried in a vault under "part of the church of St. Michael Basishaw," hath published several things, as (1.) *A Discourse concerning the Operations of the Holy Spirit: with a Confutation of some Part of Dr. Owen's Book upon that Subject. In three Parts.* In the second part of which, is *An Answer to Mr. Jo. Humphreys' Animadversions on the first Part* (2.) "*A Reply to a Pamphlet call'd, The Mischief* "*of Impositions; which pretends to answer the* "*Dean of S. Paul's Sermon concerning the Mis-*

1663.

[1] John Horne.

[2] [See Birch's *Life of Tillotson*, page 160.]

[6] [He was lecturer of St. Marie's church at Bury. BAKER. In the first edit. 1692, he was called *rector*. COLE.]

"*chief of Separation.* Lond. 1681. qu. [Bodl. C. "10. 4. Linc.] (3.) *Answer to the Dissenter's "Objections against the Common Prayers, and "some other Part of the Divine Service prescrib'd "in the Liturgy of the Church of England.* Lond. "1683.7 qu. in 7 sh. [Bodl. C. 10. 12. Linc.] (4.) "*A Discourse concerning the pretended Sacrament "of Extream Unction, &c. in 3 Parts. With a "Letter to the Vindicator of the Bishop of Condom.* "Lond. 1687. qu." [Bodl. C. 11. 6. Linc.] (5.) *Notion of Idolatry considered and confuted.* Lond. 1688, &c. "(6.) *Several captious Queries concerning the English Reformation, first in Latin, "and afterwards by T. W. in English; briefly "and fully answered.* Lond. 1688. qu. (7.) *Answers to the Representer's Reflections upon the "State, and a View of the Controversy. With a "Reply to the Vindicator's full Answer; shewing "that the Vindicator has utterly ruin'd the new "Design of expounding and representing Popery.* "Lond. 1688. qu. [Bodl. C. 11. 9. Linc.] And "other things."[*]

[*] [Printed again in 1685, 4to. (Bodl. A. 9. 4. Linc.) and in 1694, in *Cases written to recover Dissenters*, &c. folio, page 665. Bodl. C. 1. 8. Th.]

[†] [The following (together with the seven pieces already recorded in the text,) is believed to be the most perfect list of his works yet published:

A Discourse concerning the Operations of the Holy Spirit. Lond. 1678. oct. *The second Part: with an Answer to Mr. Humfrey's Animadversions on the first.* Lond. 1680. 8vo.

Difference of the Case between the Separation of Protestants from the Church of Rome, and the Separation of Dissenters from the Church of England. Lond. 1683. 4to. (Bodl. C. 8. 66. Linc.)

Of the Humanity and Charity of Christians, a Sermon preached at the Suffolk Feast, Nov. 30, 1686. Lond. 1687. 4to. Printed again 1693, 8vo. (Bodl. 8vo. Z. 284. Th.)

Discourse concerning the Worship of the blessed Virgin and the Saints. Lond. 1685. 4to. (Bodl. 4to. Z. 48. Th.)

Persuasive to an ingenuous Tryal of Opinions in Religion. Lond. 1685, 4to. (Bodl. 4to. Z. 55. Th.)

Paraphrase, with Notes, on the sixth Chapter of St. John, against Transubstantiation. Lond. 1686, 4to. 1693, 8vo. (Bodl. 8vo. Z. 284. Th.)

The present State of the Controversy between the Church of England and Rome; or an Account of Books on both sides. Lond. 1687, 4to. (Bodl. C. 11. 9. Linc.)

An Answer to the VIII. Theses laid down for the Tryal of the English Reformation in Church Government. Lond. 1687, 4to. (Bodl. C. 11. 6. Linc.) The first part was written by Obadiah Walker.

View of the whole Controversy between the Representer and the Answerer. Lond. 1687, 4to. (Bodl. 4to. R. 88. Th.)

A second Letter, from the Author of a Discourse concerning extreme Unction, to the Vindicator of the Bishop of Condom. Lond. 1688, 4to. (Bodl. C. 8. 9. Linc.)

Answer to the Representer's Reflections upon the State and View of the Controversy; with a Reply to the Vindicator's full Answer. Lond. 1688, 4to. (Bodl. C. 11. 9. Linc.)

Queries concerning the English Reformation briefly and fully considered. Lond. 1688, 4to. (Bodl. C. 9. 7. Linc.)

Examination of Bellarmin's 7th and 12th Notes of the Church, viz. The Union of the Members among themselves and with the Head. Lond. 1687, 4to. In *The Notes of the Church as laid down by Cardinal Bellarmin examined*, pages 137 and 285. (Bodl. 4to Z. 56. Th.)

him named Nich. Clagett M. of arts, who is now, or at least was lately, preacher at S. Mary's in S. Edmondsbury before-mentioned, author of a serm. entit. *A Persuasive to Peaceableness and Obedience*, &c. Lond. 1683. qu. and of another preached at S. Edmondsbury before William bishop of Norwich, &c. 4 May 1686, &c.

JOB ROYS, son of a father of both his names, a scrivener of London, and he the son of another Job of Lubenham in Leicestershire, was born in the county of Middlesex, in the parish, as it seems, of S. Giles's Cripplegate an. 1631, educated partly in the free-school at Abingdon in Berks, (founded by John Royse 1563.) became a student in Pembroke coll. 1650, and soon after was elected one of the postmasters of Mert. coll. where continuing under the tuition of a severe presbyterian, became well qualified with the spirit, took one degree in arts, an. 1655, left the coll. soon after, and retiring to the great city, became a puling levite among the brethren, for whose sake, and at their instance, he wrote and published,

The Spirit's Touch-stone: or, the Teaching of Christ's Spirit on the Hearts of Believers; being a clear Discovery how a Man may certainly know, whether he be really taught by the Spirit of God, &c. Lond. 1657, in a pretty thick octavo. [Bodl. 8vo. K. 61. Th.] What other books he published besides this (which was esteemed an inconsiderable canting piece) I know not, nor any thing else of the author, only that first, if you had set aside his practical divinity, you would have found him a simple, shiftless, and ridiculous person; and secondly, that dying in sixteen hundred sixty and three, was bu- 1663.

The State of the Church of Rome when the Reformation began. Lond. 1688, 4to. (Bodl. 4to. Z. 55. Th.)

Seventeen Sermons preached upon several Occasions, with the Summ of a Conference on February 21, 1686, between Dr. Clagett and Father Gooden, about the Point of Transubstantiation. Lond. 1689, 8vo. (Bodl. Godw. 148. subt.)

Eleven Sermons preached upon several Occasions, with a Paraphrase and Notes upon the 1, 2, 3, 4, 5. 7, and 8 *Chapters of St. John: with a Discourse of Church Unity, and Directions how in this divided State of Christendom to keep within the Unity of the Church.* Lond. 1693, 8vo. (Bodl. Godw. 149. subt.)

The Religion of an Oath, a Discourse proving the Danger and Immorality of Prophane Swearing. Lond. 1700, 8vo. (Bodl. 8vo. J. 82. Th.)

Preface to the School of the Eucharist, 4to.

Authority of Councils, and the Rule of Faith, 4to.

William Clagett was born at St. Edmunds Bury, Sept. 24, 1646, and was educated at Emanuel college, Cambridge. Afterwards he became one of the preachers at his native place, preacher at Grays Inn, rector of some parish in Buckinghamshire, and lecturer of St. Michael's Basishaw, London. He married Tho. masin Norton, a kinswoman of lord keeper North, and died of the small pox March 28, 1688.

After his death, says WARTS (*MS. Notes*) was published a vol. of his sermons in 8vo. 1688, by his friend William Wake, and in 1720, by his brother Nicholas, archdeacon of Sudbury, two volumes more, containing thirty-three sermons; 10 whereof, in vol. 2, are on prayer and the Lord's prayer.]

[328] ried in some church in or near London; being then weary of the change of the times, and the wickedness, forsooth, that followed.

DAVID JENKYNS received his first being in this world at Hensol in the parish of Pendeylwyn, called by some Pendoylon in Glamorganshire, became a commoner of S. Edmund's hall in the year 1597, at which time several Welchmen were students there. After he had taken one degree in arts he retired to Greys-Inn, studied the common law, and, when barrester, was resorted to by many for his counsel. In the first of Car. I. he being then a bencher, was elected summer reader, but refused to read. Afterwards he was made one of the judges for South Wales, continued in that office till the rebellion broke out, at which time he either imprison'd divers persons in his circuit, or condemn'd them to dye, as being guilty of high-treason for bearing arms against the king. At length being taken prisoner at Hereford, when that city was surprized by the parliament forces 18 Decemb. 1645, he was hurried up to London, and committed prisoner to the Tower. Afterwards being brought to the bar in Chancery, he denied the authority of that court because their seal was counterfeited, and so consequently the commissioners thereof were constituted against law: whereupon being committed to Newgate prison, he was impeached of treason and brought to the bar of the commons house; but denying their authority, and refusing to kneel, was for his contempt fined 1000*l.* and remitted to his prison, and thence translated to Wallingford-castle. About that time he used his utmost endeavours to set the parliament and army at odds, thereby to promote the king's cause, but it did not take effect according to his desire. Afterwards passed an act for his tryal in the high court of justice, an. 1650, so that our author Jenkyns thinking of nothing but hanging, was resolved if it should come to pass, to suffer with the Bible under one arm, and Magna Charta (of which he was a zealous defender) under the other. But Harry Marten (as 'tis said) urging to his fellows that 'sanguis martyrum est semen ecclesiæ,' and that that way of proceeding would do them mischief, they thought good not to take away his life. Afterwards he was sent to Windsor-castle, where remaining till the month of January an. 1656, was set at liberty, and then lived for a time in Oxon, where he became a constant auditor of the sermons of Dr. Edw. Hyde at Halywell, (then lately ejected from his rectory of Brightwell near Wallingford) to whom all the loyal party of that city flocked to hear his doctrine. After the restoration of king Charles II. 'twas expected by all that he should be made one of the judges in Westminster-hall, and so he might have been, would he have given money to the then lord chancellor,[9] but our author scorning such an act after all his sufferings, he retired to his estate in Glamorganshire, then restored to him after the loss of it, and all he had, for many years. He was a person of great abilities in his profession, and his counsel was often used by sir Jo. Banks and Will. Noy in their attorneyships. He was also a vigorous maintainer of the rights of the crown, a heart of oak, and a pillar of the law; sole author of his sovereign's rights, England's laws, and the people's liberties when they were invaded and trampled under feet by restless and base men. His writings are these,

His Recantation (or rather Protestation) *delivered at Westm.* 10 *Apr.* 1647. *to Mil. Corbet the Chairman of the Committee for Examination.*——Printed in a half sheet.

Vindication while he was Prisoner in the Tower, 29 *Apr.* 1647.—Pr. in 1 sh. in qu. [Bodl. 4to. E. 3. Art. BS.] This, when published, was referred to a committee of complaints, who ordered that the printer and publisher thereof should be tried at the King's-bench.

The Army's Indemnity; with a Declaration shewing, how every Subject of England ought to be tried for Treason, &c.——Written 10 June 1647. in 1 sh. qu. [Bodl. C. 8. 30. Linc.]

Sundry Acts of Parliament mentioned and cited in the Army's Indemnity, set forth in Words at large——Pr. 1647. qu.

Apology for the Army, touching the eight Queries upon the late Declarations and Letters from the Army, touching Sedition falsly charged upon them.—Pr. 1647. qu. [Bodl. C. 15. 1. Linc.] [328]

Discourse touching the Inconveniences of a long continued Parliament, and the Judgment of the Law of the Land in that Behalf. Lond. 1647. in one sh. and half in qu. [Bodl. C. 14. 12. Linc.]

"*His Declaration while Prisoner in the Tower,* "17 *March* 1647. The beginning is, 'The com-"mon law of this land is,' &c. Printed on one side "of a sheet of paper.

"*A Scourge for the Directory and revolting*

[9] [Edward earl of Clarendon. N. B. The first edition of this vol. was in 1692, in which year 'twas burnt by order of the university, and A. Wood was expell'd and fined 40*l.*; Henry, earl of Clarendon, son of the chancellor, being then high steward of the university. Wood said, that this he could prove by written and printed evidences. And indeed John Aubrey esquire's letter to Wood, in which he gives this account, is yet to be seen. LOVEDAY.

This was one passage for which the author, A. Wood, and his book, were censured.

'Twas John Aubrey esq. that gave Mr. Wood that account of the lord chancellor (Hyde) which chiefly occasioned the prosecution against him. Mr. Wood used to keep his vouchers, &c. *From Mr. Tho. Hearne.* BAKER.

See the whole proceedings in the case between Wood and the university, or rather lord Clarendon, in the first volume of this work, pages cxl—cxlix. I have nothing to add to what is there said of the matter, except to remark that Wood has altered the passage thus in MS. (in his own copy of the book in Ashmole's museum) '*would he have given money to the then* CORRUPT *lord Chancellor,* HYDE.' Some person has attempted to erase the word *corrupt*, but it is still very legible to those who are familiar with the hand-writing of our author.]

"*Synod, which hath sitten these five Years, more* "*for 4s. a Day than for Conscience Sake.* Lond. "1647. one sh. qu. [Bodl. C. 15. 1. Linc.] See "more in *News-Book* 1663. nu. 16. p. 128."

Cordial for the good People of London: in a Reply to a Thing called, An Answer to the poysonous seditious Paper of Dav. Jenkyns. By H. P. Barrester of Linc. Inn.——Pr. in 1647. in 3 sh. in qu. See more in Hen. Parker among these writers under the year 1657.

His Plea delivered to the Earl of Manchester, and the Speaker of the H. of Commons sitting in the Chancery at Westminster, 14 *Feb.* 1647.——Pr. in one sheet in qu.

Answer to the Imputation put upon his Plea in Chancery, in Feb. 1647.—Pr. in one sheet in qu.

Remonstrance to the Lords and Com. of the two Houses of Parliament, 21 *Feb.* 1647.——Pr. in one sh. in qu. [Bodl. C. 14. 12. Linc.]

Lex Terræ, the Law of the Land.——To which are added some seeming Objections of Mr. Will. Prynne scatter'd in divers Books answer'd, and the Truth thereof more fully cleared.

All which little things before mention'd (in number thirteen) were printed together at Lond. 1648. in twelves, [Bodl. 8vo. J. 23. Jur.] and went by the name of *Judge Jenkyns his Works.* They were also published there again in the same vol. in 1681, [Bodl. 8vo. P. 55. Jur.] at what time the said works were esteemed very seasonable to be perused by all such as would not be deluded by the unparalleld arbitrary proceedings and seditious pamphlets of that licentious and ungrateful time. They were also printed again two years after that time in tw. [viz. in 1683.] Before the said editions is his picture to the life, and underneath these verses made by Joh. Birkenhead.

Here Jenkyns stands, who thundering from the Tower,
Shook the bold senate's legislative power;
Six of whose words, twelve rheams of votes exceed,
As mountains mov'd by grains of mustard seed:
Thus gasping laws were rescued from the snare.
He that will save a crown must know and dare.[1]

Preparative to the Treaty (with the King) tendered to the Parliament, Ass. of Divines, and Treaters, &c.—Pr. 1648.

Pacis Consultum. The Antiquity, Extent, and Practice of several Country Corporation Courts, especially the Court Leet: with an Abstract of the Penal Statutes. Lond. 1657. oct. [Bodl. 8vo. N. 10. Jur.] Published under Dav. Jenkyns his name, but disowned and disclaimed by him.

Exact Method for keeping a Court of Survey for the setting forth and bounding of Manors, &c. Lond. 1657. This also was disowned by him.

Difficult Questions in Law proposed and resolved.—Printed with the *Exact Method*, and disowned also.

Rerum Judicaturum Centuriæ octo. Lond. 1661. fol.[2] in English.

A Proposition for the Safety of the King and Kingdom both in Church and State, and Prevention of the common Enemy. Lond. 1667. in tw. 2d edit. [Bodl. 8vo. B. 15. Linc.]

A Reply to the pretended Answer to it.—Printed with the former. I have seen a little thing entit. *Conscientious Queries from Mr. Jenkyns: or, the Grounds of his late Petition and Submission to the present Power, An.* 1651. Printed 1679. But this Jenkyns must be understood to be the same with Will. Jenkyns a presbyterian minister of London, one of Christop. Love's plot for bringing in king Charles II. from Scotland. Judge Jenkyns dyed at Cowbridge in Glamorganshire on the sixth day of Decemb. in sixteen hundred sixty and three, aged 81 or more,[4] and was buried at the west end of the church there. He died as he lived, preaching with his last breath to his relations, and those that were about him, loyalty to his majesty, and obedience to the laws of the land. 1663. [330]

[In this place I cannot refrain from offering my readers an extract from a letter from sir Peter Pett knight, advocate general to king Charles II. in Ireland, and a member of the house of commons in that kingdom: it is addressed to Anthony a Wood, and preserved in the Bodleian library:

——I shall have occasion ere long in print to do

[1] [In the Bodleian (8vo. I. 23. Jur.) is bishop Barlow's copy of Jenkins's works, on the blank leaf of which he has written

'These 2 verses were part of that copy of sir John Birkenhead's under judge Jenkins his picture on the other side of the next leafe, and the rogny printer, because his paper (and honesty) was too short, left them out:

Whose law (like Gods) through noise and earthquake's hurl'd
Lookes as each line were writt from th' other world.'

The printer however could have nothing to do with the omission: that must be charged on the engraver, who was W. M.—William Marshall.]

[2] [Second edit. Lond. 1734, folio.]

[3] [See a good account of this pen-up in Calamy's *Ejected Ministers*, ii, 17. He was descended from a family of good repute at Folkstone in Kent; His father was disinherited on account of his attachment to puritanism, and became minister of Sudbury, Suffolk: his mother was a grand-daughter of John Rogers the martyr (mentioned in vol. i. col. 455, note 3.) He died Jan. 19, 1684-5, in Newgate.]

[4] [Dec. 6, 1663; Judge Jenkins, aged 81 years, died in Wales. *Mr. Rr. Smith's Obituary.* BAKER.

On the 6th instant (December,) that eminent loyal and renowned patriot judge Jenkyns departed this life at his house in Cowbridge the 81 year of his age, and in perfect sense and memory. He died as he lived, preaching with his last breath to his relations, and those that were about him, loyalty to his majesty and obedience to the laws of the land. In fine, he has carryed with him all the comforts of a quiet conscience, and left behind him an unspotted fame, together with a perfect memory of a president, which only this age could have needed, and the next will hardly imitate. *Intellig.* publisht. in 4to. num. 161. from Thursd. Sept. 17, 1663. KENNET.]

justice to yourself and the *Athenæ Oxonienses*, with great art, learning and labour most usefully composed; I am heartily sorry for the ill usage you have had from some. Your words in your letter of some designing unmerciffully to make you a tool to please the capricious humour of one, are obscure to me; but the following ones about their designing to patch up the reputation of a lord who hath been dead almost these twenty years, I well enough understand. The account of the progress of the suit in the Vice-Chancellors' court hath long ago been sent me by a correspondent of mine in Oxon. I heard there, during the pendency of the suit, that that learned and loyal person Mr. Dodwell was likely to make your peace with the earl upon terms easy to you. But it seems I was therein misinformed. I should be glad to hear from you (if it be so) that his lordship shewed any good nature to you, in the remittal of the costs you were condemned in, or that in any matter he took not the advantage of the summum jus against you after sentence: for I love to hear good of all mankind, and particularly of my enemies. And I can assure you, that that lord hath given me ten thousand times more trouble than he hath to you, or than has been given me by all mankind, throughout the whole time of my life, and that by his taking out a patent in Ch. 2ds. time for derelict lands, and which by my interest in king James, I obtained his order in council to repeal. And, according to the rule φερε και φερου, I have undergone troubles from him, and he from me, and so I suppose he will yet from you. Perhaps the course of your life may much wear away before any second edition of your *Athenæ*, or any opportunity given you for enlargement therein. Nor is matter in so bulky and dear a volume so likely to arrive at the notice of many as in a book of small bulk and price.

I knew very well that glorious confessor of loyalty JUDGE JENKINS, and was intimately acquainted with him. And he gave me an admirable manuscript *Of Common Law* of his own composing, that he began at that time you mention he lived at Oxford, and finished after his return to Windsor Castle. It was a scandal to the age, that he was not made a judge in Westminster hall. After the restoration, I asking him how it happened he was not, he told me, he was represented at court as a superannuated man, and unfit for such a place. But reverá, I knew him then to be a very acute man, and of infinitely quicker parts than judge Mallet, who was then made lord-chief-justice of England. Old Clarendon has as much power then as ever premier minister had. * * * If ever you come to spend any time in this town, you may fish out facts enow of incontestable truth about old Clarendon, in the Journals of the house of commons and of the lords, where perhaps I may get you leave to search gratis. Sir Robert Howard, sir Edward Seymour, and colonel Titus, who teased that lord in parliament, are still living, and in this town, and you may on occasion find them communicative men.

I am, with all hearty respect, sir,
your most humble servant,
P. Pett.]

From my lodging at a Drugster's, over against the Goat tavern, by Ivy bridge, in the Strand.

"SAMUEL NEWMAN, a learned divine of "his time, received some education in this univer- "sity, but being puritanically affected he left it, "went into New England, became a congregational "man, minister of the church of Rehoboth there, a "zealous man in the way he professed, indefatiga- "ble in his studies, and marvellously ready in the "holy scriptures. He hath written,

"*A Concordance of the Bible.* Lond. 1643, 50. "in a large thick fol. [Bodl. C. 2. 9. Th. BS. "Printed also at Cambridge, 1682, Bodl. G. 6. 17. "Th.] and dying in Decemb. or thereabouts, in six- "teen hundred and sixty and three, was buried at 1663.
"Rehoboth. I find one Sam. Newman born at or "near Chadlington in Oxfordshire, who was entered "into Magd. coll. in the condition, as it seems, of a "servitour, in the latter end of 1616, aged 16 "years, and to have taken a degree in arts as a "member of S. Edm. hall, and soon after to have "left the university. Whether this Sam. Newman "be the same with him who wrote the *Concordance* "before-mentioned, I cannot affirm, because I have "been informed by the letters of Mr. Increase "Mather, president of Harwarden coll. in New "England, dated 6 Jan. 1690, that he thinks Mr. "Sam. Newman, author of the *Concordance*, was "born in Yorkshire, and that (as he takes it) he "was in the 65th year of his age when he died."

[Samuel Newman was born at Banbury, 1600; ob.[a] in New England July 5, 1663. V. *Hist. of New England*,' lib. 3. BAKER.]

CHARLES POTTER, son of Dr. Christop. Potter, provost of Queen's college, was born in the parish of S. Peter in the East in Oxon, became student of Ch. Ch. in 1647, aged 14 years, took one degree in arts in 1649, and was that year made the senior quadragesimal collector. Soon after was published under his name, his

Theses Quadragesimales in Scholis Oxoniæ publicis pro Forma discussæ, An. 16$\frac{5}{6}$. Oxon. 1651. in tw. [Bodl. 8vo. P. 14. Art. Seld.] Afterwards he took the degree of master of arts, travelled beyond the seas, became for a time a retainer to Mr. Crofts, known soon after by the name of James duke of Monmouth, and at length, after he had

[a] [I should not have offered my readers this meagre note, but Cotton Mather's *History of New England*, is not in the Bodleian library. I have however hopes that the next editor of the ATHENÆ may have the use of the book, since I have repeatedly urged the propriety of purchasing it.]

changed his religion for that of Rome, was made one of the ushers to Henrietta Maria the qu. mother of England. He died in his lodgings in Duke-street near the Strand, in the middle of Decemb. in sixteen hundred sixty and three, and was buried in the church of S. Paul in Covent-Garden, within the liberty of Westminster, near to the grave of his great uncle Dr. Barnab. Potter, sometime bishop of Carlisle. While the said Ch. Potter was an undergraduate of Christ Church, Tho. Severne, M. A. and student thereof (son of Joh. Severne of Broadway, afterwards of Powick in Worcestershire) was his tutor, and wrote and composed the said *Theses Quadragesimales*, and therefore he (who is now living at Worcester),[6] is to be taken for the author of that book, much commended when it was first published.

1663.

JOHN HULETT, son of Silvester Hulett, gent. was born in London, entred a commoner in New Inn in the beginning of 1627, aged 20, took the degrees in arts, afterwards travelled into several parts of the world, particularly into Russia and Muscovia, and improved himself in several sorts of learning, especially in geography and mathematics. After his return he settled in Oxon, taught scholars those arts, and became a useful person in his generation. He hath written and published,

Several Ephemerides.

Description and Use of the { *Quadrant* / *Quadrat* / *Nocturnal.* } Printed several times in oct.

He died in his lodgings in Cat-street on the 21st day of December in sixteen hundred sixty and three, and was buried in the church of S. Peter in the East within the city of Oxford; leaving then behind several written specimens of his profession, which without doubt might be useful if made extant.

1668.

[331] JOHN TOY, son of Joh. Toy, was born and bred in grammar learning within the city of Worcester, became either a servitor or batler of Pembroke coll. in 1627, aged 16 years, took one degree in arts, entred into orders, and became chaplain to the bishop of Hereford; under which title he took the degree of master of arts in 1634. Afterwards he was made master of the free, then of the king's, school within the place of his nativity: which last he kept for 20 years space, and furnished the universities with several hopeful youths. He hath written and published,

Worcester's Elegy and Eulogy. Lond. 1638. qu. [Bodl. 4to. M. 3. Art. BS.] a poem. Before which, Will. Rowland the poet (mentioned among these writers under the year 1659.) hath two Lat. copies of verses.

Quisquiliæ poeticæ, Tyrunculis in Re metrica non inutilis. Lond. 1662. oct. [Bodl. 8vo. B. 332. Linc.]

Fun. Serm. on Mrs.—Tomkyns, on Job 14. 14. —Printed 1642. qu. And whether he was author of *Grammatices Græcæ Enchiridion in Usum Scholæ Collegialis Wigornicæ.* Lond. 1650. oct. I know not yet to the contrary. He gave up the ghost on the 28th of Decemb. in sixteen hundred sixty and three, and was buried in the cathedral church at Worcester. Over his grave was a monumento soon after put, with an inscription thereon,[7] wherein he is stiled 'Vir ingenii perpoliti, industriæ indefessæ, eruditionis singularis eximiæ morum suavitatis, vitæ integer, pubis instituendæ scientissimus, pietate, fide, modestia gravitate nulliquo non virtute spectabilis,' &c.

1663.

[*Worcesters Elegie and Eulogie. By J. T. Mr. of Arts. London, Printed by Tho. Cotes, for Humphry Blunden, at his shop, at the Castle in Cornehill,* 1638. At sign. C. another title-page *Worcester's Eulogie, or a grateful acknowledgement of her Benefactors by J. T. Mr. of Arts. London, Printed* &c. as before, 4to. containing title-page, dedication to Thomas Coventry esquire (on A 2.); Then commendatory verses in Latin by Will. Rowlands, and others in English by T. N. (on a sheet marked §.) Other lines to the author by I. R. (on sign. A 3.) The signatures then run regularly to E 3, after which comes F. one leaf only, and G. two leaves, which conclude the volume. I have been thus particular, because Gough (*British Topography*, ii, 389.) has erroneously described the book as duodecimo, and because any one who possesses the volume may conjecture it imperfect without its really being so.

The *Elegie* records

'A sweeping plague, which from a flowing state,
Brought Worc'ster to the lowest ebbe of fate.

The poet continues,

We need not search in natures mysteries
To start the cause from whence this curse did rise;
If envious starres shot poyson from their sphere,
Or from th' earths hollow bowels belch'd it were,
Or angry winds did puffe it; these obey
And work his fates which earth and heaven doth sway.
What staffe so ere did strike, 'tis safe to know
'Twas an Almighty arme did weld the blow,
And what stirres him to strike? the monster sinne—

* * *

'Twas then this bosome-plague, that spawne of hell,
For which on us heaven's heavy thunder fell.
Was this alone the cause? unhappy case!
Had we ta'en time for cure, with herbe of grace,
The rew of penitence, and sovereigne sage
Of wisedome, these had stopt th' avenger's rage.

[6] [Tho. Severn died at Worcester, 6 Oct. 1698. See Inscription on his gravestone, in the *Antiq. of Worcester.* 8vo. page 53. KENNET.]

[7] [See the whole of this ins. in the *Ant. of Worcester*, 8vo. p. 52.]

Had we for salve our owne teares dranke, and spread
That best of poulders, dust, upon our head,
We might have turn'd upon our foes this feare,
The dire Apollo ne'er had come so neere:
But, spight of hanging danger, needlesse we
Slept on the downe of dull security;
Gave vengeance leave to seaze us unprepar'd,
And wounded are, ere we can wake to ward.
Yet 'fore the fight alarmes the Lord did threat,
Twice he first touch'd us, and did twice retreat;
That by this patient anger we might know
By penitence t'avert the falling blow.
Feavers forerunne, with spotted livery,
To shew, the mortal markes were marching nigh:
And last (no lucky omen) in each field
Unwonted ravens dismall musters held:
Brought hither by divining nostrils breath,
As to Achelmada, the field of death.
Each houre gave oft mementos for the grave:
Thus heaven when arm'd to kill, is kind to save.
When all this faire forbearing bears no fruit,
Abaddon's sent, due wrath to execute.
The plague's begunne, some fall, the rest doe feare,
As some nocturnall fire discover'd were;
Which, with his flaming top begins to blaze
Upon the neighbour walles, the people gaze;
Alike the neere, and they that live aloofe,
Doe feare the flame, each for his proper roofe.
While some fall, others on flight meditate,
They throng for life who first should threed the gate.'

* * *

The Benefactors eulogised by Toy as having assisted the distressed inhabitants of Worcester are 1 The city of Bristol; 2 The corporation of Tewksbury; 3 John lord bishop of Worcester; 4 The dean and chapter; 5 The clergy of the diocess; 6 James Littleton LLD. chancellor of Worcester; 7 Godfrey bishop of Gloucester; 8 Sir Robert Barkley knight; 9 John Wilde, sergeant at law; 10 Sir Walter Devereaux knight and baronet; 11 Sir Edward Seabright, knight, and baronet; 12 Sir John Hanbury; 13 William Barkley of Cotheridge esq. 14 Master Child, justice of the peace; 15 Master John Dickins of Newland; 16 William Jefferies esq. 17 Martin Sands esq. 18 Henry Townsend esq. 19 Samuel Sands esq. 20 Master John Clent of Knightwich; 21 Captain Clent; 22 Droitwich; 23 Master Edward Barret of Wych; 24 Master Thomas Allen and Master Harris of Wych; 25 Master Thomas Tomkins, bachelor of music; 26 Master Gyles of Witley; 27 Anonymo; 28 Mrs. Fleet, of Hallow, Gower of Bolton, Winford of Asley, Lane of London, widdowes.

This plague commenced on the 3rd of June 1637, and continued till the 9th of April 1638, during which time the total number of deaths within the liberties of the city was 1505. The calamity was recorded by another minor poet, Philip Tinker gent. who wrote *Worcester's Affliction exhibited in Elegiac Verse.* This was first printed, according to the title, from the original MS. at Worcester, by J. Grundy, no date, in 4to.]

"DAVID LLOYD was born in the ancient "seat of his ancestors called Berthlwyd in the pa- "rish of Lanidlos in the county of Montgomery "and dioc. of Bangor, became either clerk or cho- "rister of All-s. coll. in Mich. term 1612, aged 14 "years, elected prob. fellow of that house in 1615, "perpetual fellow the next, and in 1628 he pro- "ceeded in the civ. law. Afterwards he became "chaplain to the earl of Derby, and comptroller, "as 'tis said, of his house: but whether he became "warden of Ruthyn in Denbighshire, before the "civil war began, I cannot justly tell. Sure I am, "that he was instituted to the rectory of Tref- "draeth in Anglesey on the 2d of Dec. 1641, and "resigning it in 1642, was instituted to Llangyn- "haval on the 11th of July that year, and to the "vicaridge of Llanfair Dyffryn Clwyd on the 21st of "Dec. following: that also upon the breaking out "of the rebellion he became a great agent and suf- "ferer for his majesty king Charles I. and endured "a long confinement; that upon the restoration of "his son he succeeded Andr. Morris in the deanery "of S. Asaph, and comportion of Llan-annan, and "about the same time had a prebendship of Chester "bestowed on him; all little enough for one that "had suffered much, and had acted deeply in the "service of his majesty. This person, who was "always esteemed an ingenious man, and poetically "given, did write,

"*The Legend of Captain Jones, in two Parts.* "Lond. 1656. oct. [Bodl. 8vo. J. 5. Art. BS.] "The first part relateth his adventures to sea, his "first landing, and strange combat with a mighty "bear, &c. The second begins with his miraculous "deliverance from a wreck at sea by the support "of a dolphin, &c. These two parts are written "in very good burlesque, in imitation of a Welsh "poem called *Owdl Richard John Greulon.* This "*Legend of Capt. Jones* hath a picture set before "the title, representing the said captain armed cap- "a-pee, well mounted on a war-horse, encountring "an elephant with a castle on its back, containing "an Indian king shooting with arrows at the cap- "tain; under whose horse's feet lie the bodies of "kings, princes, and lyons, which had been by him "the said captain kill'd. After the title do follow "several copies of ingenious verses made in praise "of the work by Oxford scholars, among whom "capt. Hen. Jones of Llangoed in Anglesey, some- "time of Qu. coll. in Oxon, hath one. The said "capt. Jones, on whom the legend was made, lived "in the reign of qu. Elizabeth, and was in great "renown for his high exploits, when sir John Nor- "ris and his noble brethren, with sir Walt. Raleigh, "were endeavouring for the honour of their nation "to eternize their names by martial exploits. Our "author Dr. Lloyd hath also written,

"*Songs, Sonnets, Elegies*, &c.—some of which
"are printed in several books. He died in the
1663. "winter time of sixteen hundred sixty and three,
"but where buried I cannot tell: sure I am that
"by his generosity and loyalty having run himself
"much into debt, some wag, or, as they say, him-
"self made this, viz.

"This is the epitaph
"Of the dean of St. Asaph,
"Who by keeping a table
"Better than he was able,
"Run into debt
"Which is not paid yet.

"He had an uncle called Oliver Lloyd, who was
"a benefactor to Jesus coll. an. 1625, and a younger
"brother named Oliver also, sometime fellow of
"All-s. coll. and doctor of the law, afterwards eject-
"ed thence by the parliamentarian visitors an. 1648,
"but restored in 1660, and dying at London (near
"Doctors Commons I think) about the 17th of
"March 1662, was there buried."

[I am now assured by capt. Henry Jones of Llangoed's widow, that Dr. David Lloyd, warden of Ruthin, is the author of the *Legend of Captain Jones*, which she often heard her husband (who knew it well, and hath a copy of verses before the *Legend*) aver. HUMPHREYS.

The first edition of the *Legend of Captain Jones* was printed in 4to. Lond. 1648, and is in the Bodleian. This has no commendatory verses, but possesses the frontispiece, engraved by Will. Marshall. The 8vo. edit. of 1656 has had different title-pages, one 'Printed for Humphrey Moseley' &c., the other 'for Richard Marriot' who was the proprietor of the 4to.

The following is Lloyd's address to the reader.

Reader, y'have here the mirror of the times,
Old Jones wrapt in his colours and my rimes.
Receive him fairly, pray, nor censure how
Or what he tells; the matter he'l avow;
And for the forme he speakes in, I'll maintain it,
It comes as neere his veine as I could straine it.
For 'twere improper to set forth an asse
Capparison'd, and pannell a great horse.
My part claims no invention's praise, for (know it)
Where ere there's fiction in't, there he's the poet.
His last deeds, here epitomiz'd, intreat
Some thundering pen to set them forth compleat.
Let him whose lofty muse will deign to doe it
Drinke sack and gunpowder, and so fall to it.

The whole poem is very laughable, but it is not of sufficient rarity to warrant any further specimen.]

WILLIAM PAGE received his first breath in the parish of Harrow-on-the-hill in Middlesex, applied his mind to academical studies in Bal. coll. in Mich. term 1606, aged 16, took the degrees in arts, and in the year 1619 was elected fellow of All-s. coll. Afterwards, by the favour of Dr. Laud bishop of London, he succeeded Dr. Joh. Denison in the rectory of the free-school at Reading, and about the same time was presented by the society of the said coll. to the rectory of East Lockyng near to Wantage in Berks, which he kept to the time of his death, but his school not, for he was sequestred of it by the committee of parliament in 1644. In the year 1634 he proceeded doctor of divinity, at which time and after, he was esteemed well vers'd in the Greek fathers, a good preacher and disputant. He hath written,

A Treatise of Justification of Bowing at the Name of Jesus, by Way of Answer to an Appendix against it. Oxon. 1631. qu. [Bodl. Rawl. 4to. 67.]

An Examination of such considerable Reasons as are made by Mr. Prynne in a Reply to Mr. Widdowes concerning the same Argument——Printed with the former.

Of which treatise, or treatises, I find in a letter[a] written by Will. Baker (secretary to Dr. Abbot archb. of Canterbury) directed to the author Page, these passages following——'Good Mr. Page, my lord of Canterbury is informed that you are publishing a treatise touching the question of bowing at the name of Jesus: an argument wherein Mr. Giles Widdowes foolishly, and Mr. W. Prynne scurrilously, have already to the scandal and disquiet of the church exercised their pens. His grace hath formerly shewed his dislike of them both, and hearing that you take up the bucklers in a theam of so small necessity, and of so great heat and distemper, which will draw a new reply (for Prynne will not sit down as an idle spectator) and beget bitterness and intestine contestations at home among our selves, he is much offended that you do stickle and keep on foot such questions, which may be better sopited and silenced than maintained and drawn into sidings and partakings. And therefore I am wished to advise you to withdraw your self from these or the like domestic broils; and if your treatise be at the press, to give it a stop, and by no means suffer it to be divulged,' &c. This letter being written at Lambeth 31 May 1632, the contents thereof flew to Fulham, where finding Dr. Laud bishop of London, he wrote this following[b] letter to the vice-chanc. of the univ. of Oxon, dated 22 June following, 'Sir, these are to pray and require you in his majesty's name, that a book lately printed at Oxon, and made by Mr. Page of All-s. college, be presently set to sale and published. It is, as I am informed, in defence of the canon of the church, about bowing at the name of Jesus, and modestly and well written. And his majesty likes not that a book boldly and ignorantly written by Mr. Prynne against the church, should take place as the church's [333]

[a] *In Gestis Cancellariatus Univ. Oxon. Gul. Laud*, MS. p. 28.
[b] Ibid. p. 27.

opinion against her self, or as unable to be answer'd by the church,' &c. What else our author Page hath written are,

Certain Animadversions upon some Passages in a Treat concerning Schism and Schismatics, &c. Oxon. 1642. qu. Which tract was written by J. Hales of Eaton.

The Peace-maker: or, a brief Motive to Unity and Charity in Religion. Lond. 1652. in sixt. He hath also published a *Sermon on* 1 *Tim.* 5. 3, 4, 5.—Printed in qu. which I have not yet seen; and also translated from Lat. into Engl. Tho. à Kempis his treatise *De Imitatione Christi*, in 4 books.—Oxon. 1639. in tw. Before which translation (by him amended and corrected) he hath set a large epistle to the reader. This Dr. Page departed this mortal life in the parsonage-house of Lockyng before-mentioned on the 24th of Febr. (being then Ash-
1664. Wednesday) in sixteen hundred sixty and three, and was buried in the chancel of the church there, as I have been informed by Mr. George Ashwell, who had the care of his library and interment committed to him. See more in Dr. Sam. Page under the year 1630. vol. ii. col. 486.

[*A Widdowe indeed* (i. e. a book of the duties of widows, and a commendation of that state to his mother;) by Dr. Page, fellow of All Souls. MS. in Bibl. Bodl. TANNER.

This MS. is now marked Bodl. 115. and was given by the author, under the following condition: 'Liber Bibliothecæ Bodleyanæ ex dono authoris ad instantiam et rogatum bibliothecarii: sed ea conditione, ut ipsi datori dum viveret, sicubi occasio esse offerit, extra bibliothecam eodem uti integrum esset.'[1]

But Dr. Page was author of another treatise of still more singular and gallant nature, which is now in MS. in the Bodleian. This is

Woman's Worth: or a Treatise proving by sundry Reasons that Women doe excell Men.

The contents are as follow:

Eue more excellent than Adam.
Eue less sinfull then Adam.
Mary makes amends for Eue's fault.
Women more chast then men.
Women more religious then men.
Women loved Christ more then men.
Women wiser then men.
Women more valiant than men.
Women's badness better then men's goodness.
Women bare rule ouer men.
Women more charitable then men.

Pulchrius in toto Deus optimus ordine rerum
Plasmate fœmineo non fabricavit opus.
Amongst God's creatures you'll not find,
A goodlier work then woman-kind.]

SAMUEL SMITH a minister's son, was born in Worcestershire, entred a batler of S. Mary's hall in the beginning of 1608, (1 Jac. 1.) aged 15, left the university without a degree, became beneficed at Prettlewell in Essex,[4] and afterwards, about the beginning of king Charles I. in his own country; where continuing till the rebellion began in 1642, did then, or the year following retire to London for shelter, sided with the presbyterians, and became a frequent preacher among them. Afterwards he returned to his cure, had another confer'd on him in Shropshire,[5] "viz. Cound," was an assistant to the commissioners of that county for the ejection of such whom they called scandalous and ignorant ministers and schoolmasters, lived after his majesty's restoration, and soon after was, as I have been informed, silenced. His works, which are mostly sermons, are these,

David's blessed Man: or, a short Exposition upon the first Psalm, &c. Lond. in oct. Printed the tenth time in 1688, and the fifteenth time in 1686. in tw.

[1] [A summary collection of all the chapters in the two books—

I. The first duty of a widdowe indeed which is desolation.
The secoude duty which is hope in God.
The thirde duty which is prayer.
The fourth duty which is fastinge.
The fifte duty, solitarines.
The sixte duty, taciturnitye.
The seuenth duty which is a mournefull countenance.
The eight duty is modest apparell.
The ninth duty, workes of piety.
The tenth duty, workes of pitty.
The lawfulnes of seconde mariage confirmed.
Their opinion who deny the lawfulnes of seconde mariage confuted.

II. The dignity of widdowhood in respect to other estates.
Diverse particular reasons why widdowhood is to be esteemed above seconde mariages.
Other reasons why widdowhood is to be preferred before seconde mariages.
The excellency of widdowhood illustrated from the examples of godly widdowes mentioned and commended in holy scriptures and auncient fathers.
Widdowhood further aduanced from the examples of heathens, vnreasonable and senseles creatures.
A widdowe indeed should refrayne from marryinge againe in respect of her children, if she haue any.
The examples of the olde lawe no sufficient warrant to extoll seconde mariages in these dayes.
St. Paul's wishinge yonger widdowes to marry no argument for the excellency of seconde mariages.
St. Paul's commandinge widdowes to be threescore yeares old before they be chosen, debarreth not yonger women from being widdowes.
The care and trouble of gouerninge a family ought not to moue a widdow indeed to marry againe.
The wrongs and iniuries that are done vnto a widdowe ought not to compell her to seconde mariage.]

[4] [Sam. Smith. cler. admiss. ad vic. de Prittlewell, com. Essex, 30 Nov. 1615, ad pres. Rob. dom. Rich. *Reg. Bancroft.* KENNET.]

[5] [I find Sam. Smith to be minister of Cound in Shropshire, 1648, at which time he subscribed to the lawfulness of the covenant. WOOD, *MS. Note* in *Ashmole.*]

David's Repentance: or, a plain and familiar Exposition of the 51st Psalm, &c. Lond. 1618, 19. in tw. &c.

Several sermons, as (1.) *Joseph and his Mistress*, &c. *in 5 Sermons on Gen.* 39. 7, 8, 9, &c. Lond. 1619. oct. [Bodl. 8vo. S. 157. Th.] (2.) *Noah's Dove: or, Tydings of Peace to the Godly, Fun. Sermon on Psal.* 37. *ver.* 37. Lond. 1619. oct. [Bodl. 8vo. S. 158. Th.] (3.) *Christ's Preparation to his own Death, in three Sermons on Luke* 22. 39, 40, 41. Lond. 1620. oct. [Bodl. 8vo. O. 33. Th.] (4.) *Christ's last Supper: or, the Doctrine of the Sacrament, in 5 Sermons on* 1 *Cor.* 11. 28, 29. Lond. 1620. oct. [Bodl. 8vo. G. 98. Th.] (5.) *A Christian Task, Sermon at the Funeral of Mr. John Lawson, Gent. at Prettlewell in Essex*, 28 *Dec.* 1619; *on Psal.* 90. 12. Lond. 1620. oct. (6.) *The great Assize: or the Day of Jubilee; in which we must make a general Accompt of all our Actions before the Almighty: in four Sermons on the* 20th *Chapter of the Revel.* &c. —Printed at Lond. one and thirty times, the last impression of which was an. 1684. oct.[4] At the end are *Prayers to be said privately by single Persons.* (7.) *A Fold for Christ's Sheep, in two Sermons upon the first Chapter of the Canticles, ver.* 7, 8.——Printed two and thirty times; the last impression of which was at Lond. 1684. oct. (8.) *The Ethiopian Eunuch's Conversion; the Sum of* 30 *Sermons upon Part of the* 8*th Chapter of the Acts.* Lond. 1632. oct. [Bodl. 8vo. A. 100. Th.]

The Christian's Guide, with Rules and Directions for leading an Holy Life. As Meditations and Prayers suitable to all Occasions——Printed several times in tw.

The chief Shephard: or, an Exposition on the 23*d Psal.* Lond. 1656. oct.

The admirable Convert: or, the Miraculous Conversion of the Thief on the Cross, &c. Lond. 1632. oct.

[334] *Moses his Prayer: or, an Exposition of the* 19*th Psal.* &c. Lond. 1656. oct. [Bodl. 8vo. S. 28. Th.]

Looking-Glass for Saints and Sinners: or, an Exposition on the 2*d Epist. of S. John.* Lond. 1663. oct. [Bodl. 8vo. S. 158. Th.] He hath written other things which I have not yet seen, and was living an aged man near Dudley in Worcestershire, in sixteen hundred sixty and three. I have made mention of another Sam. Smith under the year 1620, vol. ii, col. 283; who was first of Magd. hall, and afterwards of Magd. coll. and shall of a third, sometime of S. John's coll. (now living) when his turn comes.

Clar. 1663.

[Calamy records the first Samuel Smith as of Cressidge, in Shropshire, and ejected thence. He was a very holy judicious man, and after his ejectment went to die in his native country.[5]]

EDWARD REYNELL, a cadet of the antient and genteel family of his name living at West Ogwell near to Newton Bushel in Devonshire, was admitted to the fellow's table of Exeter coll. 30 May 1629, aged 17 years or thereabouts; where continuing under the tuition of a noted tutor till July 1632, went (as it seems) to one of the Temples at London, and was at length made barrister. But his geny being inclin'd more towards divinity, he published these matters following in prose.

Eugenia's Tears for Gr. Britain's Glory: or, Observations reflecting on these sad Times. Lond. 1642.

Advice concerning Libertinism: shewing the great Danger thereof; and exhorting all to Zeal of the Truth. Lond. 1659. in tw.

"*Eternity weighed with the temporal and fading*
"*Things of this Life*, &c."

Celestial Amitie: or, the Soul sighing for the Love of her Saviour. Lond. 1660. oct.

The Benefit of Afflictions.—Printed with *Celest. Amities*, &c. Whether he hath written other things I know not, nor any thing else, only that he was a reserved and precise person, and dying at West-Ogwell after his majesty's return (about 1663) was buried there. I have sent once or more to his nephew at West Ogwell, and I have spoken several times to his kinsman Dr. George Reynell lately fellow of C. C. C. to have farther information of the said Edw. Reynell, but they, like nice and capricious people, desire that his name may be forgotten, and what he hath done may sink in the pit of oblivion.[6] Such like answers I have received from poor-spirited "and crop-ear'd" persons upon my enquiry after other writers.

Clar. 1663.

[Reynell's nephew and kinsman do not deserve the reproach which our author has cast on them: it was out of tenderness to his memory that they requested *what he did might sink into the pit of oblivion.* In short, he destroyed himself, as we learn from Prince,[6] in the following words: 'He always led a single life, and was greatly addicted to melancholy; insomuch, it prevail'd over him to accelerate his own dissolution; which he accomplish'd by the improbable assistance but of a bason of water in his chamber.'

The same author[7] adds another title to the list of Reynell's works:

The Life and Death of that religious and vertuous Lady the Lady Lucia Reynell of Ford. To which is added, A consolitary Epilogue for dejected Souls. Lady Reynell was the daughter of Robert Brandon of London esq. and wife to sir Richard Reynell, knight, (of the Middle Temple and an

[4] [Calamy says in his time it had been printed forty times. *Ejected Ministers*, ii, 567.]

[5] [*Ejected Ministers*, ii, 567.]

[6] [*Worthies of Devon.* edit. folio, page 524.]

[7] [Ibid. page 523.]

officer in the Exchequer, who died July 29, 1585.) She was excellently adorned with all Christian graces and vertuous accomplishments, and founded an almshouse, for four minister's widows, near Newton-Busbel, allowing to each a dwelling-house of three rooms, with a garden-plot, and five pounds per ann. for ever.]

ISAAC AMBROSE, a minister's son, descended from those of his name living at Lowick, and they from the Ambroses anciently living at Ambrose hall in Lancashire, was born in that county, became a batler of Bras. coll. in the beginning of the year 1621, aged 17 years, took one degree in arts, holy orders, had some little cura in his own country conferr'd on him, and afterwards relief from William earl of Bedford, (whereby he and his family were refreshed) who caused him also, if I mistake not, to be put into the list of his majesty's preachers appointed for the county of Lancaster. Afterwards, upon the change of the times in 1641, he sided with the presbyterians then dominant, took the covenant, became a preacher of the gospel at Garstang, and afterwards at Preston in Amounderness in his own country, "an. 1648," a zealous man for carrying on the beloved cause, and active against the orthodox clergy when he was appointed an assistant to the commissioners for the ejecting of such whom they then (165 b, 2 Oliv. protect.) called scandalous and ignorant ministers and schoolmasters. He hath written,

Prima, media, & ultima: or, the first, middle and last Things; wherein is set forth, 1. *The Doctrine of Regeneration, or the new Birth.* 2. *The Practice of Sanctification, in the Means, Duties, Ordinances, both private and public, for Continuance and Increase of a godly Life.* 3. *Certain Meditations of Man's Misery, in his Life, Death, Judgment, and Execution: as also of God's Mercy in our Redemption and Salvation.*——The *Prima* and *Ultima* were printed at Lond. in 1640. qu. sometimes bound in two vol. sometimes in one. The *Media* is chiefly taken out of the most eminently pious and learned writings of our native practical divines, with additions added to them of Ambrose's composition. It was first printed at Lond. (with his *Prima* and *Ultima*) 1650. qu. "and after in "1659. qu. [Boll. B. 14. 9. Linc.] To which is "added a *Sermon of redeeming the Time preach'd* "*at Preston 4 Jan.* 1657. *at the Funeral of Lady* "*Margaret Houghton; on Eph.* 5. 16."* The authors whom he doth abridge in the said *Media*, are mostly separatists, and his licensed by Mr. Charles Herle, and recommended to the world by John Angier, Thom. Johnson, and Joh. Waite B. D. in their respective epistles before it. At length all three were printed at London in a large fol. 1674. with the author's picture before them, aged 59 years, an. 1663, reprinted 1682, and 89. fol.

[835]

Redeeming the Time; Serm. on Ephes. 5. 16. Lond. 1658. qu.

Looking unto Jesus. A View of the everlasting Gospel, or the Soul's Eying of Jesus as carrying on the great Work of Man's Salvation. Lond. 1658. qu. Printed with the former. In the penning of which, he took most delight, as being a subject, as he complains, almost wholly neglected by all others.

War with Devils, Ministration of, and Communion with, Angels.—Printed also with the former. At the end of this treatise, are subjoined two letters, the first written by Rich. Baxter, dat. at Lond. 29 Nov. 1661. and the other by Will. Cole, dat. at Preston 8 Oct. 1661. He died suddenly, of an apoplexy, as I have heard, but when, I know not. Clar. 1661.

[Isaac Ambrose, A. B. coll. Æneæ-Nas. Oxon. incorporat. Cantabr. an. 1631, 2. *Reg. Gratiarum.*

Isaac Ambrose coll. Magd. Cant. A. M. 1632; et etiam ut Oxon. incorporatus. *Reg. Acad. Cant.*

Obiit 1663-4; æt. 72. BAKER.

See an account of one Dr. Ambrose in Heylin's *Life of Laud*, page 219; who seems a different person from this. COLE.

'Isaac Ambrose was sometime minister of Preston, but he afterwards remov'd to Garstang, where the act of uniformity found him in 1662. He lived and died a non-conformist, and was a man of that substantial worth, that eminent piety, and that exemplary life, both as a minister and a Christian, that 'tis to be lamented that the world should not have the benefit of particular memoirs concerning him, from some able hand.' So says Calamy,* who adds 'One thing that was peculiar in him deserves to be mention'd here. "Twas his usual custom once in a year, for the space of a month, to retire into a little hut in a wood, and, avoiding all humane converse, to devote himself to contemplation. Possibly by this practise, he was fitter for his sacred ministration all the rest of the year. He liv'd in the latter part of his life at Preston, and when his end drew near, was very sensible of it. Having taken his leave of many of his friends abroad, with unusual solemnity, as if he foresaw that he should see them no more, he came home to Preston from Bolton, and set all things in order. In a little time some of his hearers came from Garstang to visit him. He discoursed freely with them, gave them good counsel, told them he was now ready whenever his Lord should call, and that he had finish'd all he design'd to write; having the night before sent away his discourse concerning angels to the press. He accompany'd his friends to their horses, and when he came back, shut himself in his parlour, the place of his soliloquy, meditation and prayer;—they tho't he

* [This sermon, which was preached at Preston in Lancashire, was revised and somewhat enlarged, and at the importunity of some friends now published. Lond. 1658, 4to. RAWLINSON.]

* [*Account of ejected Ministers*, 8vo. ii, 410.]

stay'd long, and so open'd the door, and found him just expiring. This was in the year 1662, ætat. 72. He was holy in his life, happy in his death, and honoured by God and all good men.']

"THOMAS WIDDRINGTON or WITHRINGTON of Chisbourne Grange in the county of "Northumberland, descended from an antient family of his name living sometimes at Withrington "castle in the said county: of which family were "divers gentlemen of good birth, and knights, "whose valour[1] in the war hath from time to time "been remarkable. At about 16 years of age he "spent some time in one of our northern colleges "in Oxon, and I think in Cambridge, but took no "degree, and afterwards retiring to Greys-inn in "Holbourn to obtain knowledge in the municipal "law, became a barrester, noted for his profession, "recorder first of Berwick upon Tweed, then of "the city of York, a knight on the first of Apr. "1639, (which honour he received from king "Charles I. then at York) a burgess for Berwick "before-mention'd, to serve in that parliament "which began at Westm. 13 Apr. 1640, and again "for the same place, to serve in that unhappy parl. "which began on the 3d of Nov. the same year: "In which parl. shewing himself an active man and "taking the covenant, was esteemed by all persons "a zealous presbyterian. But when that cause "seemed to decline, he struck in with the independents, became by their power an additional "member to the commissioners in the army, in "June 1647, and in the beginning of March following one of the four commissioners for the great "seal of England for 12 months only, next ensuing, "which passed by an ordinance in parl. dat. 15th "of the same month. This great favour was done "unto him, because that he was esteemed by the "men of those times[2] a gent.[3] of known integrity, "and of great abilities in his profession, and brother-in-law to the general (Fairfax) whose sister "he had married.[1] The other three were Henry "earl of Kent, Will. lord Grey of Werk, and Bulstrode Whitlock. The last of which was well "known and understood in the house by his long "attendance there, and by them judged not uncapable of the said imployment: Besides also the "general had an affection for him, and he had a "good interest in the house, and Cromwell and his "party were willing to engage him as far as he "could with them. In Octob. 1648 he the said "Widdrington with sir Tho. Beddingfield, Rich. "Keble, Franc. Thorpe, and John Bradshaw, all "of Greys-inn, were by the parl. made serjeants at "law, and soon after Widdrington was made one "of the king's serjeants. But when several of the "house of commons were turned out, and impri-

[1] "Camden in *Britan.* in com. Northumberl."

[2] "Bulstrode Whitlock in his *Memorials of English Affairs.*"

"son'd by the army, he much resented it, and was "with Whitlock eager for settling the kingdom by "the parliament, and not leave all to the sword. "Afterwards when they saw that the king would "be brought to his tryal, they were against it, [336]
"would fain have been absent from the house but "could not tell where to go, and therefore when "they entred the house the members look'd shie "upon them. After the king was beheaded, they "about the 8th of Feb. entred into the commons "house with the great seal, which being broken before them, the house gave the said Widdrington "and Whitlock the pieces and the purse belonging "to them. At that time they constituted the said "two persons commissioners of the new great seal, "but our author Widdrington stood up and excused himself very earnestly, because of his unhealthfulness and some scruples of conscience; "but that excuse would not be allowed. At length "upon a long debate, the house did excuse him, "and to manifest their respects for his former services, and that they took no notice of his scrupling "their authority, they ordered that he should practise within the barr, and gave him a quarter's "wages more than was due to him. Afterwards "taking the engagement he was sworn one of the "commissioners of the great seal, by the favour of "Oliver on the 5th of Apr. 1654, and in Aug. following was elected burgess for the city of York "to sit in that parliament called by the said Oliver "to meet at Westm. on the 3d of Sept. next ensuing, he being then one of the commissioners for "the north-riding of Yorkshire for the ejection of "such who were by the faction called scandalous, "ignorant and insufficient ministers and school-"masters. In 1656 he was elected burgess again "for the same place to serve in that parliament "which began at Westm. by Oliver's power on the "17th of Sept. the same year, of which parliam. "he was chosen speaker, but being sometimes "sickly, Whitlock was his deputy. On the 26th "of June 1657 he, as speaker, did invest and installed Oliver to the protectorate, with an elegant "speech, which afterwards was made public, and "about that time was one of the lords commissioners of the treasury. On the 26th of June "1658 he was made lord chief[3] baron of the exchequer. In the beginning of Jan. 1659 he was "nominated by the parl. to be one of the council "of state. In the middle, he, with Joh. Fountain, "and Tho. Tyrrel were voted commissioners of "the great-seal; and soon after Widdrington was "chosen burgess for Berwick upon Tweed and for "York, to serve in that parliam. which began at "Westm. 25 Apr. 1660. Soon after the restoration of king Charles II. he was made serjeant at "law, by the corrupt dealing of a great man of that "profession. In 1661 our author Widdrington

[3] "Whitl. *Mem.* p. 674. b."

"was elected a burgess for Berwick before-mentioned to serve in that parl. which began at Westm. 8th of May 1661, he being then accounted by many an accomplish'd person in all arts, as well as in his own profession of the common law, but being then grown old and craz'd, he did seldom sit. This person hath extant under his name,

"Several speeches, as (1) *Speech to his Majesty in his Passage through Berwick towards Edinburgh*, 2 *June* 1633.——See in the *Historical Collections of John Rushworth*, part 2, an. 1663. (2) *Sp. to his Majesty when he arrived at York* 30 *Mar.* 1639, *in his Journey against the Scots.* —See in the said second part, an. 1639. (3) *Speech at a Conference between both Houses of Parl.* 20 *Jul.* 1641, *at the Transmission of the Impeachment against Matth. Wren D. D. late Bishop of Norwich, now of Ely.* Lond. 1641. in one sh. in qu. (4) *Speech at the Swearing of Judge Hen. Rolle to the Office of Lord Chief Justice of the King's-Bench*, 15 *Nov.* 1643; with other speeches of the like nature, when other judges or serjeants were sworn. (5) *Speech at the Investiture of Oliver Lord Protector* 26 *Jun.* 1657. The beginning of which is, 'May it please your highness; you are now upon a great theatre,' &c. He hath also written,

"*A Description or Survey of the City of York.*[4] —This is as yet in MS. and is mentioned to be the work of Sir Tho. Widdrington by Dr. Tho. Fuller in his *Worthies of England* in Yorkshire, at the end of his discourse of the city of York. At length having lived to a fair age, he paid his last debt to nature about the 22d day of May in
1664. sixteen hundred sixty and four; whereupon his
[837] body was buried in the chancel of the church of S. Giles's in the Fields near London in Middlesex. Ten years after his death his relations put up a monument of white marble to his memory, on the north side of the said chancel. The chief of this person's family is Will. lord Widdrington."[5]

JAMES HEATH son of Rob. Heath the king's cutler, living in the Strand leading from London to Westminster, was born, I presume, there, educated in Westminster school, became a student of Ch. Ch. in Mich. term 1646, aged 17, ejected thence by the parliamentarian visitors in 1648, lived afterwards upon his patrimony, and adhered to king Charles II. in his exile till it was almost spent, and then married, which hindred his restoration to his student's place in 1660. About that time, having several children, he was forced to write books and correct the press for bread to maintain them. He was a good school-scholar, had a command of his Engl. and Lat. pen, but wanted a head for a chronologer, and was esteemed by some a tolerable poet. He hath communicated to the world,

A brief Chronicle of the late intestine War in the three Kingdoms of England, Scotland and Ireland, &c. Lond. 1661. oct. enlarged by the author and completed from 1637 to 1663, in four parts.——Lond. 1663. in a thick oct. Some copies have in them the pictures of the most eminent soldiers in the said war, which makes the book valued the more by some novices. But this *Chronicle* being mostly compiled from lying pamphlets, and all sorts of news-books, there are innumerable errors therein, especially as to name and time, things chiefly required in history. To this *Chronicle* is added *A Continuation from the End of* 1662 *to* 1675 by Joh. Philipps (nephew by the mother to Joh. Milton)—Lond. 1676. fol. [Bodl. K. 1. 18. Art.) Which continuation is mostly made up from gazetts. Another edit. is continued to 1691.

Elegy upon Dr. Tho. Fuller, that most incomparable Writer, who deceased 15 *of Aug.* 1661. Lond. 1661. on one side of a sheet. This Dr. Th. Fuller was author of *The Church History from the Time of Christ, till the Year* 1648, and of divers other things.

The Glories and magnificent Triumphs of the blessed Restitution of King Charles II. from his Arrival in Holland 1659, *till this present*, &c. Lond. 1662. in a large oct. It reaches to the month of May 1661, and hath added to it the names of the then companions of the order of the garter, the nobility, archb. and bishops, judges, baronets, and the marriage of Katherina of Portugal to king Charles II. and their noble reception by the city of Lond. by water from Hampton-court to their landing at Whitehall 23 Aug. 1662.

Flagellum: or, the Life and Death, Birth and Burial of Oliver Cromwell the late Usurper. Lond. 1663. The third edit. came out with additions at Lond. 1665. all in oct.[6]

Elegy (with Epitaph) on the much lamented Death of Dr. Sanderson late L. Bishop of Lincoln, who deceased in the latter End of Jan. 1662. Lond. 1663. on one side of a sh. of paper.

A new Book of Loyal English Martyrs and Confessors, who have endured the Pains and Terrors of Death, Arraignment, &c. for the Maintenance of the just and legal Government of these Kingdoms both in Church and State. Lond. 1663. in tw.

[4] [A copy in MS. among Mr. Gough's books in the Bodleian.]

[5] [William Widdrington was created lord Widdrington of Blankney, Lincolnshire, 1643: he was slain in the fight at Wigan, on the king's side, August 1651. His son William, second lord Widdrington, was succeeded by his son William third lord W. whose son William fourth lord W. was engaged in the rebellion of 1715. He was arraigned and found guilty of high treason 1716, but received a pardon in 1717. He died at Bath 1743, having had a son Henry. See Brydges's *Peerage*, 8vo. 1812, vol. ii, 14; ix, 422.]

[6] [The fourth edition in 1669, with a very good print or effigies of his person, I have. BAKER. Another edition 8vo. Lond. 1672, with a very indifferent portrait of Cromwell, is in the Bodleian; 8vo. P. 118. Art.]

Brief but exact Survey of the Affairs of the United Netherlands, comprehending more fully than any Thing yet extant, all the Particulars of that Subject, &c. Printed in tw. but when I know not, for I have not yet seen it. He died of a consumption and dropsy in Well-close near to the Lame Hospital in the parish of S. Bartholomew the less in London, on the 16th of August in sixteen hundred sixty and four, and was the third day after buried in the church of that parish, near to the skreen-door, leaving then behind him several children to be maintained by the parish, as also the foundation of other matters, which he intended to have published if life had been spared.

JOHN L'ISLE son of sir Will. L'isle of Wootton in the isle of Wight in Hampshire, knight, was born there, became a commoner of the upper order of Magd. hall in the year 1622, aged 16 or thereabouts, took a degree in arts, went to one of the Temples, and at length became a barrister and counsellor of note. In the year 1640 he was chose a burgess for Winchester to serve in that parliament which began at Westm. 13 of Apr. and again for the same place in that unhappy convention that met on the 3d of Nov. following. In which last parl. he improved his interest to the purpose, bought state lands good cheap, was made master of the hospital of S. Cross near Winchester (which belongs to a divine) upon the ejectment of Dr. Will. Lewis; which office he voluntarily surrendring up into the hands of the parliament in the latter end of June 1649, it was conferr'd upon John Cook the then solicitor general.[7] In Dec. 1647 he was appointed one of the commons to carry to his maj. in the isle of Wight the four bills (dethroning bills) and in Jan. 1648 was one of the judges to condemn to death his said majesty. Soon after he was constituted a member of the council of state, and one of the lords commissioners of the great seal, helped in parliament to change the government from kingly to parliamentary, and from that to kingly again, and did swear Oliver protector at his first installing chief magistrate, contrary to the four[8] acts of parliament which he helped to make, with others that made it treason so to do. In 1654, he by the name of John L'isle, one of the commissioners of the great seal, and recorder of Southampton, was chose burgess for that place to serve in the parliament which began 3d of Sept. the same year, was afterwards taken out of the house, to have a negative voice in the other house, that is, house of lords, and made president of the high court of justice for a time; by whose violence acted there, fell many gallant and heroic spirits; some of which I am now about to mention. He hath extant under his name,

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Several speeches, as (1) *Speech spoken in a common Hall, London, 8 July 1645, concerning Observations on the King's Cabinet of Letters.* See more in Tho. Browne, under the year 1673. (2) *Speech while he was Pres. of the High Court of Justice at the Pronouncing of Sentence of Death on Sir Hen. Slingsby of Redhouse in Yorksh. and Dr. Joh. Hewit, Jun. 2. An.* 1658. (3) *Speech when he gave Sentence of Death on Colonel Edw. Ashton, Edm. Stacy, Oliv. Allen, Will. Carrent, Joh. Betteley, Hen. Fryer, and Joh. Sumner, July 2,* 1658, &c. Which speeches I have seen printed.

Monarchy asserted to be the best, most antient, and legal Form of Government, in a Conference had with Oliver L. Protector at Whitehall, in Apr. 1657.[9]——Pr. at Lond. 1660. in oct. with other conferences and speeches to the same purpose made by others; among whom are Rog. Boyle baron of Broghill in Ireland, sir Charles Wolseley, sir Rich. Onslow of Surrey, &c. all Oliver's lords. A little before the return of king Charles II. he, with other regicides, fled beyond the seas, and L'isle settling at Losanna "in Switzerland," he was treated by the magistracy of that town as chancellor of England,[1] being always vested with the robe of that dignity. At length certain Irish men taking it as a grand affront that the people of that place should harbour him (as they did Edm. Ludlow, Will. Goffe, Edward Whaley, &c. for a time) and shew him so much respect and honour as they did, one of them ventur'd upon him (as he was going to church, accompanied with the chief magistracy) and shot him with a musquetoon dead in the place, on the 21st of Aug. in sixteen hundred sixty and four. Which done, two more Irish men rode into the press, and trampling on the body of L'isle with their horse's feet, fled through the guards and escaped with little hurt. Afterwards he was buried with solemnity in the said church there, as I have been credibly informed, leaving then behind him a widow named Alice, who for entertaining one Joh. Hicks[2] a nonconformist minister and a follower of James duke of Monmouth in the time of his rebellion, was for high treason therefore beheaded at Winchester on the 2d of Sept. 1685. In like manner did fall one Isaac Dorislaus or Dorislaw a Dutchman born, originally a schoolmaster, and afterwards doctor of the civil law at Leyden.[3] Whence coming into England

1664.

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[7] [Die Lunæ 14 Mail, 1660; The house enquiring after the persons who sate in judgment upon the late king's majestie: Resolved, that Mr. John Cook who is now in custody in Ireland be forthwith sent over hither in safe custody. KENNET.]

[8] See the acts in the book called *The Looking Glass*, pag. 43, 44.

[9] [See col. 607, as well as under the year 1675, article WHITLOCK.]

[1] [Die Mercur. 6 June 1660; Resolved that John Lisle be one of the seaven persons to be excepted out of the act of general pardon and oblivion for life and estate. *Journals of the House of Commons.* KENNET.]

[2] [This John was brother to the learned Dr. George Hickes, as may be seen by the pedigree in Thoresby's *Ducatus Leod.* HUNTER. And see Calamy, iii. 336.]

[3] [Lord Clarendon, *Hist. of the Rebellion*, iii. 228, says,

upon no good account, was entertained by Fulk lord Brook, and by him appointed to read a history lecture in Cambridge, which he was about to found some years before his death: But in his very first lectures decrying monarchy, was, upon the complaint of Dr. Jo. Cosin, master of Peter-house, to the vicechanc. (which afterwards came to his majesty's knowledge) silenced, and about that time marrying an English woman near to Maldon in Essex, lived there for some time. Afterwards he became judge advocate in the king's army in one of his expeditions against the Scots, advocate in the army against the king under Robert earl of Essex, afterwards under sir Tho. Fairfax, and at length one of the judges of the court of admiralty, and an assistant in drawing up and managing the charge against king Charles I. in order to his execution. I say that this Dorislaus did fall as L'isle afterwards did, for he being thought to be the only fit man to be sent by the parliament, as an envoy to his country-men, to prosecute their designs, he arrived at the Hague in good equipage, in the beginning of May 1649, his majesty king Charles II. being then there in his exile. Which bold and impudent act being much regretted by certain generous royalists attending his said majesty, about 12[a] of them in disguise repaired to his lodging, and finding him at supper, stab'd him in several places and cut his throat; whereupon one of them said 'Thus dies one of the king's judges.' This generous action was performed on the 12th of May or thereabouts, but reported by the generality to be performed by one col. Walt. Whitford[b] son of Dr. Walt. Whitford of Monckland in Scotland by cleaving his head asunder with a broad sword. Afterwards they quietly departed, and 'twas not known (but privately) for some time after, who did the fact. Within few days following, this desperate attempt coming to the knowledge of the parliament,[c] they became so much enraged that they resolved to sacrifice the life of a certain royalist of note, "(sir Lewes Dyves)" then in their custody: and certainly they had done it, had he not made a timely escape. Afterwards they caused the body of Dorislaus to be conveyed into England, and to be buried with solemnity in the abbey church at Westminster on the 14th of June following, where continuing till Sept. 1661, was then taken up, with the bodies of other Cromwellians, and buried in a hole in S. Margaret's church-yard adjoyning. He hath published, as 'tis said, several things, but all that I have seen of his, is *De Prælio Nuportano.*[7] Lond. 1640. in 4 sheets and half in qu.

JAMES LAMB son of Rich. Lamb born in Allsaints parish *within the* city of Oxon, 2 Febr. 1598, bred in the free-school joyning to Magd. coll. was a commoner for a time of Brasen. coll. and as a member thereof took the degree of bach. of arts in 1615, and then or soon after translated himself to S. Mary's hall. Afterwards he became chaplain to Thomas earl of Southampton, and after the king's restoration in 1660 he was not only actually created D. of D. as a member sometimes of the said hall, but for his sufferings as a loyalist was made canon of Westminster and rector of S. Andrew's church in Holbourn[8] near London. He had a most exact stile in penning and in discoursing, was a sententious and acute preacher, and above all had an excellent faculty in opening and explaining the Oriental languages. He hath written,

Grammatica Arabica. In 3 vol. in qu.

Danielis Prophetiæ Liber, Syriace. In one vol. qu.

Collectiones ad Lexicon Arabicum spectantia, Formâ oblongâ. In 4 vol. oct.

Flexio Verborum Arabicorum. In one octavo. All which are written with his own hand, and are at this day kept as rarities in the Bodleian library. He died in sixteen hundred sixty and four, and was buried in the abbey church of S. Peter within the city of Westminster, near to the stairs going up to the pulpit, and not far from the grave of Dr. Samuel Bolton, on the twentieth day of Octob. 1664.

RICHARD BYFIELD half brother to Nich. Byfield mention'd under the year 1622, was born in Worcestershire, and at 16 years of age in 1615 became either a servitor or bather of Queen's coll. in Mich. term. Afterwards taking the degrees in arts, he left the university, and through some petite employments (of which the curacy or lectureship of Isleworth was one) became rector of Long Ditton in Surrey, a leading man for carrying on the blessed cause, a reformer of his church of superstition (as he called it) by plucking up the steps leading to the altar and levelling it lower than the rest of the chancel, by denying his parishioners (particularly his [340]

he was born at Delpht, bred at Lepden, and afterwards lived long in London, having been received into Gresham college as a professor in one of those chairs which are endow'd for public lectures in that society. This latter account is however denied by Dr. Ward, who declares that he never belonged to that society.]

[a] [Clarendon says six.]

[b] [See Clarendon's *Hist. of the Rebellion*, book xii. ed. folio, iii. 275.]

[c] [*A Declaration of the Parliament of England, of their just Resentment of the horrid Murther perpetrated on the Body of Isaac Dorislaus, Doctor of the Laws, their Resident at the Hague, on the 12th of May*, 1649. London 1649, 1 sheet in folio. See it in Wood's study Numb. 365, 10.]

[7] [*Prælium Nuportanum Rerum Fide tradebat Is. Dorislaus J. C.* At page 179 of *The Commentaries of Sir Francis Vere*; publ. by William Dillingham, D. D. Cambridge 1657, folio. Bodl. H. 7. 10. Art.]

[8] [1662, 4 Jan. Jacobus Lamb S. T. P. admiss. ad eccl. S. Andreæ Holborn, per promot. doctoris Hacket, ad ep'atum Cov. et Lichf. ad pres. regis. *Reg. London.*

1664, 5 Nov. Joh. Taylor S. T. B. admiss. ad eccl. S. And. Holborn, per mortem Jacobi Lamb S. T. B. ad pres. Tho. com. Southampt. *Ibid.* KENNET.]

patron that gave him L. Ditton [9]) the sacrament, unless they would take it any way, except kneeling, &c. He was one of the assemb. of divines, a great covenanter, an eager preacher against bishops, ceremonies, &c. and being a frequent and constant holder-forth was followed by those of the vicinity, especially such who were of his persuasion. In 1654 he was appointed an assistant to the commissioners of Surrey for the ejecting of all such whom they then called ignorant and scandalous ministers and schoolmasters, and was not wanting in any thing, whereby he might express his zeal for the aforesaid cause. His works are these,

The Light of Faith and Way of Holiness, shewing how and what to believe in all Estates and Conditions. Lond. 1630. oct. [Bodl. 8vo. C. 244. Th.]

Doctrine of the Sabbath vindicated: or, a Confutation of a Treatise of the Sabbath, written by Mr. Edw. Brerewood against Mr. Nich. Byfield. Lond. 1632.[1] qu.

The Power of the Christ of God: or, a Treatise of the Power, as it is originally in God the Father, and by him given to Christ his Son, &c. Lond. 1641. qu.

Several sermons as (1) *Zion's Answer to the Nation's Ambassadors, &c. Fast Sermon before the H. of Commons 25 June* 1645; *on Isa.* 14. 32. Lond. 1645. qu. (2) *Sermon on* 1 *Cor.* 3. 17. Lond. 1653. qu. &c.

[9] [Calamy's account of a disagreement between Mr. Byfield and his patron is as follows:

There once happed to be a great difference between Mr. Richard Byfield and his patron sir John Evelyn, about repairing the church. Mr. Byfield went to Oliver Cromwell (who was at that time protector) and complain'd of his patron. He contriv'd how to get them both with him together, and at length having compass'd it, found their account agreed exactly, except in one thing. For sir John charg'd Mr. Byfield with reflecting upon him in his sermons. Whereupon Oliver told Mr. Byfield, it was very ill done, for that sir John was a man of honour in his country, and if he had done any thing amiss, he ought to have told him of it privately, and with respect. Mr. Byfield took God to witness, that he had never design'd any reflection upon him in his sermons, and he did it with that solemnity and seriousness that *Oliver* believ'd him. And thereupon turning to sir John Evelyn, Sir, said he, I doubt there is something indeed amiss: the word of God is penetrating, and finds you out: search your ways. This he spake so pathetically and with such plenty of tears, that both sir John and Mr. Byfield, and the rest that were present, fell to weeping also. He made them good friends before parting: he saw them shake hands and embrace each other before he dismiss'd them. To bind the friendship the faster, Oliver ask'd sir John what it would cost to repair the church? He told him the workmen reckon'd it would cost 200*l*. He call'd for his secretary Malin and gave him orders to pay sir John Evelyn 100*l*. towards the repair of the church: and now, sir, said he, I hope you'll pay or raise the other hundred, which he thankfully undertook to do: and they lived very amicably afterwards. *Account of ejected Ministers*, ii, 666.]

[1] [Wood may perhaps have seen a second edition of *The Doctrine*, &c. but the Bodleian copy (4to. H. 33. Th.) is pr. at London 1631: and I can scarcely suppose there were two editions called for at so short an interval.]

The Gospel's Glory without Prejudice to the Law, shining forth in the Glory of God the Father, Son, and Holy Ghost, for the Salvation of Sinners, who through Grace do believe according to the Draught of the Apostle Paul in Rom. 3. 34. Lond. 1659.

Beginning of the Doctrine of Christ. Lond. 1660 in tw. Whether any other matters were by him published, I know not, nor any thing else of him, only that after he had been ejected from Long Ditton for nonconformity, he retired to Mortclack in Surrey where dying in December, in sixteen hundred sixty and four, was buried in the church there, leaving this character behind him among the godly, and such that frequented his conventicles, that he was a pious, good, and harmless man. He had another brother called Adoniram Byfield, who came first to be known for the love he bore to the righteous cause, by being chaplain to colonel Cholmondeley's regiment, in the army of Robert earl of Essex the generalissimo for the parliament, in 1642, and soon after for his being one of the scribes to the assemb. of divines, and a most zealous covenanter. He was afterwards minister of *Collingborn Ducis* * in Wilts, was an assistant to the commissioners of that county for the ejection of such whom they then (1654) called scandalous, ignorant, and insufficient ministers and schoolmasters. He died about the 6th. time of his majesty's restoration, as it seems, for on the 12th of Feb. 1660 Katharine his relict had letters of administration granted to her, to administer the goods, debts, &c. of him the said Ad. Byfield of the parish of S. Martin's in the Fields in Middlesex lately deceased.

1664.

* *minister of one of the Collingborns in Wilts.*

[*The real Way to good Works*, 12mo.

A Treatise of Charity, 12mo. both recorded by Calamy.] [2]

JEREMY STEPHENS son of Walt. Stephens sometime rector of Bishop's Castle in Shropshire, was born there 1592, entred a student in Brasenn. coll. 29 March 1609, where by continual lucubration he diligently ran through all the forms of logic and philosophy, and took the degrees in arts, that of master being completed in 1615. In Decemb. the same year he was made deacon, and about that time chaplain of Alls. coll. In 1616, May 26, he received the orders of priesthood, and in 1621 was made rector of Quinton in Northamptonshire. Five years after that, he had conferr'd upon him the rectory of Wotton within a mile of Quinton, which, with Quinton, were bestowed on him by king Charles I.[3] In 1629 he was admitted to the reading of the sentences, and in 1641 was made prebendary of

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[2] [*Eject. Minist.* 666 in margin.]

[3] [25 Januar. 1621, Jeremias Stephens A. M. ad rect. de Quinton, ad pres. regis. *Reg. Dove Ep. Petrib.*

13 Jul. 1626, Jeremias Stephens A. M. ad rect. de Wotton ad pres. Car. regis. *Reg. Dove.* KENNET.]

Biggleswade in the church of Lincoln, by the favour of Dr. Laud archb. of Canterbury, as a reward of his labours, with sir Hen. Spelman, in the edition of the first tome or volume of the *Councils*. In 1644 he was sequestred from all his ecclesiastical preferments by a committee sitting at Northampton, plunder'd, imprison'd, barbarously used and silenced. After the king's return in 1660, he was restored to them, and for a requital of his sufferings had the prebendship of Ilfracomb in the church of Salisbury conferr'd upon him, upon the resignation of Edw. Davenant. He hath written and published these things following,

Notæ in D. Cyprian. de Unitate Ecclesiæ. Lond. 1632. oct. [Bodl. 8vo. O. 72. Th.]

Notæ in D. Cypr. de Bono Patientiæ. Oxon. 1633. oct. [Bodl. 8vo. C. 60. Th. Seld.] Both which were collated with antient MSS. by the care of certain Oxonian theologists.

Apology for the antient Right and Power of the Bishops to sit and Vote in Parliaments. Lond. 1660. [Bodl. A. 1. 20. Linc.] the question then of restitution being under debate. In the year 1663 he began to print the *History of Sacrilege*, designed and began by sir Hen. Spelman, and left to Stephens to perfect and publish; but that work sticking long in the press, both the copy and sheets printed off perished in the grand conflagration of London 1666. Besides these he finished and fitted for the press divers other pieces, whereof the argument of some were superseded by the king's happy restoration, such as,

A Comparison between the Belgic, Gallic, Bohemian and Scotch, with the English, Covenant.

Account of the Principles and Practices of the Presbyterians.

The Sequestration of the Clergy by Joh. Pym and Joh. White.

Other things which he finished but prevented their publication by death, are these,

Treatise of the Laws of England.

The Design of the Cormorants upon the Church Lands, defeated in the Time of K. Hen. 5. effected in the Days of K. Hen. 8.——and other things. He also published *B. Gregorii magni, Episcopi Romani, de Curâ pastorali Liber verè Aureus, accuratè emendatus & restitutus è Vet. MSS. cum Romanâ Editione collatis.* Lond. 1629. oct. This was the book that the most renown'd king Alfred translated into the Saxon language, and recommended to all the dioceses of his kingdom in that great dearth of learning, when scarce a priest on the north of Humber was found able to translate the Lord's Prayer, or to understand the Latin service. This I say he published, being collated with antient MSS. by the care of several Oxford doctors and bach. of divinity. In the year also 1633 he was joyned with sir Hen. Spelman to assist in compiling and publishing the first tome of the *English Councils*, a work that cost them seven years labour. And tho' the book bare the name of Spelman, yet is the assistance of our author Stephens acknowledged by Spelman in the preface to the reader in these words, ——'Quo autem auspicio in lucem prodibunt (me jam sene propemodum exhausto) secundus & tertius (viz. tomus) haud ausim policeri. Nisi illos vir dilectus & bono natus publico Jeremias Stephanus typis curaverit mandandos, cujus operâ primus hic tomus (me adhuc tantum non invito) in lucem prodiit.' After this, viz. in 1641, Spelman died and was buried in the abbey church of S. Peter at Westminster, near to the door of S. Nicholas's chappel, 24 Oct. and then some years after, our author Stephens published *Spelman's larger Works of Tithes*, to which he put a large preface to the reader; also his *Apology for the Treatise, De non temerandis Ecclesiis*—with four little treatises annexed thereunto, on the same subject by different hands. At length Mr. Stephens surrendring up his pious soul to God, at Wotton before-mention'd, on the ninth day of January in sixteen hundred sixty and four, was buried in the chancel of the church there. Over his grave was a comely monument intended to be put, in the year 1672, but whether yet performed I know not. The inscription which was designed to be engraven thereon, you may see a copy of in *Hist. & Antiq. Univ. Oxon.* lib. 2. p. 224. a.

SAMUEL EATON, son of Rich. Eaton vicar of Great Budworth in Cheshire, was born in a little village called Crowley in that parish, and educated in this university, as his relations have informed me; but in what house, they cannot tell. In the public register called the *Matricula* it appears that one Sam. Eaton a Cheshire-man born, and the son of a minister, was matriculated or made a member of this university in Apr. 1602 (44 Elizab.) he being then a student of Broadgate's hall, and in the 17th year of his age. But whether this person who took the degrees in arts, be the same Sam. Eaton, whom we are further to mention, I cannot tell, unless I could be certified that he was 80 years of age or more when he died,[a] which was in 1664 as I shall tell you anon. After he had left the university, (I mean him, whom I am now to speak of) he entred into the sacred function, took orders accord-

[a] [If Dr. Calamy be right when he says, that Mr. Samuel Eaton was aged 68 at the time of his death, 1664, (*Account of Ejected Ministers*, ii. 412) it is obvious that this Samuel Eaton could not be he who was entered in 1602. I rather take the Samuel Eaton so entered as a Cheshire man, and son of a minister 1602, to be a person of that name, who was son of Robert Eaton rector of Mobeley and Grapenhall (or Grassenhall) co. Cestr. and himself rector of the latter place. This Samuel Eaton died about 1634, leaving a son Byram Eaton, who was principal of Gloucester hall, and whose daughter was a benefactress to Worcester college. This family produced many clergymen in the seventeenth century, as appears by the pedigree entered at Dugdale's visitation of Yorkshire 1666, by Ralph Eaton, (nephew to Samuel) as that time rector of Darfield. HUNTER.]

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ing to the church of England, and was beneficed in his own country; but having been puritanically educated, he did dissent in some particulars relating to the ceremonies thereof: Whereupon, finding his place too warm for him, he revolted and went into New England; where he studied in the university, and preached among the brethren there. Afterwards, when a gap was made in the church of England for the reception of all opinions, upon the violent proceedings of the puritans, he returned to his native country, sided with them and took the covenant, kept pace afterwards with the independents, took the engagement, was an assistant to the commissioners of Cheshire for the ejection of such whom the godly party called scandalous, ignorant, and insufficient ministers and schoolmasters, and became a most pestilent leading person in the trade of faction in the said county and in Lancashire. In the time of the rebellion he was teacher of the church at Duckenfield in the parish of Stockport in Cheshire, and afterwards of Stockport, where he feather'd his nest and was held in wonderful esteem by the faction. At length, after his majesty's restoration, being silenced and forced thence, yet he carried on the trade of conventicling in private, and was thereupon brought several times into trouble and imprison'd. Among several things he hath written, take these following.

The Mystery of God incarnate: or, the Word made Flesh, cleared up, &c. Lond. 1650. oct. written against John Knowles a Socinian, who had answered our author Eaton's *Paper concerning the Godhead of Christ.*

Vindication, or farther Confirmation, of some other Scriptures produced to prove the Divinity of Jesus Christ, distorted and miserably wrested and abused by Mr. John Knowles, &c. Lond. 1651. oct.

The Doctrine of Christ's Satisfaction, and, of Reconciliation of God's Part to the Creature——Printed with the *Vindication.*

Discourse concerning the Springing and Spreading of Error, and of the Means of Cure, and of Preservative against it.——Pr. also with the *Vindication.*

Treatise of the Oath of Allegiance and Covenant, shewing that they oblige not. Lond. in qu. Answered* by "the author of the *Exercitation of the Usurper's Power*, in "a pamphlet entit. *A Vindication of the Oath of Allegiance, in Answer to a Paper dispers'd by Mr. Sam. Eaton pretending to prove the Oath of Allegiance void and non obliging*, &c. "printed 1650. qu. in 6 sh."

* *Answered by anon. in his Vindication of the Oath of Allegiance printed* 1650, qu. first edit.

The Quakers confuted, &c.—Animadverted upon by that sometimes noted and leading quaker called George Fox in his book entit. *The great Mystery of the great Whore unfolded: And Antichrist's Kingdom revealed unto Destruction*, &c. Lond. 1659. fol. page 1, 2, &c. See more of the works of this Sam. Eaton in John Murcot, under the year 1654, and in Tim. Taylor under the year 1681. At length, after a life spent in continual action for carrying on the cause, he surrendred up his last breath at Denton in the parish of Manchester in [343] Lancashire (where he had sheltred himself among the brethren after his ejection) on the ninth day of January in sixteen hundred sixty and four, and 1664. was buried in the chappel there on the thirteenth day of the same month. Besides this Samuel, I find one Nathaniel Eaton, who published *Inquisitio in variantes Theologorum quorundam, Sententias de Sabbato & Die Dominico, &c. sub Præsidio D. Gul. Amesii, SS. J. P.* Franek. 1633. oct. but this Nathaniel seems to have been bred in Cambridge, and the same who was the first master of the coll. at Cambridge in New England;[1] whence being ejected for his immoralities, he went to Virginia for a time, and thence to England. After the restoration of his majesty king Charles II. he conformed, was beneficed at Biddiford in Devonshire, and died in the prison called the King's-bench on the account of debt. "One Nathaniel Eaton who "writes himself Dr. of philos. and medicine, and "vicar of Bishop's-Castle in Shropshire, publish'd "a book entit. *De Fastis Anglicis*, &c. in 1662."

NATHANIEL CANON a gentleman's son, was born at Reading in Berks, entred a commoner of S. Mary's hall in 1597, aged 16 years, (his father then living in London) took one degree in arts, entred into the sacred function, became minister of Wokingham or Okingham, and afterwards vicar of Hurley, in his own country, being then, or about that time, bach. of divinity. He hath published,

Several sermons, as (1) *The Cryer; Sermon at Paul's Cross 5th of Febr.* 1609; *on Isaiah* 58. 1. Lond. 1613. qu. (2) *Three Sermons, the first Discovering a double and false Heart, on* 1 *Kings* 21. 9. *The second called The Blessedness of the Righteous; on Psal.* 37. *ver.* 37. *and the third, The Court of Guard, or Watch of Angels; on* 1 *Sam.* 17. 17, 37. Lond. 1616. oct. Besides these he hath at least four more sermons extant, the first of which is on Psal. 119. 136.——Printed 1616. oct. another on 1 Pet. 4. 4.——Pr. 1619. oct. &c. He concluded his last day at Hurley before-mention'd, after he had ran with, and submitted to, all mutations, in the month of February in sixteen hundred sixty and four; whereupon his 1664. body was buried in the chancel belonging to the church there on the 12th day of the same month. He was 46 years vicar of Hurley, was a constant preacher, and much followed by the neighbourhood.

[1] [Vide *Hist. of New England*, by Cotton Mather, lib. 3, pag. 213 &c. lib. 4, pag. 126. BAKER.]

SAMUEL AUSTIN, a Cornish man born, was entred a commoner of Wadham coll. under the tuition of Gilb. Stokes chapl. of that house in 1652, aged 16 years, took one degree in arts, compleated it by determination, and then went to Cambridge for a time. But such was the vanity of this person, that he being extremely conceited of his own worth, and over-valuing his poetical fancy, more than that of Cleveland, who was then accounted by the bravadoes the 'hectoring prince of poets,' fell into the hands of the satyrical wits of this university, who having easily got some of his prose and poetry, served him as the wits did Tho. Coryat in his time, and published them under these titles,

Naps upon Parnassus. A sleepy Muse nipt and pinch't, though not awakened, &c. Lond. 1658. oct.

Characters——Printed with the former. Both which were usher'd into the world by more than twenty copies of verses (advantaging the sale of the book) by such that had the name of, or at least pretended to be, poets. Among them were Tho. Flatman, Tho. Sprat, and Sam. Woodford, since noted and famed for their poetical works. Silvanus Taylour and George Castle of Alls. coll. the former better at music, the other at lying and buffooning, than poetry. And among others, not now to be named, must not be forgotten Alexander Amidei a Jew and Florentine born, then a teacher of Hebrew and other tongues in the university, afterwards a converted Christian and reader of a Hebrew lecture in Sion coll. Lond. Our author Austin hath also written and published,

A Panegyric on K. Ch. II. Lond. 1661. oct. wherein, just after the preface, he promised to publish more poems, conditionally the said *Panegyric* took; the subjects of which are there set down. But what prevented him, unless death, which happened about the plague year in 1665, I cannot tell.

[344] Clar. 1664.

"VICTORIN BYTHNER a Polonian born, and "one who was blessed with a most admirable geny for "the obtaining of the tongues, came to Oxon in the "ripeness of his years, was matriculated, wore a gown, "and read a Hebrew lecture several years in the "great refectory at Ch. Ch. before the grand and "unparallel'd rebellion broke out, an. 1642, became "a useful person, and instructed many scholars in "this university; for whose sake he wrote some of "these books following, viz.

"*Lethargy of the Soul*, &c.——printed 1636 in "oct.

"*Tabula directoria: in qua totum* TO TEXNIKON *Linguæ sanctæ, ad amussim delineatur*, "Oxon. 1637. printed on one side of two sh. of "paper pasted together, and dedicated to sir Hen. "Wotton provost of Eaton coll.

"*Lingua Eruditorum: Hoc est nova & methodica Institutio Linguæ sanctæ*, &c. Oxon. 1638. "oct. This is called his *Hebrew Grammar*, and "was afterwards reprinted,[6] [viz. at Cambridge in "1645; Bodl. 8vo. C. 64. Linc.]

"*Manipulus Messis magnæ: sive Grammat.* "*exemplaris*, &c. Lond. 1639. oct.

"*Clavis Linguæ sanctæ universas Voces Pentateuchi Sententiis Biblicis comprehendens, earumque Analysis criticè exhibens.* Camb. 1648. oct. "[Bodl. 8vo. B. 238. Linc.]

"*Lyra prophetica Davidis Regis. Sive Analysis Critico-practica Psalmorum. In qua*, &c. "Lond. 1650, [Bodl. AA. 34. Th. Seld.] &c. qu.

"*Brevis & perspicua Institutio Chaldaica, ad intelligendum Libros Codicis sacri, Chaldæo Idiomate conscriptos, præcipuè comparata.* This is "printed with *Lyra prophetica*, and dedicated to "his mother the university of Oxon, which, when "garrison'd for the use of his majesty, he, the author Bythner, retired to Cambridge, afterwards "lived in London, and I think afterwards, for a "time, in Oxon. It was afterwards reprinted with "*Lingua Eruditorum*, &c. Lond. 1664. oct. "About which time retiring into Cornwall, he "practised physic there for some time, and concluded his last day."

Clar. 1664.

JOHN OSBORNE, a forward zealot for carrying on the righteous cause, was the son of John Osborne of Crediton in Devonshire; whence, after he had been trained up in trivial learning, he was sent to New Inn, in the year 1634, aged 16 years, took the degrees in arts, and became a frequent preacher up of the presbyterian design. At length having sufficiently proved himself to be one of them, was made one of the vicars of Bampton in Oxfordshire, in the place of a loyalist ejected: where continuing till the act of conformity put him out, preached in conventicles in the neighbourhood, and thereupon was imprison'd for several weeks in Oxford castle. Afterwards being let loose, he retired to the great city, taught school and lived in S. Bartholomew's parish near Little Britain, to the time, as I take it, of his death. He hath published,

The Mystery of the Resurrection, on Acts 24. 15. Lond. 1651. qu.

Conference between him and Rich. Coppin of Westwell near Burford, at Burford in Oxfordshire, concerning the Resurrection of the Body.——Printed with *The Mystery*, &c. He also took a great deal of pains in making *A Catalogue of our English Writers on the Old and New Testament*, and had printed about 8 sheets of it, but Will. Crowe[7] of Suffolk, school-master of Croydon in Surrey (the same I mean, who hung himself about the latter end of 1674) coming out before him on the same

Clar. 1664.

[6] [It was appended to the various editions of his *Lyra Prophetica*: editions of which were printed in 1664, 1679, &c.]

[7] [Will. Crowe, coll. Cail. conr. 2. admissus in matriculam acad. Cant. Dec. 14, 1632. BAKER. See Wolfii *Bibl. Hebr.* 2, 276. LOVEDAY.

subject in 1659, prevented him from going any farther. This *Catalogue*, which hath been several times since printed, is called by some *Osborne's*, but by the generality *Crowe's*, *Catalogue*. One John Osborne hath translated into English for the use of schools, *Comenius his Vestibuli Linguarum Auctuarium*, &c. Printed several times, and in 1670 it was printed at London, in oct. Whether this Jo. Osborne be the same with the former, I cannot yet tell.

[This (that is, the first named) John Osborne wrote also, *An Indictment against Tythes, or Tythes no Wages for a Gospel Minister*. Lond. 1659. 4to. PECK.]

[346] GEORGE KENDALL, son of Rich. Kendall of Rowell in Northamptonshire, was born in that county, became butler of New-inn, in the year 1630, and that of his age 16 or thereabouts, took one degree in arts, and afterwards was actually created master of that faculty when king Charles I. was entertained at Oxon, an. 1636. He hath written a book entit.

An Appendix to the unlearned Alchymist, wherein is contained the true Receipt of that excellent Diaphoretic and Diuretic Pill, purging by Sweat and Urine, commonly known by Matthew's Pill, &c. Lond. 1664. At which time he practised physic, but whether graduated here in that faculty, or licensed to practise it, it appears not. What other things he hath written, I cannot tell, nor any thing else of the author.

Clar: 1664.

THOMAS HALL, son of Rich. Hall clothier, by Elizabeth Bonner his wife, was born in S. Andrew's parish within the city of Worcester, about the 22 July 1610, bred up to grammar learning in the king's school there, under the famous Hen. Bright, who perceiving him to be a youth of pregnant parts, he was by his persuasion sent to Baliol coll. in 1624: But being his chance to be put under the tuition of a careless tutor, he was removed to Pembroke coll. then newly founded, and became pupil to Mr. Tho. Lushington, reputed by the generality of scholars eminent for his philosophical learning. After he had taken the degree of bach. of arts, and had compleated it by public determination, he returned to his country, and for a while taught a private school, and preached in the chappels belonging to Kings-Norton in Worcestershire. Afterwards being a frequenter of the lectures at Birmingham in Warwickshire, maintained and held up by old puritans, they so much operated on his spirit, that he relinquished his former principles, adhered to that party, and in many respects became an enemy to the church of England, and in fine so rigid in his persuasion that he was disliked by the brethren. Much about the same time he served the cure of Kings-Norton under his brother Mr. John Hall, who at length resigned it all unto him. and for his farther encouragement got the free-school adjoining to be added to it. Both which employments took up most of his time, and were all the preferments he ever had in the church. For being a single person, a lover of books and learning, and of a retired and obscure life, never looked farther than his beloved Kings Norton. At the turn of the times in 1641, he shew'd himself openly a presbyterian, and complied together with that party, not for preferment sake, but because they were against bishops and ceremonies. At length in 1652 having the testimony of godly and able men, had the degree of bach. of divinity confer'd upon him by the then members of the university, but with this condition that he should preach a Latin sermon as part of his exercise, and an English sermon instead of his other exercise: Both which were, as I conceive, accordingly done, tho' his admission appears not. He was accounted a person by those of his own[8] persuasion of great integrity and single-heartedness in his ministry, of a free and liberal heart, just, and one that lived much by faith, of an holy and unblameable life, of humble deportment and carriage, a great lover of peace, a plain and profitable preacher, that he was much in communion with God in public, abundant in thanksgiving to God, careful how to spend his time, &c. His works are these,

The Pulpit guarded with seventeen Arguments, proving the Unlawfulness, Sinfulness and Danger of suffering private Persons to take upon them public Preaching and Expounding the Scriptures without a Call, &c. Lond. 1651. qu.[9] Answer'd by one Tho. Collier, of whom more anon.

Six Arguments to prove our Ministers free from Antichristianism, &c.——Printed there the same year in qu.

The Font guarded with twenty Arguments, containing a Compendium of that great Controversy of Infant-Baptism, "*occasion'd partly by a Dispute* "*at Beoly or Bewdley in Worcestershire, 13 Au-* "*gust* 1651, *against Joseph Pagett dyer, Walter* "*and John Rose of Bromesgrave, butchers, John* "*Evans a scribe, and Fran. Loxley, shoemaker*, "&c." Lond. 1651, 52, qu. [Bodl. A. 1. 18. Linc.] [346]

The Collier in his Colours, &c. wherein you have the filthy, false, heretical and blasphemous Tenets of one Collier an Arrian, Arminian, Socinian, &c. Lond. 1652. qu. [Bodl. A. 1. 18. Linc.] The said Tho. Collier was a husbandman, sometime teacher to the church at York, and in 1652 a teacher at Westbury in Somersetshire.

[8] See in a book entit. *A Pearl in an Oyster-shell: or precious Treasure put in perishing Vessels*, &c. Lond. 1675. oct. pen'd by Richard Moore sometime rector of Aldchurch in Worcestershire, ejected thence for nonconformity, and now (1682) lives at Wethercock-hill near Kings Norton in the said county.

[9] [In St. John's college library. An edit. 1652. Bodl. C. 1. 1. Linc.]

Præcursor Præcursoris: or, a Word to Mr. Pombes, currente Calamo. Lond. 1652. qu. [Bodl. A. 1. 18. Linc.]

The Loathsomness of long Hair: or, a Treatise containing many Arguments against it, &c. Lond. 1654. oct.

Reasons and Arguments against Painting, Spots, Naked Breasts, Arms, &c. Lond. 1654. oct.

Vindiciæ Literarum. The Schools guarded: or, the Excellency and Usefulness of humane Learning in Subordination to Divinity and Preparation to the Ministry, &c. Lond. 1654, 55, &c.

Centuria sacra. About an hundred Rules for the Explaining and clearer Understanding of the holy Scriptures, &c. Lond. 1654. oct.

Rhetorica sacra: or, a Synopsis of the most material Tropes and Figures contained in the sacred Scriptures. Lond. 1654. oct.

Histrio-mastix. A Whip for Webster (as 'tis conceived) *the quondam Player. Or, an Examination of one John Webster's delusive Examen of Academies.* Lond. 1654. oct.

Confutation of the Millenarian Opinions, plainly demonstrating that Christ will not reign visibly and personally on Earth with the Saints for 1000 *Years, &c. with a Word to our Fifth-monarchy Men.* Lond. 1657. qu.

Practical and polemical Commentary or Exposition upon the third and fourth Chapters of S. Paul to Timothy. Lond. 1658. fol. Much commended by a man of his persuasion named Joh. Ley (of whom I have spoken under the year 1662) in one of his books which he shortly after published. In which 'tis said that 'for congruity of the truth with the holy text, pertinency and fulness of profitable matter, it is the best that hitherto hath been extant in the church of Christ.'

Apologia pro Ministerio Evangelico, in quâ planè & plenè ostenditur ejus Necessitas, Dignitas, Efficacia & Utilitas, &c. Francof. 1658. in oct. Printed in English also at Lond. 1660. qu.

Beauty of Holiness: or, a Description of the Excellency, Amiableness, Comfort and Content, which is to be found in Ways of Purity and Holiness. Lond. 1658. oct.

Funebria Floræ. The Downfal of May-games; wherein is set forth the Rudeness, Prophaneness, &c. in the said heathenish Customs, &c. Lond. 1660, there again the second and third time in 1661, in 7 sh. in qu.

Samaria's Downfal; or, a Commentary by Way of Supplement on the five last Verses of Hosea 13, &c. Lond. 1660. qu. This is a supplement to *Jer. Burroughs his Commentary*, which was defective as to these five verses.

Beauty of Magistracy, in an Exposition of the 82*d Psal. wherein is set forth the Necessity, Utility, Dignity, Duty and Morality of Magistrates.* Lond. 1660. qu. assisted in this work by George Swinnecke, M. A. and minister of Great Kimbel in Bucks.

Exposition on the 4th, 5th, 6th, 7th, 8th, and 9th Chapters of Amos——Lond. 1661. qu.

Worcestershire Petition for the Ministry of England, with a Defence of it.——printed in qu. Besides these books our said author Tho. Hall did translate paraphrastically and grammatically *The second Book of Ovid's Metamorph.* which he entit. *Phaeton's Folly: or, the Downfal of Pride*: Also *The first Elegy of Ovid's Book De Tristibus.* Both printed at Lond. 1655. oct. Furthermore he made an *Explanation and Grammatical Translation of the thirteenth Book of Ovid's Metamorphosis, which he entit. Wisdom's Conquest*, &c. Lond. 1651. oct. [Bodl. 8vo. H. 15. Art. BS.] and finally left other matters at the time of his death fit for the press; among which is his work upon the 71st Psal.[1] He died a nonconformist on the thirteenth day of April in sixteen hundred sixty and five, and was buried in the church-yard of King's Norton before-mention'd, to the school of which place (which he procured the parishioners to build) he gave his study of books in his life-time. Also to the library of Birmingham school, which was erected before that of Kings-Norton, he was a good benefactor, and gave several volumes that he had bought, and prevailed with many of his brethren to do the like.

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1665.

[The champion and biographer of the nonconformists gives a very high character of this writer. He was, says Calamy,[2] of an holy and unblameable life, very humble and easie of access: His doors and ears were open to the poorest, and the meanest inhabitant of his parish should as soon have his request granted, if in his power, as the greatest. He was a great lover of peace, but would in no case part with purity to purchase it. He was a plain, but fervent and profitable preacher; and he taught by his life as well as by his doctrine. He was a man of very lively and active spirit, never cast down with discouragements: and tho' he was often menac'd and imprison'd by souldiers, and pestered with sectaries of all sorts, and at last ejected and silenced, yet he was still the same: as ready for his duty as ever, when opportunity offer'd. In a word, he was profitable in his life, and peaceable in his death. He was, says the same writer,[3] of a free and liberal heart: and when outward comforts fail'd, he liv'd by faith. In his last sickness his stock was reduc'd to six pence, but he was easie, and said it was enough, and it prov'd so, with providential additions, for before 'twas gone, several

[1] [Calamy (*Ejected Ministers*, ii, 707) mentions *An Exposition on Psalm* 82, by Hall, as having been published, but gives no date.]

[2] [*Account of ejected or silenced Ministers*, (1713) vol. ii, page 706.]

[3] [*Ibid.* ib.]

seal'd papers of money were sent him by unknown friends to supply his occasions.

Sal Terræ: or a Guard to the Ministers and their Maintenance.

A Scriptural Discourse of the Apostacy of Antichrist. 1655, 4to.

Both the above are ascribed to Hall by Calamy, as is *Homelus Enervatus: or a Treatise against the Millenniaries.* See Bodl. 8vo. O. 87. Th.]

CORNELIUS BURGES was descended from the Burgesses of Batcomb in Somersetshire, but whether born there, I cannot justly say. In the year 1614 he made his first entry into this university, but in what coll. or hall he took up his quarters is uncertain: Sure I am, that about the first foundation of Wadham coll. he translated himself thereunto, and as a member thereof took the degree of bach. of arts. Afterwards retiring to Linc. college, he proceeded in the same faculty, took holy orders, and had some cure bestowed upon him, which I take to be the rectory of S. Magnus church in London, or the vicaridge of Watford in Hertfordshire, or both:[a] which two he afterwards held with his lecture at S. Paul's. In the beginning of the reign of king Charles I. he became one of his chaplains in ordinary, and in 1627 took both the degrees in divinity as a compounder; at which time undertaking to answer the doctors in the divinity act, shew'd himself so sorry a disputant and so sufficiently ignorant in the terms of logic, that instead of saying negatur major and negatur minor, he could say nothing but negatur id. Whereupon Prideaux, the regius professor said to him openly with a merry jeer, 'tu potes bene prædicare, sed non potes bene disputare,' that he might probably be a good preacher, tho' he had shewed himself a silly disputant. At that time and several years after, he shew'd himself a zealous man for the church of England, and it could never be thought in the least by those that knew him that he would have swerved from it. But having not that preferment confer'd upon him which he expected, tho' he was a phitralist, and looked[6] upon by the high commission as one guilty of adultery, and a vexer of two parishes with continual suits of law, wherein he could find little or no remedy, he became[7] a scandalous and schismatical lecturer, using many expressions in his sermons that moved people to sedition. For which also being questioned, he became incensed against the bishops, and afterwards very busy to pick holes in the coats of his brethren, and rake up the very ashes of the dead to discover their corruptions. In 1635 he preached a Latin sermon to the London ministers in S. Alphage church near Sion coll. wherein he pressed all to diligence in preaching, and spoke of the connivance of bishops at the growth of Arminianism and popery;[8] for which being summoned into the high commission court and put to charge, made him afterwards implacable against them. Upon the approach of the troublesome times in 1640, he, with Steph. Marshall, Edm. Calamy, Calybute Downing, &c. did first whisper in their conventicles, then openly preach that for the cause of religion it was lawful for the subjects to take up arms against their lawful sovereign. Which doctrine being also followed by the rest of the elders, the people of London did violently rush into rebellion, and were found pliable by the faction in parliament to raise tumults, make out-cries for justice, call for innocent blood, subscribe and prefer petitions against the holy liturgy and the hierarchy, and to strike at root and branch, especially if our author Burges did but hold up his finger[9] to his mirmidons, or capt. (afterwards colonel) John Venn sent his summons by his wife, to assemble the zealots of the city. In the beginning of the long parliament he was appointed by the lords one of the sub-committee to settle religion: who meeting in the Jerusalem chamber at Westminster, our author Burges became speaker for his party the presbyterians. In which office he made a vehement invective against deans and chapters and the unprofitableness of such corporations, and did aggravate to debauchedness the lives of singing men, and they not only useless but hurtful by their vitious conversation. At the same time also being looked upon as a doughty champion for the holy cause and a zealous covenanter, 'twas usual with him and the said Venn to lead up the tumults of the city to the parliament doors to see that the godly party (for so their faction was call'd) in the house might not be out-voted, and then turning back and beholding the rabble, would say 'These are my hand-dogs, I can set them on, and I can take them

[a] [1613, 21 Dec. Cornelius Burges A. M. admiss. ad vicariam de Watford, per deprivat. Antonii Watson; ad pres. Caroli Morison mil. et baronetti. *Reg. London*: (com. Hertf.)

1641, 20 Jul. Sam. Bourman S. T. B. admiss. ad eccl. Sancti Magni, Martyris, Lond. per resign. Cornelii Burges, S. T. P. ad donationem episcopi. *Ibid.* KENNET.

Dispensatio concessa Corn. Burges A. M. ordinario regio, ut una cum vicaria eccl. parroch. de Watford, dioc. Lond. rectoriam S^ti Magni Martyris infra civitat. Lond. retinere possit, et quoad vixerit retinere. Dat. 16 Jan. an. 1625. Rymeri *Fœdera*, tom. xviii, p. 667.

Feb. 6, 1644: Ordered, That Corn. Burges D. D. do deliver up to Mr. Phil. Goodwin, minister of Watford in the co. of Hertford, all keys &c. belonging to the vicaridge house of Watford, or shew cause to the contrary. *Books of the Committee for plundered Ministers.* BAKER.]

[1] Pet. Heylin in his *Letter Combate*—Lond. 1659. p. 82.

[6] *Sober Sadness: or, historical Observations upon the Proceedings*, &c. Oxon. 1643. p. 32.

[7] See *Canterb. Doom*, p. 172.

[8] [He gives an account of this in his *Case of Bishop's Lands*, p. 28. COLE.]

[9] *Letter from Mer. Civ. to Mer. Rustic.* printed 1643. p. 9.

off again,' &c. by which means above four parts in five of the lords, and two parts in three of the commons were frighted out of the house, to leave the faction absolute masters thereof. These things also he did when the most noble earl of Strafford was tried for his life. So that being, the ring-leader of the rout, and the only scandal to his profession in all London, was thought fit by the blessed parliament, (as by the faction it was called) to be one of those godly divines that were to hold forth before them, to be one of the sub-committee for the advancement of moneys to carry on the war against the king, and to be with John White the centurist, assessors to the assembly of divines. But before that time Essex the general finding him a zealous instrument to carry on the cause, made him his chaplain to that regiment of horse, which was next under him. In Dec. 1643 the Londoners sent Will. Gibbes and John Fowke aldermen, and others of the common council to the house of commons to desire that the cath. church of S. Paul might be set open again, and that there might be a lecture every Sunday night (as was formerly used) after the afternoon's sermon, and another on the week-day, and that Dr. Corn. Burges might be the man, (who having been several times put to his compurgators in that consistory, was the ablest and fittest for that Sunday-nights lecture) desiring their honors to allow the doctor a pension of 400*l.* per an. out of the revenues of the cathedral, for his encouragement in that service. Which being a poor pittance, (God wot) they not only confirmed that pension, but gave him the dean's house thereof for his habitation; both setled soon after by act of parliament. The first motion of this did proceed from the militia of London, among whom the doctor used to ride with his case of pistols, was called colonel, and shew'd himself very officious to assist plundering at the Globe tavern in Holborn. Afterwards growing very rich, he purchased several lands, as the manor of Wells belonging to the bishop thereof, and the habitation of the dean there, which he mostly plucked down and rebuilt. And being so done he wrote a book to shew that there was no sacrilege or sin to alien or purchase the lands of bishops and chapters: which being taken into the hands of many curious readers, had the licentiousness of a second impression, an. 1659.[1] But upon the king's restoration he lost all, having about an year before been offer'd twelve thousand and odd pounds for his house and lands at, and near, Wells; whereupon retiring to Watford in Hertfordshire before-mention'd, lived obscurely there, and died in a mean condition, as I shall anon tell you. He hath written and published these matters following,

[1] [The second impression, as I apprehend, was wrote upon a prospect of the king's coming in, and danger of losing all: for it is wrote in a very mortified stile. This is his case concerning buying bishop's lands. COLE.]

A Chain of Graces drawn out at length for Reformation of Manners. Lond. 1622. in tw.

New Discovery of personal Tithes: or, the tenth Part of Men's clear Gains proved due both in Conscience, and by the Laws of this Kingdom. Lond. 1625. oct. [Bodl. 8vo. L. 70. Art.]

The Fire of the Sanctuary newly discovered; or, a compleat Tract of Zeal. Lond. 1625. in oct. [Bodl. 8vo. C. 170. Th.] Which book, upon its author's grand defect, was answer'd by Anon. in a pamphlet entit. *A Whip*, &c. printed 1643. Whereupon an old puritanical poet named Francis Quarles (the sometime darling of our plebeian judgments) who seemed to have a great respect for our author, came out with a reply, entit. *The Whipper whip'd*, &c. printed 1644, wherein, in the first page he stiles Dr. Burges a man of singular parts, &c. [349]

Baptismal Regeneration of elect Infants, professed by the Church of England, according to the Scriptures, the primitive Church, the present reformed Churches, and many particular Divines apart. Oxon. 1629. qu.* [Bodl. 4to. M. 45. Th.]

Vindication of the Reasons against Bishop's Votes in Parliament. Lond. 1641. qu. Whether he was author of the *Reasons* I know not

Several sermons, as (1) *Sermon at a public Fast before the House of Commons*, 17 *Nov.* 1640; *on Jer.* 50. 5. Lond. 1641. qu. (2) *Sermon before the House of Commons*, 5 *Nov.* 1641; *on Psal.* 76. 10. Lond. 1641. qu. Wherein are many things of, and against, the papists and Jesuits. (3) *Serm. before the H. of Com.* 30 *March* 1642, *on Jer.* 4. 14. Lond. 1642. qu. (4) *Vanity and Mischief of the Thoughts of an Heart unwashed, Sermon before the House of Commons on their Day of Humiliation* 30*th of Apr.* 1645, *on Jer.* 4. 14. (as before) Lond. 1645. qu. [Bodl. 4to. M. 12. Th. BS.] (5) *Necessity of Agreement with God, Fast-Serm. before the H. of Lords* 29 *Oct.* 1645; *on Amos* 3. 3. Lond. 1645. qu.* " (6) *Prudent Silence, preached in Mercers-Chappel to the Lord-Mayor and City*, 14 *Jan.* 1648. *shewing the great Sin and Mischief of desaying Kings, &c. on Amos* 5. 13. Lond. 1660. oct. dedicated by one epistle to king Charles II. and by another to the houses of lords and commons. He hath other sermons extant, which I have not yet seen, as one on 2 Chron. 15. 2. another on Ezra 10, " 23, &c."

* besides others which I have not yet seen, as Sermon on 2 Chron. 15. 2. another on Ezra 10. 2. 3; a third called Prudent Silence preached 12 Jan. 1648; whether the same with that against the destroying of Kings, preached about the same time, I cannot tell; and lastly another on Amos 5. 13. printed 1660 in octavo. First edit.

Sion Coll. what it is and doth. A Vindication of that Society against two Pamphlets, &c. Lond. 1648. qu.

* [Dedicated to Francis Russel, earl of Bedford. RAWLINSON.]

His Case as Lecturer in Paul's.——This is a little pamphlet. By the way the reader is now to know, that it hath been confidently affirmed that our author before he was engaged in buying bishop's lands, did concur with Dr. Joh. Hacket (in his *Answer to Dr. Hacket's Speech* in 1641.) that the alienating of any thing setled by divine right upon the church, is sacrilege. This he confessed he did, but he was put upon it suddenly by the house of commons in May 1641, and had no time given him but one hour. However afterwards he was so zealous in that point, that he, before he had purchased such, was a forward preacher for it; and after he had made purchases, he wrote and published a book entit.

No Sacrilege nor Sin to aliene or purchase the Lands of Bishops or others, whose Offices are abolish'd. Lond. 1659. 2d edit. [Bodl. 8vo. C. 598. Linc.] "Of this book there was a 3d edition. Lond. 1660. "qu. revised and abreviated for the service of the "parliament. *With a Word by Way of Postscript* "*to Dr. Pearson and his No Necessity.*"

A Case concerning the Lawfulness of Buying Bishop's Lands.——This last I have not yet seen, nor another paper reported to be his, wherein the king's majesty is attempted by the offer of five hundred thousand pounds, to make good by an act of parliament the purchases of bishop's, dean's, and chapter's lands for 99 years. Printed 1660. See more in Joh. Gauden among these writers, an. 1662.

Apology for Purchases of Lands late of Bishops, Deans and Chapters.——This is a sheet in fol. and therein is shewed a great deal of reading; but whether it was all pen'd by Burges, tho' no doubt but he had a hand in it, I know not.

"Concerning these tracts it will not be improper "to acquaint the reader what Dr. Barlow has noted "on one of them, 'Corn. Burges was a fierce pres-"byterian, a great stickler for the parliament against "the king and bishops, an. 1640. (nota loquar & "mihi certè cognita) afterwards he bought good "store of church lands, especially lands belonging "to the church of Wells; where he had, and built "(or rebuilt) the dean of Well's house at the ex-"pence of 1500*l.* or 2000*l.* He was bid for his "purchase not long before the king's return, about "20000*l.* but refus'd it. And the king unex-"pectedly (to him) returning in the year 1660, and "bishops and deans being restored, he lost all his "purchas'd lands, and became so poor (ingens jus-[350] "titiæ divinæ documentum) that he had not bread "to eat, as it appears in his own letter to sir "Richard Browne."

Reasons shewing the Necessity of Reformation of the public (1) *Doctrine* (2) *Worship, &c.* Lond. 1660. qu. [Bodl. A. 13. 3. Linc.] Which, tho' in the title it is said, that divers ministers of sundry counties in England wrote, yet Mr. Baxter[4] saith that our author Burges pen'd, them. They were answer'd by Dr. Joh. Pearson and Dr. Hen. Savage; the former of which was replied upon by our author Burges in a postscript to a piece of his which I have not yet seen: Answer'd or rejoin'd to by the said Pearson in a little thing entit. *Answer to Dr. Burges his Word by Way of Postscript, in Vindication of No Necessity,* &c.

Antidote against Antisobrius.——Printed about 1660.

Some of the Differences and Alterations in the present Common-prayer Book, from the Book established by the Act in the fifth and sixth of Ed. 6. and first of Q. Eliz.——Printed in one sh. in qu. 1660.

The Book of Common-prayer, &c. compared with the old editions, and all the alterations noted down. Lond. 1663. oct. I shall make mention of this work more anon, and in the mean time tell you that after the king's restoration, our author Burges being deprived of all the church-lands that he had purchased at very easy rates, and of his pension from S. Paul's cathedral, notwithstanding he tugged hard to keep some, he retired to his house at Watford before-mention'd, where exercising himself much in penitence, and in observing the duties of the church, was at length reduced to such poverty, that he was forced to sell all, or most part of, his library to buy bread. But that was not all; for about that time he was so much troubled with a cancer in his neck and cheek, that all he could get, could not in the least cure it, or satisfy that hunger which it caused. Insomuch that being brought very low in body and purse, he sent to sir Rich. Browne (who was elected lord-mayor of London in 1660.) for relief, and in his letter told him that he was brought to great want and poverty, and that he was eaten up with a cancer in his neck and cheek——I am (saith[5] he) reduced to want a piece of bread, as this bearer my son may better inform you; but, sir, mistake me not, I do not beg, I only acquaint you with my condition, and do you what is fit, &c. To which sir Richard made return, and told the doctor, that tho' he was the prime cause and motive of his rebellion against the late king by his preaching and violent persuasions, yet if he would preach a recantation sermon in S. Paul's cathedral, he would take care that he should never want so long as he lived. But the reply made to it being this, that he was not then in a capacity to do it, sir Richard rewarded him with 3*l.* only. Afterwards dying obscurely and in want, was obscurely buried in the middle of the body of the church at Watford before-men-

[5] [It is printed at London in 4to. 1659. It is in 2 parts. The 2nd declares the difference between Dr. Burgess and the corporation of Wells; in it are some curious particulars relating to him. COLE.]

[4] In Dr. Jo. Hinkley's *Fascic. Literarum.* Lond. 1680. oct. pag. 34.

[5] See in Is. Basire in his *Sacrilege arraigned.* Lond. 1668, sec. edit. in the preface.

1665. tioned, on the ninth day of June in sixteen hundred sixty and five. About three weeks before his death, he sent certain common-prayer books to the public library at Oxon, and in a spare leaf before the title of one of them, he wrote this note following with his own hand, dated at Watford 16 May 1665. 'I Cornelius Burges being a[a]. 1627, by my decree and much honoured mother the renowned university of Oxford, made doctor in divinity, am much grieved that I am able to do nothing worthy of her, yet I humbly offer that I have, viz. This first book of the [b]first of Ed. 6. as also the second book of common-prayer in 5 and 6 of Ed. 6. wherein this hath several alterations, upon the censures of Bucer, extant in his book *Scripta Anglicana*. I also adde a third book of common-prayer renewed and established in 1 Eliz. which book is very hard to be had that was then printed: I could never see any other of that edition. I also add a fourth book of common-
[351] prayer in[7] tw. wherein I have noted[8] all the differences between that book established by this great parliament an. 1663, and the former book established before. All these I most humbly and thankfully give to my said honourable mother of Oxford, (I being ready to dye) beseeching her to account of these four small mites, as our Lord and blessed Saviour did of the poor widow's two mites, that by casting in that, cast in all she had.—Cornelius Burges.' The common-prayer book wherein this note was written, was printed in fol. at Lond. 1549, in the month of June. At the bottom of the title of which,[9] is this written by Dr. Burges. 'This is one of the very first books of common prayer in the beginning of Edw. 6. which book, at the request of archb. Cranmer, was reviewed and censured by Martin Bucer, and then reformed accordingly in the 5th of Edw. 6. which latter is the book still in force by the statute of 1 Eliz. and this (meaning the *Common-Prayer Book* printed 1549) is repealed.'

[Corn. Burges S. T. D. Oxon. incorporat. Cantabr. an. 1647. *Reg.* BAKER.

Burgess made a speech in the house of commons, against deans and chapters, in answer to Dr. Hacket. He preached a sermon at Mercer's chapel on Jan. 14, 1648, in which he with great freedom inveighed against the design that was then on foot of taking off the king; and feared not the consequences. And about the same time, he appeared at the head of a number of ministers, and drew up a paper, (to which they all subscribed) entituled *A Vindication of the Ministers of the Gospel in and about London from the unjust Aspersions cast upon their former Actings for the Parliament, as if they had promoted the Bringing of the King to capital Punishment:* and this paper they openly published. So far from being, as Wood says, 'a zealous covenanter,' when he sat in the assembly of divines he argued against imposing the covenant, and refused the taking of it, till he was suspended: but having once taken it, he thought himself obliged to keep it, and was grieved he could not prevail with others to be of the same mind or to act agreeably. MACKO.]

KENELME DIGBY, the magazine of all arts, or as one[1] stiles him, 'the ornament of this nation,' son and heir of sir Everard Digby of Dry-stoke in Rutlandshire, knight, by Mary his wife, daughter and sole heir to Will. Mulsho of Gothurst commonly called Gadhurst in Buckinghamshire, was born at Gothurst on the eleventh[2] day of July 1603, (1 Jac. 1.) yet Ben. Johnson for rhime sake will have[3] it June, thus;

Witness thy action done at Scanderoon
Upon thy birth-day the eleventh of June.

About the year 1618 he was sent to Gloucester hall, after he had been trained up in the Protestant religion (which afterwards he left for that of Rome) and committed to the care of Tho. Allen, (who used to say that he was the Mirandula of his age) but to the tuition of another; where continuing in the quality of a gent. com. for more than two years, he went beyond the seas for a time, and at his return received the honour of knighthood from his majesty then at Hinchingbrook (who before had restored[4] to this our author Digby his estate forfeited by his father) on the 28th of Octob. 1623. In the year 1625 being then admiral of a fleet going to the Levant (about which time I find him written, è secretiori conclavi ad Carol. I. & in rebus maritimis administrator præcipuus) he acquired great honour by his gallant comportment at Algier, in rescuing many English slaves, and by bearing up so bravely in the resolute onset on the Venetian fleet in the bay of Scanderoon, and making the Pantolini to know themselves and him better. This onset was made (as 'tis reported) on the eleventh of June (his birth-day, as Ben. Joh. will have it) yet a pamphlet that was publish'd the same year, giving an account of all the transactions of that fight, tells us it was on the 16th of the same month; which if true, then the fortune of that day is again marr'd.[5] For this

[a] It should be 2 Ed. 6. Dom. 1549.
[7] 'Tis in oct. H. 138. Th. in Bib. Bod. printed at Lond. 1663.
[8] The book is interleav'd, and therein, as in the margin, he hath noted many things with his own hand.
[9] [See the book Bodl. K. 1. 15. Th.]

[1] Edw. Leigh in his *Treatise of Religion and Learning*, &c. lib. 3. cap. 15.
[2] As in the book of nativities collected by Dr. Rich. Napier of Buckinghamshire, MS. in the hands of Elias Ashmole, esq; and in an almanack for 1673, published by Joh. Gadbury.
[3] In his *Underwoods*, pag. 243.
[4] [Not so: it was decided at law, that the king had no title to the estate. See *Biographia Britannica*, v. 185, note.]
[5] [*Articles of Agreement made betweene the French King, and those of Rochell, upon the Rendition of the Town the thirtieth of October last*, 1628. *According to the French Copies printed at Rochell and Roan. Also a Relation of a*

his valour, and by his travels into several countries, and converse with the virtuosi of most civilized nations, he[6] became

The age's wonder for his noble parts,
Skill'd in six tongues, and learn'd in all the arts.

He was not only master of a good, graceful, and judicious stile, but also wrote an admirable hand, both fast and Roman. His person was handsome and gigantic, and nothing was wanting to make him a compleat chevalier. He had so graceful elocution and noble address, that had he been dropt out of the clouds in any part of the world he would have made himself respected: but the Jesuits, who cared not for him, spoke spitefully, and said 'twas true, but then he must not have stayed there above six weeks.' He had a great faculty (which proceeded from abundance of wit and invention) of proposing and reporting matters to the virtuosi, especially to the philosophical assembly at Montpelier, and royal society at home. Which is the reason why many say, that as he was most exactly accomplish'd with all sorts of learning, so was he guilty withal of extra-
[352] vagant vanities. Nay one,[7] a most noted author, doth not stick to say that this our eminent virtuoso was the Pliny of our age for lying, having been provoked to say so, not only from the said reports, but from another, which put men to a very great wonder, viz. of a city in Barbary under the king of Tripoly that was turned into stone in a very few hours by a petrifying vapor that fell upon the place, that is, men, beasts, trees, houses, utensils, &c. every thing remaining in the same posture, as children at their mother's breasts, &c. But this report the reader is to understand that sir Kenelme had from an Englishman,[8] Mr. Fitton, residing in Florence, library-keeper to the great duke there, by letter dated 2 Jul. 1656, and he from the great duke, who a little before had written to the bassa of Tripoly to know the truth. Which strange accident been look'd upon as the great wonder of the world, was put into the common news-book of that time called *Mercurius Politicus*, as having been received from sir Kenelme then residing at Thelouse in France, who sent a full account of it to a friend of his in England in Sept. following. But as no man knew better than sir Ken. how to abound, and how to live like a philosopher, for both were indifferent to him, so none of his time knew better how to take and pocket up abuses; which indeed belongs to a true philosopher. In the beginning of the *civil warr*,* he shew'd himself active for the king's cause, "was imprison'd "by the long parliament in Win-"chester house, had leave to depart "thence in July 1643 by the suit "of the French queen,[9] and to "travel into France," and afterwards was forced to compound for his estate in 1649. Which being done, the parliament then sitting, voted that he should depart the commonwealth, and not return without leave from the house under pain of death and confiscation of his estate. Notwithstanding which, he did afterwards return for a time, and, as 'tis said, cringed to Oliver, but in what sense, whether in order for the good of the Rom. Catholics, or for the carrying on of some public design, I cannot now tell. About the same time he being chancellor to Henrietta Maria the queen mother of England, she sent him as her envoy from France to the pope, was at his first coming to Rome highly venerated by all people, as being a person not only of a majestic port and carriage, but of extraordinary parts and learning. At length growing high, and huffing his holiness, he was in a manner neglected, and especially for this reason, that having made a collection of money for the afflicted Catholics in England, was found to be no faithful steward in that matter. As for his works they are these,

Letter giving an Account of the Fight with the Venetians at the Bay of Scanderoon.

Conference with a Lady about Choice of Religion. Par. 1638. [Bodl. 8vo. D. 25. Th. Seld.] &c. Lond. 1654 oct. Answer'd by Will. Twisse, but never published. "In some of archbishop Laud's

Brave and resolute Sea-Fight, made by Sir Kenelm Digby on the Bay of Scandarone, the 16 of June last past, with certain Galegasses and Galeasses, belonging to the States of Venice; to his great Commendation, and to the Honour of our English Nation. 4to. 1628. Such is the title of the pamphlet alluded to by Wood, but it is remarked by Oldys, that the Oxford bibliographer read no more than the date in the title-page, since the account of the battle states it to have taken place on the eleventh of June; the sixteenth being the day on which the account of it was written. It may be added, in contradiction to Dr. Napier and Gadbury, that Ferrar, in his epitaph on sir Kenelm, makes the eleventh of June memorable for his birth day, the day of his victory, and that of his death. Oldys, *Catalogue of the Harleian Pamphlets*, No. 120.]

[6] So in sir Ken. Digby's epitaph, made by R. Ferrar.

[7] Hen. Stubbe in his *Animadversions upon the Plus Ultra of Mr. Glanvill.* p. 161.

[8] See a paper on the subject, proving the account to be no invention of Digby's, in Hook's *Philosophical Experiments and Observations*, publ. by Derham, Lond. 1726, 8vo. page 386.]

* *grand rebellion, commenc'd by the presbyterians.* So WOOD, who has thus altered it in the margin of his own copy now in the Ashmolean museum.

* [He had leave to depart from both houses Aug. 3, 1643, by the mediation of queen Mary of Medicis. COLE.

Whereas upon the mediation of her ma^ty the queene of France, it hath pleased both houses of parliament to permitt me, to goe into that kingdome: In humble acknowledgment of their favour therein, and to preserve and confirme a good opinion of my sincere zeale, and honest intentions to the honor and service of my country; I do here upon the faith of a Christian, and the word of a gentleman, protest and promise that I will neither directly nor indirectly negotiate, promote, consent unto, or conceale any practice or design prejudiciall to the honor or the safety of the parliament. And in wittnesse of my reality herein, I have hereunto subscribed my name, this third day of August 1643. KENELME DIGBY. Heame's *Walteri Hemingford Chronicon*; Append. page 583; where also is the letter from the parliament to the French queen.]

"letters at the end of his *History of his Troubles* "*and Tryal*, p. 610. there is his lordship's letter "to sir Kenelme Digby dated at Lambeth 27 March "1636, wherein it appears that the said knight had "then newly changed his religion for that of the "Roman, which being done unknowing to the arch-"bishop, he took it amiss, endeavour'd to re-unite "him, but in vain."

Observations upon Religio Medici. Lond. 1643, 44. oct. &c. They were the conceptions of one night, and of an hasty birth. The said *Rel. Medici* was pen'd by Dr. Tho. Browne, as I shall elsewhere tell you.

Treatise of the Nature of Bodies. Par. 1644. fol. Lond. 1658, 1665, and 69. all three in qu. Answer'd by Alex. Rosse in a book entit. *The Philosophical Touchstone: or, Observations on Sir Ken. Digby's Discourses of the Nature of Bodies, and of the reasonable Soul*, &c. *in which his erroneous Paradoxes are refuted*, &c. Lond. 1645. qu.

Treatise of the Nature of Man's Soul. Par. 1644. fol. Lond. 1645, 58, 69. qu. This (which was answer'd by Rosse also) with the *Treatise of the Nature of Bodies*, were translated into Latin by J. L.[1] and had a preface put to them by Tho. White who writes himself Thomas Anglus ex Albiis East-saxonum.—Par. 1651. fol. [353]

Observations on the 22d Stanza in the ninth Canto of the second Book of Spencer's Fairy Queen. Lond. 1644. oct. [Bodl. 8vo. A. 7. Med. BS.]

Institutionum Peripateticarum Libri quinque, cum Appendice Theologicâ de Origine Mundi. Par. 1651. fol. set at the end of the two translations made by J. L. before-mention'd. Translated into English by the said Tho. White.——Lond. 1656. oct.

Letters to the Lord George Digby concerning Religion.[2] Lond. 1651. oct. [Bodl. 8vo. G. 10. Th. BS.]

Of the Cure of Wounds by the Powder of Sympathy. Lond. 1658. oct. Spoken in French in a solemn assembly at Montpelier in France 1657, and translated into English by Rich. White.——Lond. 1660. Reprinted at Lond. with the *Treatise of Bodies*, an. 1669. and translated into Lat. by Laur. Stransius of Darmstad in Hassia. It is also printed in the book entit. *Theatrum Sympathetic um*, published by Joh. Andreas Endter, at Norimberg 1662. in qu. and is also printed in the German language. This is the so much approved sympathetical powder said to be prepared by Promethean fire, curing all green wounds that come within the compass of a remedy in a short time, and likewise the tooth-ach infallibly.

Discourse concerning the Vegitation of Plants. Lond. 1661. oct. and 69. qu. Spoken on the 23d of Jan. 1660, in a large meeting of the royal society in Gresham coll.——Printed in Lat. at Amsterd. 1663, and 69. in tw. under this title, *Dissert. de Plantarum Vegitatione*.

Choice and experimental Receipts in Physic and Chirurgery.

Cordial and distilled Waters and Spirits, Perfumes and other Curiosities.——These two last things were translated out of several languages (for so they were collected and written) by George Hartman sometime steward to sir Kenelme the collector, and by him published at Lond. 1668. oct. [Bodl. 8vo. U. 18. Med.] The first was printed afterwards under this title, *Medicina experimentalis*.——Franc. 1677. oct.

His Closet opened: whereby is discovered several Ways of making Methiglin, Sider, Cherry-wine, &c. Lond. 1669, 77. oct.

Excellent Directions for Cookery, &c. Lond. 1669, 77. oct.

Choice Collection of rare Chymical Secrets and Experiments in Philosophy. As also rare and unheard-of Medicines, Menstruums and Alkahests, with the true Secret of Volatizing the fixt Salt of Tartar, &c. Lond. 1682. oct. &c. Published by Hartman before-mention'd, who had operated for sir Kenelme for many years. These are all the things which he hath written,, that I yet know of, except, as some are pleased to say, (which I scarce believe) the *Letter to Dr. Sam. Turner concerning the Church and the Revenues thereof*. Lond. 1646, 47. which he published at the request of the earl of Dorset. See more in Rich. Stuart under the year 1651. He also translated into English, *A Treatise of adhering to God*. Lond. 1654. oct. Written by Albert the great, bishop of Ratisbon. To conclude: he paid his last debt to nature in his house in Covent Garden, on the eleventh day of June in sixteen hundred sixty and five, and was buried in a vault 1665.
built at his own charge, under the east end of the south isle or alley joining to the choir of Ch. Ch. within Newgate in London, by the body of Venetia his sometime wife, daughter and co-heir of sir Edw. Stanley of Tongue-castle in Shropshire; to whose memory he had, some years before his death, erected over the said vault a stately altar monument of black marble, and thereon had caused her bust, made of copper gilt, to be fastned, with four inscriptions of copper gilt to be affixed to the said monument. Which being done, he caused the draught or picture of the said monument, with the several inscriptions, to be entred in a large folio book of vellum, containing the history of the family of Digby, which our author caused to be made of [354]
all matters relating thereunto that could be found from record either remaining in the custody of his family, or in the Tower, or any office in London; together with the pictures of their monuments that could be found in any church whatsoever, in which

[1] [John Leybourne, afterwards bishop of Adramite and one of the four apostolical vicars in England, in the reign of king James the second. WATTS.]

[2] [These letters are in MS. in Rawlinson's collection in the Bodleian. Rawl. Lett. 70.]

they had been buried. Which book, as his son John hath said, did cost his father about 1000*l.* The next year after our author sir Kenelme was buried, the said monument with bust was spoiled and defaced when the church it self was burnt in the dismal conflagration that then happened in London. His study of books (being a most admirable collection) which he had conveyed into France in the time of the rebellion, fell, after his death, for want of his being naturalized, into the French king's hands, of whom being beg'd by a certain gentleman, it was sold, as the report then went, for ten thousand crowns. Sir Everard Digby, father to sir Kenelme, was a most goodly gentleman, and the handsomest man of his time, but much pitied for that it was his ill fate to suffer for the powder-plot in 1605, aged 24; at which time when the executioner pluck'd out his heart, (when his body was to be quartered) and according to the manner held it up, saying, *Here is the heart of a traytor*, sir Everard made answer, *Thou liest.* This a most famous[3] author mentions, but tells us not his name, in his *Historia Vitæ & Mortis.* The said sir Everard was son of Everard Digby of Dry-stoke before-mention'd, sometime master of arts and fellow of S. John's coll. in Cambridge, an. 1579, a publisher then, and after, of several books, (as the *Bodleian Catalogue* will tell you) among which is, *A Dissuasive from taking away the Goods and Livings of the Church*, &c. Printed at Lond. in qu.[4] This Everard the writer died at Dry-stoke in 1592, or thereabouts. Sir Ken. Digby had a younger brother called sir Joh. Digby, who very readily serv'd his majesty king Charles I. when his parliament took up arms against him, was a colonel, and afterwards a major gen. in the western parts of England, while Mr. Joh. Digby, a younger son of John earl of Bristol, was a gen. there for his maj. as I have elsewhere told you: "which sir John "Digby was wounded at Taunton, and died at "Bridgewater."

[Amongst the brethren of the Charter-house resigning to the king in 1538, 29 Hen. 8. 'per me Everardum Dygby.' Rymer, *Fœdera*, xiv, 589.

1567, 15 Jun. rev.ndus contulit Kenelmo Digbye ecclesiam de Veteri Romney, Cant. per mort. Willi Lott, ult. rect. *Reg. Parker.*

Benjaminus Charier S. T. P. coll. ab arch'epo Cant. ad eccl. de Veteri Romney, vac. per mort. Kenelmi Digbye cler. ult. rect. 29 Apr. 1603. *Reg. Whitgifte.* KENNET.

It seems that sir Kenelm Digby was exiled with Walter Montague, in September 1649. In the *Parliamentary History of England* under that year, page 169. the following is found—' Aug. 31. The house having been informed that sir John Wintour, sir Kenelm Digby, and Mr. Walter Montague (persons of whom frequent mention has been made in the proceedings of this parliament,) had been seen in town; they ordered the first to be apprehended, imprisoned and proceeded against according to law; and the two latter to depart the kingdom, never more to return, without leave of the parliament, on pain of death and confiscation of their estates.'

Sir Kenelm was exiled also during the life of the king, when he fought a duel with a nobleman of France,[5] who had drank Charles's health under the name of 'the arrantest coward upon earth.' Sir Kenelm ran this person through the body, and hastning to the French king, received his pardon for it. An account of this, was published in one sheet in 4to. *Sir Kenelme Digbye's Honour maintained*, &c. among Hearne's books in Bodley.

Letter from sir Kenelm to secretary Thurlowe, in the *Thurlowe State Papers*, vol. iv, page 591.

There is an excellent character of sir Kenelm Digby by lord Clarendon in his own life, in which he terms lady Venetia a woman of an extraordinary beauty and as extraordinary fame, as an illustration of which, hitherto misunderstood, passage the curious reader will not be displeased with the following account of this lady from Aubrey's papers in the Ashmole museum.—' Venetia Stanley,' says he, 'was daughter of s' Edward Stanley, of Eynstoun, in com. Oxon, son of s' Tho. Stanley kt.[6] younger son to Edw. E. of ..... She was a most beautiful desireable creature; and being *matura viro* was left by her father to live with a tenant and servants at Euston abbey,[7] (his land or the E. of Darby's) in Oxfordshire; but as private as that place was, it seemes her beautie could not lye hid. The young eagles had espied her, and she was sanguine and tractable, and of much suavity (wch to abuse was greate pittie). In those dayes Richard earle of Dorset (eldest son and heire to the l^d treasurer) lived in the greatest splendor of any nobleman of England.[8] Among other pleasures that he enjoyed, Venus was not the least. This pretty creature's

[3] Franc. lord Bacon. [See a letter on this subject in *The Gentleman's Magazine*, for 1795, vol. lxv, page 690.]

[4] [He published in 1587 in 4to. *De Arte Natandi Libri duo: Quorum Prior Regulas ipsius Artis, Posterior vero Praxin Demonstrationemque continet.* Tis dedicated to Rd. Wourtley esq. the book is wrote in dialogue and has several cuts. LOVEDAY.]

[5] [Lord Mount-le-Roe.]

[6] [Sir Thomas Stanley was son of Edward earl of Derby, by the lady Lucy Percy, daughter of Thomas earl of Northumberland. EDIT.]

[7] [At the W. end of the church here were two towers as at Wells or Westminster abbey, wch were standing till about 1656. The rooms of the abbey were richly wainscoted, both sides and roofe.]

[8] [He lived in the greatest grandeur of any nobleman of his time in Engl. He had 30 gentlemen, and gave to each 30 lib. per annum, besides keeping his horse. G. Villiers (after duke of Bucks) was a petitioner to have had a gentleman's place under him, and miss't it, and within a 12 month was a greater man himselfe; but the duke ever after bore a grudge to the E. of Dorset. From the countesse of Thanet.]

fame quickly came to his lo^rd's eares, who made no delay to catch at such an opportunity. I have now forgott who first brought her to towne, but I have heard my uncle Danvers say (who was her contemporary) that she was so commonly courted, and that by grandees, that 'twas written over her lodging one night *in literis uncialibus*,

PRAY COME NOT NEER,
FOR DAME VENETIA STANLEY LODGETH HERE.

The earle of Dorset aforesayd, was her greatest gallant, who was extremely enamoured of her, and had one if not more children by her. He setled on her an annuity of 500 lib. per annum. Among other young sparkes of that time, s^r Kenelme Digby grew acquainted with her, and fell so much in love with her that he married her, much against the good will of his mother; but he would say 'that a wise man and lusty could make an honest woman out of a brothell-house.' Sr Edm. Wyld had her picture, (and you may imagine was very familiar with her) which picture is now at Droitwich, in Worcestershire, at an inne; where now the towne keepe their meetings. Also at Mr. Rose's, a jeweller, in Henrietta-street, in Covent-garden, is an excellent piece of hers, drawne after she was newly dead. She had a most lovely sweet turn'd face, delicate darke browne haire. She had a perfect healthy constitution, strong; good skin; well proportioned; enclining to a bona roba. Her face, a short ovall; darke browne eie-browe, about wch much sweetness, as also in the opening of her eie-lidds. The colour of her cheekes was just that of the damaske rose, which is neither too hot nor too pale. She was of a just stature, not very tall.

'Sr Kenelme had several pictures of her by Vandyke &c.[9] He had her hands cast in playster, and her feet and her face. See Ben Jonson's 2^d volume, where he hath made her live in poetry, in his drawing of her both body and mind:—

'Sitting and ready to be drawne,
What makes these tiffany, silks, and lawne,
Embroideries, feathers, fringes, lace,
When every limbe takes like a face!' &c.

'When these verses were made she had three children by s^r Kenelme, who are there mentioned, Kenelme, George and John. She dyed in her bed suddenly. Some suspected that she was poysoned. When her head was opened there was found but little braine, wch her husband imputed to her drinking of viper-wine; but spitefull women would say 'twas a viper husband who was jealous of her * * * * * * * * I have heard some say,—e. g. my cos. Eliz. Falkner,—that after her marriage she redeemed her honour by her strict living. Once a yeare the earle of Dorset invited her and s^r Kenelme to dinner, where the earle would behold her with much passion, and only kisse her hand. Sr Kenelme erected to her memorie a sumptuouse and stately monument at ..... Fryars, Christ Church (neer Newgate-street) in the east end of the south aisle, where her body lyes in a vault of brickworke, over which are three steps of black marble, with 4 inscriptions in copper gilt affixed to it: upon this altar her bust of copper gilt, all w^th (unlesse the vault which was onely opened a little by the fall) is utterly destroyed by the great conflagration. Among the monuments in the booke mentioned in s^r Ken. Digby's life, is to be seen a curious draught of this monument, wth copies of the several inscriptions. About 1676 or 5, as I was walking through Newgate-street, I sawe dame Venetia's bust standing at a stall at the Golden-crosse, a braziers shop. I presently remembered it, but the fire had got off the guilding: but taking notice of it to one that was with me, I could never see it afterwards exposed to the street. They melted it downe. How these curiosities would be quite forgott, did not such idle fellowes as I am put them downe!

'Mem. At Goathurst, in Bucks, is a rare orignall picture of s^r Kenelme Digby, and his lady Venetia, in one peice by the hand of s^r Anthony Vandyke. In Ben Jonson's 2^d volume is a poeme called '*Eupheme, left to Posteritie, of ye noble Lady, the Ladie Venetia Digby, late Wife of Sr Kenelme Digby, K. a Gentleman absolute in all Numbers: consisting of three ten Peices, viz. Dedication of her Cradle; Song of her Descent; Picture of her Bodie; Picture of her Mind; Her being chose a Muse; Her faire Offices; Her happy Match; Her hopeful Issue; Her* ΑΠΟΘΕΩΣΙΣ, *or, Relation to the Saints; Her Inscription or Crowne.*'

'Her picture drawne by s^r Anth. Vandyke hangs in the queene's drawing-roome, at Windsor-castle, over the chimney.

'Venetia Stanley was (first) a miss to s^r Edmund Wyld, so he had her picture, wch after his death, serjeant Wyld (his executor) had, and since y^r serjeant's death hangs now in an entertaining roome at Droitwich, in Worcestershire. The serjeand lived at Droitwich.

'Venetia Stanley's picture is at the E. of Rutland's at Belvoir.'

So far Aubrey.

There are several engraved portraits of sir Kenelm Digby, the best of which are by Gaywood, Cross, Stent, and Houbraken, with one very good one by Cooper in Lodge's *Illustrious Heads*. At the seat of my friend Fiennes Trotman, esq. at Siston-court, Gloucestershire, is a portrait, on copper, of the lady Venetia, of whom Hollar engraved a head in 1646.]

[9] [Her picture by Vandyke is now at Albermarleys, in Carmarthenshire, at Mr. Cornwalleys' somne's widowe's (the lady Cornwalleys' house) who was the da. and heire of ..... Jones, of Albermarleys.]

JOHN LEWGAR was born of gentee] parents in London, admitted commoner of Trin. coll. in the beginning of the year 1616, and in that of his age

14, took the degrees in arts, holy orders, and in 1632 was admitted to the reading of the sentences, being about that time beneficed in Essex. After Will. Chillingworth returned from beyond the seas, he had several conferences with him about matters of religion; wherein Chillingworth shewing himself a person of great dexterity, Lewgar was at length meerly by the force of his arguments induced to believe that the Roman church was a true church, and that the protestants were all in the wrong, as he used often to tell his friends, and withall to add, that 'Chillingworth was of no meek and winning spirit, but high and conceited, and so consequently unfit for a religion that required humility and obedience,' &c. Afterwards our author Lewgar left his benefice and religion, and upon the invitation of Cecil lord Calvert, called lord Baltimore, (who had been his intimate acquaintance while he was a gent. com. of Trin. coll.) travelled into Maryland, belonging to the said lord; where, after he had spent several years, and had buried his wife, he returned into England some years before the restoration of king Charles II. with father Andrew White a Jesuit, who had been sent thither to gain the barbarians to his religion. After which time he lived in Wild-street near London, in the house of the said lord Baltimore, where he wrote,

Erastus Junior: a solid Demonstration by Principles, Forms of Ordination, Common Laws, Acts of Parliament, that no Bishop, Minister, nor Presbyter, hath any Authority to preach, &c. from Christ, but from the Parliament. Lond. 1659, 60.

Erastus Senior: scholastically demonstrating this Conclusion, That admitting Lambeth Records to be true, those called Bishops here in England, are no Bishops either in Order or Jurisdiction, or so much as legal, &c. Lond. 1662. oct. [Bodl. 8vo. C. 157. Linc.] He died of the plague in the parish of S. Giles's in the Fields near to London, in sixteen hundred sixty and five, by too much exposing himself in helping and relieving poor Rom. catholics, as I have been informed by his familiar friend Robert Pugh a secular priest, who hath told me that he the said Joh. Lewgar hath published other things, besides *Erastus Jun.* and *Erastus Sen.* but the just titles of them he could not tell. "There "was publish'd under this John Lewgar's name, "*A Conference between him and Mr. Chillingworth, whether the Roman Church be the Catholic Church, and all out of her Communion Heretics or Schismatics.* Loud. 1687. qu." One Joh. Lewgar nearly related to, if not descended from, the before-mentioned J. Lewgar died in the island called Barbadoes, an. 1675, in which year also died Cecil L. Calvert.

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1665.

JOHN QUARLES son of Franc. Quarles[1] the poet, was an Essexian born, became a batler of Exeter coll. in the latter end of 1642, and in that of his age 18, bore arms within the garrison of Oxon for his majesty, and was afterwards, as 'tis said, a captain in one of his armies: but upon the declining of his majesty's cause, he retired to London in a mean condition; where he wrote several things meerly for maintenance sake; among which were these,

Regale Lectum Miseriæ: or, the English Bed of Misery: in which is contained a Dream. Lond. 1649. oct.

Elegy upon that never to be forgotten Ch. I. late (but too soon martyr'd) King of England.

Elegy and Epitaph on Arthur lord Capell, beheaded 9 *Mar.* 1648.

A Curse against the Enemies of Peace.

His Farewell to England.——These four last things were printed with *Reg. Lectum Miseriæ*, before-mention'd. Afterwards he took his rambles beyond the seas, but whether in the condition of a tutor, or bare traveller, or pilgrim, I know not. After his return, he lived as occasion served, and published,

Fons Lacrymarum: or, a Fountain of Tears from whence doth flow England's Complaint.

Jeremiah's Lamentations paraphrased, with divine Meditations.

Elegy upon that Son of Valour Sir Charles Lucas.——These three last things were several times printed in oct. one edition came out in 1677.

The Tyranny of the Dutch against the English. Lond. 1653. oct. written in prose.

Continuation of the History of Argulus and Parthenia. Lond. 1659. in tw. He also published in verse, *The Rape of Lucrece committed by Tarquin the 6th,* &c. Lond. 1655. in oct. Written by Will. Shakespear gent. and added to it *Tarquin banished: or, the Reward of Lust.* Lond. 1655. oct. in verse. He hath also written,

Divine Meditations upon several Subjects: whereunto is annexed God's Love, and Man's Unworthiness, with several divine Ejaculations. Lond. 1659, &c. oct.

Triumphant Chastity: or, Joseph's Self-conflict, when by his Mistress he was enticed to Adultery: shewing the powerful Motions betwixt the Flesh and the Spirit. Lond. 1683. oct. a divine poem. This person J. Quarles (who perhaps hath written other things) was esteemed by some a good poet, and a great royalist, for which he suffer'd, and lived therefore mostly in a poor condition. At length upon the raging of the plague in and near London, he was swept away there among thousands that died

[1] [Fran. Quarles, son of James Q. of Rumford esq. was educated in Chr. coll. Cambr. cup-bearer to the queen of Bohemia, and secretary to James archbishop of Armah, and chronologer to the city of London. He died Sept. 8, 1644, aged 52 years, and was buried in St. Leonards church in Foster-lane. See his life wrote by his widow Ursula Quarles. Dr. Duport has a copy of Latin verses on his death. BAKER.]

1665. of that disease, in sixteen hundred sixty and five; but where his carkass was lodged I cannot tell. One Joh. Quarles occurs archdeacon of Northampton an. 1640, and was living after the restoration of king Charles II. but he is not to be taken the same with Joh. Quarles the poet.

[Mr. John Quarles rector of Uffington, com. Linc. KENNET.

Of John Quarles the poet there are three engraved heads: By Faithorne, an octagon; by Marshall, in an oval of bays; and anonymous with eight verses

'See here a phœnix,' &c.]

ROBERT CODRINGTON was born of an antient and genteel family in Gloucestershire, elected demy of Magd. coll. 29 of July 1619, aged 17 years, being then some months standing in that house, took the degrees in arts, that of master being compleated in 1626, and afterwards (upon his return from his travels) lived in the quality of a gent. in Norfolk for several years, and there took to him a wife. At length retiring to London spent the remainder of his days, and there finished his course. This person, who was always accounted a puritan, hath written and translated these things following,

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The Life and Death of the illustrious Robert Earl of Essex, &c. containing at large the Wars he managed, and the Commands he had in Holland, the Palatinate, and in England, &c. Lond. 1646. in about 7 sheets in qu. In this book he shews himself a rank parliamenteer.

Collection of many select and excellent Proverbs.

The Life of Æsop.——This is written in French and Latin; which, with that written in English by Tho. Philipot, are put before *Æsop's Fables in English, illustrated with* 112 *Sculptures by Francis Barlow.*—Lond. 1666. fol. He also translated from French into English, (1) *Treatise of the Knowledge of God.* Lond. 1634. Written by Pet. du Moulin. (2) *Heptameron: or, the History of the Fortunate Lovers.* Lond. 1654. in a thick oct. Written by Margaret de Valois queen of Navar, who divided it into eight days journey. This translation is dedicated to the lover of all good learning Tho. Stanley, esq. And also from Lat. into Eng. (1.) *The History of Justin, taken out of the four and forty Books of Trogus Pompeius, containing the Affairs of all Ages and Countries, both in Peace and War, from the Beginning of the World until the Time of the Rom. Emperors.* Lond. 1664. (second edit.) 1672. oct. 82. in tw. (2.) *Æsop's Fables*, printed in oct. (3.) *Ignoramus, a Com.*——Lond. 1662. qu. with a supplement, which (out of respect to the students of the common law) was hitherto wanting. (4) *Prophecies of Christoph. Kotterus, Christiana Poniatovia, and Nich. Drabicius, three famous German Prophets*, &c. Lond. 1664. oct. second edition. (5.) *Life and Death of Alexander the Great, King of Macedon. In* 10 *Books.* Lond. 1673. oct. Written by Q. Curtius Rufus. He hath also translated (from French) the last vol. of Nich. Caussin's *Holy Court*, which I have not yet seen: nor do I know any thing else of him, only that he died of the plague in Lond. in sixteen hundred sixty and five, but where buried I cannot yet tell, and that he had other matters lying by him fit for the press.

1665.

[*The Memorials of Margaret de Valois first Wife to Henry the 4th King of France & Navarre, compiled in French by her own Hand, and translated into English by R. C.* 8vo. 1662. MORANT.]

SAMUEL FISHER, son of John Fisher a haberdasher of hats and mayor of Northampton, was born there, or at least in Northamptonshire, became a student in Trin. coll. in Mich. term an. 1623, aged 18 years, took one degree in arts, as a member thereof, at which time being puritanically inclined, he translated himself to New-inn, where, by the stay that he made, which was about two years after he had taken the degree of M. of A. he was thoroughly settled in his opinion, and, as 'tis verily thought, he entertained then more opinions and principles than one of his coat ought to have done. About the year 1632 he was presented to the vicaridge of Lydde in Kent; where, under the character of a very powerful preacher, he lived in conformity (tho' continuing still in his puritanism) till about the year 1643, near which time he held a strict confederacy with some of the religious zealots of his town, who applied themselves to him for spiritual advice in reference to their scruples of conscience, as to which of the new differing sects they ought to adhere. Whilst their thoughts were hereupon wavering, our author Fisher enjoyn'd himself and them to the observance of several fast-days, wherein he, as the mouth of the rest, was to apply himself to God by prayer, to require his immediate direction and guidance. After many of these religious consults, during the continuance of their being dissatisfied, two persons professing themselves anabaptists retired to Lydde, and under the title of *Messengers of God*, desired of our author the liberty of using his pulpit the next Lord's day; which motion he seemed very inclinable to grant, but the church-wardens strictly forbad it. Whereupon the said anabaptists, on the Saturday following, preached by turns in the open market-place amongst a great concourse of people, wherein our author had placed himself so near, as to have the conveniency of hearing their several harangues. In the conclusion our author desired a conference with them, and after some debate, he publicly disowned his former tenets, revolted from the church of England, and was immediately re-baptized, positively affirming that this opportunity was the return which God had made to his foregoing fasts and prayers; and with this plausible pretence he gained several proselytes, renounced his cure, and zealously pro-

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pagated his opinions, as well by keeping a constant conventicle, as by public challenges and disputes with several of the neighbouring ministers, and writing several controversial pamphlets, all reprinted in fol. as I shall anon tell you. About 8 or 9 years after his apostacy, he turned a very zealous quaker, and in the company of one of that sect he undertook a voyage to Rome, whether under pretence of converting the pope, I cannot say it. Upon their return thence about 1658, his companion was in a very poor miserable condition, but our author in a very genteel equipage, having been (as 'twas credibly supposed in Kent) made in his absence a Rom. priest. In the year following, he, as a quaker, held a public disputation at Sandwich with Mr. Tho. Danson, as I shall tell you anon; wherein several proposals being made to him about his religion, he first denied not that he had been at Rome, but that he received a pension from the pope, he utterly denied; which then, as 'twas said, was very probable, if not true; for it was reported from very good hands, that in his late travels to Constantinople, and thence to Rome, he had as good bills of exchange as most gentlemen that travel, and yet it was well known then that he had no visible estate; and the quakers that came to the dispute, did report that he did bear his witness against the pope and cardinals of Rome, and yet they suffered him not to be medled with, &c. Secondly, it was sworn by sufficient and credible men of Sandwich that had some discourse with him at Dunkirk, that he told them, that he looked upon the Jesuits and fryers there to be sounder in doctrine than those we call the reformed churches. And thirdly, that on the first day of the dispute, he made very light of the charge of popery against him, when Amesius against Bellarmine was produced; and with a gesture of derision he replied that Bellarmine held many truths which must not be rejected because he held them, &c. As for the books which he published, the titles of them follow, but the respective years when they were published, I know not.

Anti-diabolism: or, the true Account of a true Counterfeit.

One Word yet to the Disputers and Scribes of the Ashford Disputation: or an Epilogetical Postscript on the Apologetical Preface.

Anti-babism: or, the Babish Disputation at Ashford for Baby-baptism disproved.

The second Part of Anti-babism: or, a Review of their Review.

Anti-rantism: or, Christ'ndom unchristn'd.

Anti-sacerdotism. Sacerdotale Delirium delineatum. The Dotage of the Priests discovered. Or a new Edition, with no small Addition in Way of Emendation, &c. of the third Part of that treble Treatise, which is extant about the Ashford Disputation, entit. A pathetical Exhortation to the Pastors to oppose the Growth of Anabaptism, &c.——All which things being reprinted in fol. had this title set before them.—*Christianismus redivivus. Christ'ndom both unchristned and new-christned: or, that good old Way of Dipping and in Churching of Men and Women after Faith and Repentance professed, (commonly, but not properly called Anabaptism) vindicated from that two-edged Sword of the Spirit (the Word of God) from all Kind of Calumnies that are cast upon it*, &c. Lond. 1655. fol.

Rusticus ad Academicos in Exercitationibus expostulatoriis, & Apologeticis quatuor. The Rustic's Alarum to the Rabbines: or, the Country correcting the University and Clergy; and (not without good Cause) contesting for the Truth, against the nursing Mothers and their Children. In four Apologetical, and expostulatory Exercitations.—Wherein is contained, as well a general Account of all Enquirers, as a general Answer to all Opposers of the most truly Catholic and most truly Christ-like Christians called Quakers, and of the true Divinity of their Doctrine. By Way of entire Entercourse held in special with four of the Clergie's Chieftains, John Owen D. D. Tho. Danson M. A. Joh. Tombes B. D. and Rich. Baxter of Kederminster, &c. Lond. 1660 in a thick quarto, with an additional appendix. [358]

A positive true Testimony according to the external Letter, to the internal and eternal Light—Printed with the former, in Eng. and Lat. in two columes.

Busy Bishop besides the Business, or Dr. Gauden overseen, &c. Lond. 1662. qu. This, which I have not yet seen, is the same, I suppose, with the book about tender consciences.

Three Disputations at Sandwich with Tho. Danson, An. 1659. Lond. 1664. oct. 3d edit. Published by the said Tho. Danson sometime fellow of Magd. coll.

Baptism before or after Faith and Repentance. Lond. 1669. fol. The same I suppose, (for I have not yet seen it) with the folio before-mention'd, *Christianismus redivivus*, &c. only the title alter'd. What else he, or others under his name, have published I know not, nor any thing else of him, save only, that after his majesty's restoration he lived obscurely in London, kept conventicles, and thereupon was imprison'd in Newgate, and was accounted the Coryphæus of the quakers. At length being at liberty, he retired to a village called Dalston in the parish of Hackney in the county of Middlesex, where he died (of the plague as 'twas said) in Sept. or Octob. in sixteen hundred sixty and five. This 1665.
person in his disputes did always decline a direct answer to the question what university he was of, which gave some of the neighbouring ministers in Kent occasion to suspect that the said Fisher was bred in some foreign popish university; and the rather because he would often plead for popish tenets, tho' when pressed to tell whether he did really believe them, he would pretend he did it disputandi gratiâ, to hold an argument for discourse

sake. One or two of both his names have published several matters, and therefore they are to be remembred elsewhere.

FRANCIS CHEYNELL, son of John Cheynell doct. of phys. sometime fellow of C. C. C. by Bridget his wife, was born in Cat-street in S. Mary's parish within the city of Oxon, an. 1608, and on the sixth of July the same year received baptism there. After he had been educated in grammar learning either in the school of that noted Grecian Edw. Sylvester (who taught in Allsaints parish) or else in the free-school of Magd. coll. or in both, he became a member of this university in the beginning of the year 1623: And being bach. of arts of two years standing, or more, he was by the intercession of his mother (then the widow of Dr. Rob. Abbot bishop of Salisbury) made to Dr. Brent the warden of Merton coll. (who had married Martha the only daughter of the said bish. by his first wife) elected probationer fellow thereof, in the year 1629. After he had proceeded in arts, he entred into the sacred function, and was a curate in, or near, Oxon for a time.[2] But when the face of things began to alter in 1640 and 41, he manifestly shew'd himself, what he was before but in part, viz. a presbyterian, and an enemy to the bishops and ceremonies of the church: So that closing with the mighty men of the predominant party,[3] he took the covenant, became one of the ass. of divines in 1643, a frequent preacher before the members of parliament, rector of the rich parsonage[4] of Petworth in Sussex, in the place of an honest and loyal doctor ejected thence, one of the apostles to convert the university from loyalty to presbytery, an. 1646, a visitor appointed by parliament 1647,—48, to take possession of, and enjoy, the places of other persons, as the Margaret professorship of the university, and presidentship of S. John's coll. But being forced to leave those two places soon after to his great grief (being then doct. of div.) he retired to Petworth where he remained a useful member for the covenanting cause till the king's restoration, and then, or at Bartholomew tide two years after, he was deprived of that parsonage. I have said much of him[5] elsewhere, and therefore I shall only now tell you that he was accounted by many, especially by those of his party (who had him always in great veneration) a good disputant and preacher, and better he might have been, and of a more sober temper, had he not been troubled with a weakness in his head, which some in his time called craziness. He hath commended to posterity these things following.

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Several sermons, as (1) *God's Alarum, Fast Sermon before the H. of Commons* 31 *May* 1643; *on Zach.* 2. 7. Lond. 1643. qu. [Bodl. 4to. T. 4. Th. BS.] (2.) *The Man of Honour, Fast Sermon before the H. of Lords* 26 *March* 1645; *on Psal.* 49. 20. Lond. 1645. qu. [Bodl. 4to. T. 4. Th. BS.] (3.) *Plot for the Good of Prosperity, communicated in a Fast Serm. before the H. of Com.* 25 *March* 1646; *on Gen.* 18. 19. Lond. 1646. qu. [Bodl. 4to. T. 4. Th. BS.] &c.

The Rise, Growth and Danger of Socinianism, &c. Lond. 1643. qu. [Bodl. C. 14. 4. Linc.] 'Tis the effect of 3 or more sermons.

Chillingworthi Novissima: or, the Sickness, Heresy, Death and Burial of Will. Chillingworth, Clerk, of Oxford, and in the Conceit of his Fellow Soldiers, the Queen's Arch-engineer and grand Intelligencer, &c. Lond. 1643. qu.[6]

Speech at the Funeral of Mr. Chillingworth's heretical and mortal Book.

Prophane Catechism collected out of Mr. Chillingworth's Works.——These two last things are printed with *Chillingworthi Novissima.*

Divers Letters to Dr. Jasp. Mayne concerning false Prophets——Printed 1647. qu.

Copy of some Papers passed at Oxford between the Author of the Practical Catechism (H. Hammond) and Mr. Cheynell. Lond. 1647. qu. Published by Dr. H. Hammond.

Truth triumphing over Error and Heresy: or, a Relation of a Disputation at Oxon in S. Mary's Church between Mr. Cheynel and Mr. Erbury a Socinian, &c. Lond. 1646. 47. in one sh. in qu. [Bodl. C. 15. 1. Linc.]

Account given to the Parliament by the Ministers sent by them to Oxon. Lond. 1647. in about 8 sh. in qu. It must be now known that several Socinian books being published about that time against the Holy Trinity by John Biddle, Jo. Fry, and others, it was thought fit by the leading men of the presbyterian party of the univ. of Oxon. that one or more of them should make answer to them. Wherefore this our author Cheynell being looked upon as a Goliah among them, he was at a meeting of the delegates of the said university 19 Feb. 1649 desired[7] by them to set forth a book touching the vindication of the Trinity, so that he undertaking

[2] [Cheynel was, says Calamy, a man of considerable learning and abilities. He was invited by Mr. Hobnan to accept of a living from him, not far from Banbury, of several hundreds a year, where he lived awhile, and had a ruffle with archbishop Laud while in his height. *Ejected Ministers*, 675.]

[3] [In the beginning of the war, he was mostly with the earl of Essex, and whilst with him, was a very goodly person, of great strength and undaunted courage; and his commands were as readily obeyed by any colonels in that army, as the general's own. Calamy, *Ejected Ministers*, ii, 675.]

[4] [Calamy says it was let for 700*l.* per ann. when Cheynell took possession of it. *Account of ejected or silenced Ministers*, ii, 675.]

[5] In *Hist. and Antiq. Univ. Oxon.* lib. 1. p. 367. b. 368. b. 369. a. b. 370. a. 386. a. 389. a. 391. a. b. 394. a. 398. b. 400. a. b. 402. a. b. 403. b. 404. a. 405. a. 407. a. 408. a. 410. b. 411. a. b. 413. b.—lib. 2. p. 34. b. 305. a.

[6] [1644, 4to. Mr. Chillingworth died Jan. 24, 1642-4. BAKER.]

[7] *Reg. Convocat. Univ. Oxon.* T. p. 97.

the matter, came out a book written by him thus entit.

The divine Trinunity of the Father, Son, and Holy Ghost, &c. Lond. 1650. [Bodl. 8vo. C. 14. Th. BS.] Dedicated to the univ. of Oxon. in a Lat. epist. written by Cheynell. Much about the same time came out a book written by him bearing this title:

A Discussion of Mr. Frye's Tenents lately condemn'd in Parliament: and Socinianism proved to be an unchristian Doctrine——'Tis not said to be where printed, or when, or by whom written, but all then took it by the stile to be Cheynell's, as indeed it is. Whereupon Fry being not able to retort, wrote a book, not without railing, against the presbyterian clergy, entit. *The Clergy in their Colours*; &c. Lond. 1650. oct. wherein p. 7. he speaks of Cheynell thus—' But to use such expressions causelesly, or from a spirit of malice, is worthy of reproof: and therefore I may justly blame Mr. Cheynell (the author of the *Divine Trinunity*) for railing at my *Bellows*. If an ipse dixit, or foul mouthed language be a sufficient confutation, I confess I am fully answered; for he is plentiful in it. But what do I mean? doubtless the sign was in Aries when he writ, and it might be in the cuckoe-month too; and therefore he is the more to be excused; and till the man writes soberly, or I meet with one in his wits that quarrels with my aforesaid book, I shall not be careful to vindicate it from blasphemy and error, though the doctor is pleased to bestow those liveries upon it,' &c.—What other things our author Cheynell hath written, I know not, nor any thing else of him only that after he was turn'd out from Petworth he retired to an obscure village called Preston, lying between Chichester and Midhurst in Sussex (at which place he before had purchased an estate) where dying in a condition, little better than distracted,[a] in the month of Septemb. in sixteen hundred sixty and five, was buried in the church there, leaving then behind him several sons. You may see more of him in William Chillingworth, under the year 1643. As for John Fry beforemention'd, who was a man of more than ordinary parts, he was of Bursoy in Dorsetshire, but whether he was educated in this, or in another university, I cannot yet tell. 'Tis true that one Jo. Fry became a commoner of Exeter coll. an. 1616, aged 17 years, but he was matriculated as a native of Devon. and an esquire's son, and so consequently cannot be the same with the former; who in 1640 was one of the burgesses elected by the men of Shaftsbury in his own country to serve in that unhappy parliament which began at West. 3 of Nov. the same year, but his election being voted void, he sided notwithstanding with the faction, was seemingly a presbyterian, and afterwards all things to all men. So that being esteemed very capable of carrying on the beloved cause, he was first made a committee man of his county, and afterwards was called into the house of commons by the independents, upon their excluding the active presbyterians, purposely to carry on their designs against the king. Afterwards, he being very ready to keep pace with them, he not only subscribed his vote for the trial of his majesty king Charles I. but personally sate in judgment when sentence was past for his decollation. About that time he being observed by some of the house of commons to be a person of strange principles in religion, an Arian, Socinian, and I know not what, and also to be a person of no good morals, he was publickly complained of in the house by colonel Joh. Downes one of the regicides and afterwards a member of the council of state. Whereupon Fry published *The Accuser ashamed: or, a Pair of Bellows to blow off the Dust cast upon Joh. Fry a Member of Parliament by Col. Jo. Downes, who charged the said John Fry of Blasphemy and Error*. Printed at Lond. in Febr. 1648. in oct. To which he added (1) *A Word to the Priests, Lawyers, Royalists, Self-seekers, and rigid Presbyterians*. (2) *A brief Ventilation of that chaffie and absurd Opinion of three Persons or Substances in the Godhead*. Afterwards, being exasperated by the presbyterian ministers and some independents, he wrote and published, *The Clergy in their Colours: or, a brief Character of them*, &c. Lond. 1650 in 4 sh. in oct. Which the next year was answered by J. D. nephew, as 'twas said, to Mr. John Davy of Taunton Magdalen in Somersetshire. Soon after the publication of the said *Clergy in their Colours*, the parliament took so much cognizance of the matter that they sate on Saturday 22 Feb. 1650 from morning to night in debate of certain passages published in the said books, as (1) In debate of that added to the *Accuser ashamed*, in the title running thus, '*that chaffie and absurd opinion of three persons or subsistances in the Godhead*.' (2) In that in p. 22. running thus—— ' that gross and carnal opinion of three distinct persons or subsistences in the godhead. Persons and subsistences, are subsistences or accidents. As for the word *person*, I do not understand that it can be properly attributed but to man. It is out of doubt with me, that if you ask the most part of men what they mean by a person, they will either tell you 'tis a man, or else they are not able to give you any answer at all. As for the word *accident*, I suppose none will attribute that to God, for according to my poor skill, that word imputes no more but the figure or colour, &c. of a thing; and certainly no man ever saw the likeness of God, as the scriptures abundantly testify,' &c. These things being discussed, it was resolved by the members of parlia-

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1665.

[a] [He was indeed disorder'd in his brain, some years before his death, but he was perfectly recover'd to a sound mind before he retir'd from Petworth. Calamy, *Ejected Ministers*, ii. 676.]

[361] ment that 'they were erroneous, prophane and highly scandalous.' Afterwards they proceeded to the book called *The Clergy in their Colours*, wherein, p. 34. is this said by the author—'I cannot let pass one observation, and that is the strange posture those men put themselves into, when they begin their prayers before their sermons, whether the fools and knaves in stage plays took their pattern from these men, or these men from them I cannot determine, &c. what wry mouths, squint eyes they make, &c. how like a company of conjurers do they mumble out the beginnings of their prayers, that the people may not hear them,'&c. These passages being debated, the parliament resolved that they were scandalous. Again also p. 42. thus—'I must confess I have heard much of believing things above reason, and the time was, when I swallowed that pill: but I may say with S. Paul, &c. 'When I was a child,' &c. Every man that knoweth any thing, knoweth this, that it is reason that distinguishes a man from a beast. If you take away his reason, you deny his very essence, therefore if any man will consent to give up his reason, I would as soon converse with a beast as with that man,' &c. These matters being debated it was resolved by parliament that they were erroneous. Afterwards they resolved that the said book called *The Accuser shamed*, and the other called *The Clergy in their Colours* be burnt, and that the sheriffs of London and Middlesex be authorized and required to cause all the printed copies of both the said books, and every of them, wheresoever they should be found, to be burnt, some in the new Palace-yard at Westm. and some at the Old Exchange. Not a word in the order was there of the hang-man, for that would have sounded ominous to the whole pack of them, when in pomp and great splendor. At the same time it was resolved that the said Joh. Fry be disenabled to sit as a member of parliament; so that being solemnly cashier'd he had more liberty to keep company with John Biddle, which he did, as with others of that opinion. This person who had ran through most, if not all, religions, even to rantism, died soon after, and thereby saved the hang-man his labour.

[28 Octob. 1637, Franciscus Cheynell A.M. ad vic. de Marston S. Laurentii, ad pres. Phil. Holman armig. *Reg. Dec. Ep. Petrib.* KENNET.]

"THOMAS JONES son of Edw. Jones of Nanteor in Cardiganshire was born there, elected probationer fellow of Merton coll. in 1638, aged 20 years or thereabouts, travelled into France and Italy, after he was master of arts of some years standing, with George son and heir of sir Nathan. Brent, an. 1647. but returned unfortunate as to his charge, and submitted to the visitors appointed by parliament, 6 Aug. 1649. Afterwards he applied his mind to the study of "the civil law, took the degree of doctor of that "faculty, an. 1659, and in the next year published "these things following,

"*Oratio habita in Auditorio juridico, cum Recitationes solennes in Titulum de Judiciis auspicatus est.* Oxon. 1660. in oct. [Bodl. 8vo. A. 9. "Th. BS.]

"*De Judiciis, ubi de Persona & Officio Judicis "apud Ebræos & Romanos latè disputatur*, printed "with the former.

"*De Origine Dominii & Servitutis Thesis "Juridicæ*, printed also with the former books; "in all which the author shews himself a good "Grecian and Hebrician. Afterwards the author "retired to London to practise his faculty at Doc-"tor's Commons, in which city, in great Wood-"street dying of the plague in the latter end of "Sept. or beginning of October in sixteen hundred "sixty and five, his carcass was buried among those 1665.
"that died of that disease."

[In bishop Tanner's copy of these ATHENÆ, frequently quoted in this edition, and now preserved in the Bodleian, is the foregoing life of THOMAS JONES in Anthony à Wood's own hand. This original draught contains the following additional sentence, which is one of the (probably many) omissions made by that editor, in the discharge of his trust.[9]

'The reader now, by the way, may understand that tho' this Dr. Jones was a learned man (for so he was esteemed by his contemporaries and others) yet he shewed himself very base and unworthy to the place that gave him maintenance, especially in this particular; that he did dissent from his brethren, (the fellowes of Merton coll.) in the election of one of their body to govern them, and was the prime and chief instrument to introduce a stranger over, and consequently a great trouble to, them, as it afterwards evidently appeared. Which stranger (sir Tho. Clayton) having unworthily presided the said coll. 33 yeares, hath with his family (women and children) been a great burden thereunto, and a grief to those that wish well to the prosperity of their tender parent. Now, if any one should enquire the reason why Jones should act such a vile part, I shall answer, that he did it, in hopes of preferment, which the new governour (Clayton) promised to get for him, for his falsness and knavery; but when the governour had got possession, and was settled in his wardenship, he slighted him with scorne; whereupon Jones, (a most covetuous wretch) grew first discontented, and a little after (thro' the neglect of the society) crazed: so that finding his college very uneasie to him, he went forthwith to Doctor's Commons in London, to gaine practice in his facultie, but that failing, because of his distemper, he took a lodging in Great

[9] [See preface to this edition, vol. I. page 10.]

Woodstreet in that city; where remaining in great discontent, till the great plague raged, was, by the just hand of God, overtaken by that distemper, and cut off from the living, being a just reward for his knavery and roguery."[1]

JOHN ELLIS received his first breath in the parish of Llanderkuin near to Harlech in Merionithshire, entred a student in Hart hall in the year 1617, and in that of his age 18 or thereabouts, where going through with infinite industry the several classes of logic and philosophy, became M. of A. in 1625, and three years after was elected fellow of Jesus coll. being then in holy orders. In 1632 he was admitted to the reading of the sentences, and soon after going into Scotland (upon what account I know not) was made and admitted doctor of his faculty in the university of S. Andrew, on the day before the cal. of August 1634, and in Oct. following was incorporated in this university. Before that time having taken to wife Rebecka daugh. of John Pettie of Stoke-Talmach near to Thame in Oxfordshire, esq; became rector of Whitfield near that place; which benefice he keeping till about 1647 was made rector of S. Mary's church in a market town called Dolgelhy or Dolgethle in his own county, where he continued till the time of his death, siding with all parties and taking all oaths. His works are these,

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Clavis Fidei, seu Brevia quædam dictata in Symbolum Apostolorum. Oxon. 1642. [Bodl. 8vo. O. 6. Th. BS.] 43. oct. [Bodl. 8vo. A. 23. Th.] Translated into English by Will. Fowler a composer in the art of printing—Camb. 1669. oct.

Comment. in Obodiam Proph. Lond. 1641. oct. [Bodl. 8vo. P. 144. Th.]

"*Vindiciæ Catholicæ*;[2] *or the Rights of particu-*
"*lar Churches rescued and asserted against that*
"*meer (but dangerous) Notion, of one Catholic,*
"*visible, governing Church,* &c." Lond. 1647. qu. [Bodl. C. 8. 29. Linc.]

Defensio Fidei: seu Responsio succincta ad Argumenta, quibus impugnari solet Confessio Anglicana, una cum nova Articulorum Versione. Lond. 1660. He concluded his last day at Dolgothle before-mention'd, in sixteen hundred sixty and five, and was buried in the ch. yard there belonging to S. Mary's church aforesaid. In his rectory succeeded his kinsman Tho. Ellis bac. of div. sometime fellow of Jesus coll. son of Griffin Ellis of Dolbehman in Caernarvanshire, "(of whom shall "be mention made elsewhere[3])" who having been well vers'd in British histories, and a singular lover of antiquities, made many additionals to the *History of Cambria* published by Dav. Powell, as I have before told you; which being so done, the book was licensed and put into the press at Oxon. But by that time he had printed 20 sheets or more, out came Percie Enderbie with his book entit.—*Cambria triumphans, &c. Or antient and modern British and Welsh History.* Lond. 1661. fol. In which book, Tho. Ellis finding that Enderbie had seized upon those materials that he had collected for the fabric of his work, he did desist from going any further, and caused what had been printed of his work to be sold for wast paper.[4] He died at Dolbehman in the beginning of the year (in Apr.) 1673, and was buried in the church belonging to that town. As for Enderbie who was an author of no considerable note, as having not had that just education which is requisite for a genuin historian, he hath done his work but very meanly, being mostly a scribble from late authors, and gives not that satisfaction, which curious men desire to know. And therefore I am persuaded that had Ellis finished his work, 'twould have been more acceptable to scholars and intelligent persons, as having had more opportunities and advantages by reason of his birth, and a continual succession of his family in Wales to know such matters, than Enderbie, who was a stranger; (for he was born at, or near to, the city of Lincoln, and knew little or nothing of Wales till he settled there by a clandestine marriage with the daughter of sir Edw. Morgan of Lantarnam in Monmouthshire baronet) but upon some encouragement received from certain gentlemen, and from the library at Lantarnam, he undertook it partly for fame, but more for money, sake. This person, who translated into English *The Astrologer anatomiz'd: or, the Vanity of Star-gazing Art discovered*, written by Benedict Pererius. "Lond. 1674, oct." died at, or near, Carleon in Apr. 1670, leaving some other things (as 'twas said) fit for the press, but if they be no better than his *Cambria triumphans*, 'tis no matter if they suffer the same fate as the papers of Tho. Ellis did. Besides the before-mention'd John Ellis was another of both his names and a writer, bred in Cambridge, and afterwards rector of Waddesdon in Bucks,[5] father to Philip Ellis[6] bred in Westminster school, but in no

1665.

[1] [The above account must be read with much allowance for Wood's temper. No man bore a greater affection to the house of his education than he did, and he looked on it as an imperative duty to decry every thing which he deemed injurious to its credit and prosperity. See much more on this subject in the *Life* of our author (written by himself) prefixed to the first vol. of these ATHENÆ, pp. xlii—l.]

[2] [Qu. if this was not written by John Ellis the rector of Waddesdon?]

[3] [Viz. Under the year 1672.]

[4] [See under the year 1666, col. 728; article ROBERT VAUGHAN.]

[5] [1661, 24 Octob. Joh. Ellis clericus, ad primam portionem rectoriæ de Waddesdon com. Buck. ad secundam portionem eodem die, ad pres. regis. *Reg. Sanderson.*

1661, 8 Nov. Joh. Ellis ad tertiam portionem rectoriæ de Waddesdon, ad pres. d. regis. *Ib.* KENNET.]

[6] [John Ellis of Waddesdon had several children, all educated in Westminster-school and eminent:

John Ellis, student of Ch. Ch. secretary to the earl of Ossory, and under-secretary of state many years.

university in England, because he had changed his religion for that of Rome,[7] consecrated a titular bishop in the chappel belonging to S. James's house in Westminster on Sunday 6th of May 1688.

MATTHEW GRIFFITH was born of gentteel parents in London, became a commoner of Brasen. coll. in the beginning of May 1615, aged 16 years or more, took one degree in arts as a member of Glou. hall, then holy orders and soon after became lecturer of St. Dunstan's church in the West, under the inspection, as 'tis said, of Dr. John Donne, whose favourite he was. Afterwards he was made rector of S. Mary Magd. near Old Fish-street in London by the presentation of the dean and chapter of S. Paul's, where shewing himself a grand episcoparian, was in the beginning of the rebellion sequestred from his rectory, plundered, and imprison'd in Newgate; whence being let out, he was forced to fly, but taken and afterwards imprison'd in Peter-house. At length getting loose thence, he retired to the king at Oxon, by virtue of whose letters he was actually created D. of D. in June 1643, and made one of his chaplains. Afterwards, upon the declining of the king's cause, he returned to London, and there by stealth read and continued prayers and other ordinances, according to the church of England, to the poor cavaliers during the usurpation:[8] for which he suffer'd seven violent assaults, as 'tis said, and five imprisonments, the last of which was in Newgate in the beginning of the year 1660. After the king's return, he was restored to his rectory, was made preacher to the honourable societies of the Temples, and rector of Bladon near Woodstock in Oxfordshire, but whether he was made a prebend of a church, or a dean, which he much deserved, I know not.[9] He hath written and published,

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Several sermons, as (1) *Sermon on Psal.* 37. *ver.* 1. Lond. 1633. oct. (2) *Pathetical Persuasion to pray for public Peace; on Psal.* 122. 6. Lond. 1642. qu. [Bodl. B. 20. 16. Linc.] For several passages in which sermon he suffered imprisonment. (3) *Sermon touching the Power of the King; on Eccles.* 8. 4. Lond. 1643. qu. His name is not set to it, but the general report, then and after, was, that 'twas his. (4) *The Fear of God and the King, pressed in a Serm. at Mercer's Chappel, 25 March* 1660; *on Prov.* 24. 21. Lond. 1660. qu. &c. In which sermon shewing himself too zealous for the royal cause, before gen. George Monk durst own it, was, to please and blind the fanatical party, imprison'd in Newgate, but soon after released.[1] There was an answer made to this by John Milton, entit. *Brief Notes upon a late Sermon titled, The Fear of God,* &c.——Whereupon came out a little thing called *No blind Guides,* &c. addressed to the author in two sheets, in Rog. Lestrange his *Apology.* Lond. 1660. qu. (5) *Communion Serm. preached at Serjeants Inn before the Judges; on Rom.* 12. 4, 5. Lond. 1661. qu. (6) *Catholic Doctor and his spiritual Catholicon, on* 1 *John* 1. 7. Lond. 1662. qu. (8) *The King's Life-guard; an anniversary Sermon preached to the honourable Society of both the Temples,* 30 *Jan.* 1664. *on* 1 *Sam.* 26. 9. Lond. 1665. qu. Besides which he hath others that are extant, but such I have not yet seen, as *The Samaritan revived;* another called *The blessed Birth,* &c. He hath also written,

Bethel: or, a Form for Families; in which all Sorts of both Sexes, are so squared, and framed by the Word, as they may best serve in their several Places, for useful Pieces in God's Building. Lond. 1654. qu.

Brief historical Account of the Causes of our unhappy Distractions, and the only Way to heal them. Lond. 1660. oct. This is added to a second edition of the sermon called *The Fear of God and the King,* &c. This most zealous and loyal person departed this mortal life at Bladon before mention'd, on the 14th of Octob. in sixteen hundred sixty and five, and was buried in the chancel of the church there. He had before broken a vein in the earnest pressing of that necessary point, 'Study to be quiet and follow your own business.' In the said rectory 1665.

Sir Will. Ellis, secretary of state to king James II. now living at Ferne.

Phil. Ellis, Popish bishop.

Wildhore Ellis, student of Ch. Ch. bishop of Kildare, and dean of St. Patrick's, Ireland.

.... Ellis, country clergyman. TANNER.]

[7] [*Second Sermon preach'd before the King and Queen, and Queen Dowager, in their Majesties Chappel at St. James's, upon All Saints Day, November* 1. 1685. *By the reverend Father Dom. Ph. Ellis, Monk of the holy Order of S. Benedict, and of the English Congr.* Lond. 1686, 4to. Bodl. C. 7. 9. Linc.]

[8] In the *Memoirs of noble and reverend Personages,* written by Dav. Lloyd —Lond. 1668, fol. p. 521.

[9] [Particularly to my own knowledge (says Mr. Newcourt) at the little ob-scure church of S. Nicholas Olave, on the back-side of Old Fish-street. KENNET.]

[1] [Nullas tamen ecclesiasticas dignitates consequutus est, qui meereriat omnes——Ab aedibus generi sui generosiss. Ludovici Nappier armig. ad hanc eadem de Bladon cum moerore maximo delatus. Pogan. Fisher *Elogia Sepulchralia,* p. 99. BAKER.]

[2] [Extract from a letter from the earl of Clarendon, dated Breda, April 16. 1660. *Appendix to the English Life of Barwick,* 8vo. Lond. 1724, page 5, 7.

'I am heartily glad that Dr. Morley is with you, whom you will find a very worthy and discreet person, and fit to keep you company, in allaying the too much heat and distemper, which some of our friends are in this unseasonable conjuncture very much accus'd of; insomuch as this very last post hath brought over three or four complaints to the king, of the very unskillful passion and distemper of some of our divines in their late sermons; with which, they say, that both the general and the council of state are highly offended; as truly they have reason to be: if, as they report, there have been such menaces and threats against those, who have hitherto had the power of doing hurt, and are not yet so much deprivd of it, that they ought to be undervalued. One Dr. Griffith is mention'd for having preach'd a sermon of that kind, and since printed it, and dedicated it to the general; who they say is extreamly offended at it.']

of Bladon (Woodstock being a chappel of ease to it) succeeded Henry Savage D. D. master of Baliol coll. of whom I shall make mention among these writers under the year 1672.

[1640, 29 Apr. Matth. Griffith A. M. admiss. ad ecclesiam S. Benedicti Sherehog, per mortem Cadwallader Morgan, ad pres. regis. *Reg. London.*

On a white free-stone, on the ground, in the church of Cant.

'Here lieth interred the body of Sarah the wife of Matthew Griffith D. D. chaplain to king Charles I. She was daughter of Richard Smith D. D. chaplaine to queen Anne, and had issue five sons and five daughters, whereof three only survived her; viz. Sarah Edwards, Elizabeth Napier, and Mary Wollyche. She dyed the 18th day of March, 1677, and in the 80th year of her age.' KENNET.]

THOMAS WARMESTRY son of Will. Warm. registrary of the cath. church at Worcester, was born, and educated in grammar learning, in that city, became a student of Ch. Ch. in 1624 or thereabouts, took the degrees in arts, that of master
[364] being compleated in 1631, and had some spiritual cure in his own country conferr'd upon him soon after. In 1640 he was clerk for the diocese of Worcester in the two convocations of the clergy held that year, and in 1642 he retired for security's sake (the nation being then in a combustion) to the king at Oxon, where he was actually created D. of D. the same year, and afterwards lost what he had before obtained in the church, notwithstanding he had always before been accounted a puritan. After the king's cause declined, he lived mostly in London, was the distributer of money (obtained from generous loyalists) to sufferers for the royal interest, was chief confessor to loyal martyrs, a constant and indefatigable visitor and comforter of sick and distressed cavaliers, (for so the royalists were called) very zealous also in converting infidels, industrious in reclaiming the loose, and establishing the wavering, zealous and careful in preparing his auditors for the sacrament of the Lord's supper and for death. After the king's return in 1660 he was restored to what he had lost, was made prebendary of Glocester, and in the year following dean of Worcester, upon the death of Dr. Joh. Oliver;[3] in which dignity he was installed 27 Nov. 1661. He hath written and published,

A Convocation Speech against Images, Altars, Crosses, the new Canons and the Oath. Lond. 1641 in 3 sh. in qu. [Bodl. 4to. P. 20. Art. BS.]

Pax Vobis: or, a Charm for tumultuous Spirits, being an Advice to the City of London to forbear their disorderly Meetings at Westminster. Lond. 1641. qu. [Bodl. 4to. A. 9. Art. BS.]

Ramus Olivæ: or, a Petition for Peace to his Maj. and the Houses of Parliament. Oxon. 1642. qu. [Bodl. 4to. S. 54. Th.]

Answer to one W. Bridges concerning the present War, and taking up Arms against the King ——Printed 1643. qu. [Bodl. 4to. U. 27. Th.] This W. Bridges, I take to be the same with him who wrote *Some short Annotations on The loyal Convert.* Lond. 1644. in 4 sheets in qu. but not the same, I presume, with Will. Bridges preacher at S. Dunstan's in the East, London, author of *Joab's Counsel, and David's seasonable Hearing it. Serm. before the House of Com. at the public Fast 22 Feb.* 1642; *on 2 Sam.* 19. 5, 6, 7, 8. Lond. 1643. qu. and of other things. I find one Will. Bridge to have been fellow of Emanuel coll. in Cambridge, and afterwards a minister in Norfolk, but to avoid the censures of episcopal consistories, he with Jerem. Burroughs withdrew themselves into the Low Countries. "Archbishop Laud, in "his annual accounts of his province to the king "for 1636 thus mentions this man, 'Mr. Bridge "of Norwich rather than he will conform, hath left "his lecture and two cures and is gone into Hol-"land.'—King Charles's note upon this is, 'Let "him go, we are well rid of him.'" Upon the change of the times occasion'd by the presbyterians, Bridge returned, became minister at Yarmouth in Norfolk, a frequent preacher before the long parliament, a notorious independent, and a keeper up of that faction by continual preaching during the time of usurpation, silenced upon his majesty's return, carried on his cause with the said Jer. Burroughs in conventicles at Clapham in Surrey till about the time of his death, which hapned in 1670. I say this Will. Bridge who while he lived published several sermons and theological tracts, and after his death had 8 of his sermons made public, which are entit. *Bridge's Remains,* &c. Lond. 1673. oct. with his picture before them,[4] is not to be taken to be the same with Will. Bridges before-mention'd, because of the different writings of their names. Dr. Warmestry hath also written,

An hearty and friendly Premonition to the City of London before their Meeting in their common Hall in 1648, whereby they have an Opportunity to become the happy Instruments of their own Safety, and the Peace and Preservation of the Kingdom. Lond. 1648. in two sheets in qu.

Vindication of the Solemnity of the Nativity of Christ [shewing the Grounds upon which the Observation of that and other Festivals is justified in the Church.]—Printed 1648. qu.

Answer to certain Queries propounded by one Joseph Hemming in Opposition to the Practice of

[3] [John Oliver S. T. P. installed preb. of Winchester on the death of Dr. Tho. Goad, Sept. 21, 1638: also dean of Worcester. Gale's *Antiq. Winchester.* 123.

1660, 5 Febr. Johannes Oliver clerc. admiss. ad decanatum ruralem de Stanford in com. Linc. ex donatione rev. patris Roberti Linc. episcopi, pleno jure, ratione episcopatus Linc. KENNET.]

[4] [Engraved by W. Sherwin.]

the Church in the Solemnity of the said Nativity. —Printed with the *Vindication.*

[365] *Sights of the Church and Commonwealth of England.* Lond. 1648. in tw.

A Box of Spiknard: or, a little Manual of Sacramental Instruction and Devotion, especially helpful to the People of God, at, and about, the Time of receiving the Lord's Supper. Lond. 1664. third edit. in tw. printed there again in 1671 and 74 in 24.

The baptized Turk: or, a Narrative of the happy Conversion of Signior Rigep Dandulo, the only Son of a Silk Merchant in the Isle of Tsio, &c. and of his Admission upon Baptism by Mr. Pet. Gunning at Exeter-house Chappel, 8 *Nov.* 1657. Lond. 1658. oct. [Bodl. 8vo. W. 11. Th. 88.] This narrative was drawn up by our author Warmestry, who caused the picture of the said Dandulo in a Turkish habit to be put before it.[5]

The Countermine of Union: or, the Jesuit's Mine of Division, being a short Platform of Expedients for Peace, Lond. 1660. What other books he hath extant I know not, nor any thing else of him, only that he dying on the 30th of Octob. in 1665. sixteen hundred sixty and five, aged 60 or thereabouts, was buried, by his father, grandfather, and other relations, in the body of the cathedral at Worcester, not far from the north door. Over his grave is an inscription engraven on a black marble, the copy of which you may see in *Hist. & Antiq. Univ. Oxon.* lib. 2. p. 279. b. In his deanery succeeded Dr. Will. Thomas, of whom I shall make mention in his proper place.

[Anno 1657, 23 June. The parliament desires his highness to remove from Margaret's, Westminster, one Warmestree, who is employed as a lecturer there (being a notorious delinquent) and to appoint some person of eminent godliness and abilities, to be publick preacher there: which the parliament doth apprehend to be a matter of very great concernment to the good of this place.[6] COLE.

He was notoriously abused after his death in a scurrilous pamphlet entit. *More News from Rome;* and in one call'd *A new Foot erected in the Cathedral Church of Glocester in Oct.* 1663. WATTS.]

ROBERT POINTZ son of sir John Pointz was born of, and descended from, an antient and noble family of his name living at Iron-Acton in Glocestershire, was educated for a time in the quality of a gent. com. in this university, but in what coll. unless in that of Lincoln (for I cannot find him matriculated as yet) I know not. Afterwards he studied for a time in one of the Temples, and when king Charles I. was crown'd in 1625, he was made one of the knights of the Bath. He hath written,

A Vindication of Monarchy and the Government long established in the Ch. and Kingdom of England, against the pernicious Assertions and tumultuous Practices of the Innovators during the last Parliament in the Reign of K. Charles I. Lond. 1661. qu. He was buried in the church of Iron-Acton among the graves of his ancestors, on the tenth day of Nov. in sixteen hundred sixty and 1665 five, aged 79 years or thereabouts, leaving then behind him a son named John a knight, who died in the Middle Temple at London in 1680, and left behind him a relict named Anne, but not the estate at Iron-Acton, because it had been conveyed away by his father. One of his name and family called captain John Pointz wrote and published *The present Prospect of the famous and fertile Island of Tobago, &c. with Proposals for the Encouragement of all those that are minded to settle there.* Lond. 1683. in 7 sh. in qu.[7] Whether he was of any university I know not.

[Letter from sir Robert Pointz to the marquis of Ormonde in Carte's *Collection of Original Letters concerning England from* 1641 *to* 1660. 8vo. 1739, page 19.]

JOHN EARLE received his first being in this vain and transitory world within the city of York, was admitted probationers fellow of Merton coll. in 1620, aged 19 years or thereabouts, and proceeded in arts four years after. His younger years were adorned with oratory, poetry, and witty fancies: and his elder with quaint preaching and subtile disputes. In 1631 he was one of the proctors of the university, and about that time chaplain to Philip, earl of Pembroke, who, for his service and merits, bestowed upon him the rectory of Bishopston in Wilts. Afterwards he was constituted chaplain and tutor to Charles prince of Wales, after Dr. Duppa was made bishop of Salisbury,[8] was actually created doct. of

[5] [It was engraved by Cross, and is not of common occurrence.]

[6] [*Journals of the House of Commons*, vol. vii, p. 569.]

[7] [*A true Relation of the Taking of Roger Manwaring Bishop of St. Davids, coming from Ireland in a disguis'd Habit, in the Ship call'd the Eagle, the 28 of June,* 1642. *By Captaine John Pointz. Also the Relation of the sudden Rising of the Lord Strange in Lankashire, and of his Intention of the Taking of the Magazine of Lanpoole. Likewise concerning the Lord Digbies coming over in the Ship call'd the Providence, his being chased at Sea by our Ships. And how Sir Edward Stradling, and Colonell Ashburnham were with a French Man of War taken coming from Holland in a Pinnace: going for Yorke. Unto which is annexed a Conspiracie against Sir Henry Tichbourn Governour of Dragedah, by Captain Garner, and how Tradah had like to have been betrayed by the Rebels. Also an Order against Proclaiming any Proclamation, Order, or Declaration, contrary to any Order or Ordinance of both Houses of Parliament. London. Printed by Tho. Banks, July 9.* 1642. 4to. This is a single sheet in Wood's study, Numb. 374, and is characterized by the Oxford biographer as containing 'silly things.' It appears indeed to be much on a par with the last dying speeches hawked about the streets at the present day.]

[8] [It was not upon Duppa's becoming bishop of Salisbury, for that was in 1641, whereas he (Duppa) occurs tutor in 1645. See a letter from the king to his son, dated Aug. 9,

div. in 1642, elected one of the assembly of divines in the year following, but refused to sit among them, and chancellor of the cath. ch. at Salisbury in the place of Will. Chillingworth deceased, in the latter end[9] of the same year 1643. Afterwards he suffered, and was deprived of all he had, for adhering to his majesty king Charles I.[1] suffered in exile with his son king Charles II. whom, after his defeat at Worcester, he saluted at Roan upon his arrival in Normandy, and thereupon was made his chaplain and clerk of the closet. After the king's return he was made dean of Westminster, keeping his clerkship still, was consecrated bishop of Worcester, after the death of Dr. Gauden, on the last of Novemb. (S. Andrew's day) 1662, and at length was translated to the see of Salisbury 28 Sept. 1663, void by the translation thence to London of Dr. Humph. Henchman. This Dr. Earl was a very genteel man, a contemner of the world, religious and most worthy of the office of a bishop. He was a person also of the sweetest and most obliging nature (as one[2] that knew him well, tho' of another persuasion, saith) that lived in our age, and since Mr. Rich. Hooker died, none have lived, whom[3] God had blest with more innocent wisdom, more sanctified learning, or a more pious, peaceable, primitive temper, than he; so that this excellent person seem'd to be only like himself, and venerable Mr. Hooker, and only the fit man to make the learned of all nations happy, in knowing what hath been too long confin'd to the language of our little island, I mean by his translation of the said Mr. Hooker's book called *Eccles. Polity*, as I shall tell you anon. He hath written,

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An Elegy upon Mr. Franc. Beaumont the Poet. ——Afterwards printed at the end of *Beaumont's Poems.* Lond. 1640. qu. Put out with a poetical epistle before them, subscribed by Laur. Blaikelock *a presbyterian* [4] *bookbinder* * near Temple-bar, afterwards an informer to the committee of sequestration at Haberdashers and Goldsmith's-hall, and a beggar defunct in prison.

* *a bookseller.* First edit.

Micro-cosmography: or, a Piece of the World characterizd in Essays and Characters. Lond. 1628, [Bodl. 8vo. P. 154. Th.] &c. in tw.[5] Published under the name of Edw. Blount. He also translated from English into Lat. Εἰκὼν Βασιλική, which he entit. *Imago Regis Caroli primi in Eremnis & Solitudine.* Hag. Com. 1649 in tw. [Bodl. 8vo. C. 433. Linc.] and also *The Laws of Eccles. Polity in 8 Books*, written by Rich. Hooker of C. C. C. This is in MS. and not yet printed.[6] Dr. Earle being esteemed a witty man, while he continued in the university, several copies of his ingenuity and poetry were greedily gathered up, some of which I have seen, particularly that Lat. poem entit. *Hortus Mertonensis.* The beginning of which is 'Hortus deliciæ domus politæ,' &c.[7] He had also a hand in some of the figures, of which about 10 were published, but which figure or figures claim him as author, I know not. The figure of six I have,[8] bearing this title, *The figure of Six, containing these six Things, Wit, Mirth, Pleasure, pretty Observations, new Conceits, and merry Jests.* These figures were not published all at once, but at several times. At length this worthy bishop retiring to Oxon when the king, queen and their respective courts settled there for a time, to avoid the plague then raging in London and Westminster, took up his quarters in University coll. where dying on the 17th of Novemb. in sixteen hundred sixty 1665.

1645, in which his *majesty desires* the prince to convey himself to France, whensoever he shall be in apparent danger of falling into the rebels' hands, and there be under the care of his mother, 'who (says the king) is to have the absolute full power of your education in all things, except religion: and in that, not to meddle at all, but leave it entirely to the care of your tutor, the bishop of Salisbury, or to whom he shall appoint to supply his place. Clarendon's *Hist. of the Rebell.* ii, 327, ed. fol.]

[9] [Feb. 10, 1643-4. Walker, *Sufferings of the Clergy*, part ii, page 63.]

[1] [He was an intimate acquaintance with Dr. Morley, afterwards bishop of Winchester, and lived with him one year at Antwerp, in sir Charles Cotterell's house, who was master of the ceremonies. Thence he went to France, and attended upon James, duke of York. MACKO.]

[2] Ser. Cressy in his *Epist. Apologetical*, p. 46, 47.

[3] See in *The Life of Mr. Rich. Hooker*—Lond. 1670. p. 95. written by Isa. Walton.

[4] [This I had out of some of Mr. Ashmole's pamphlets. WOOD, MS. *note in Ashmole.*]

[5] [Editions of *Microcosmography* are
1. 1628.
5. 1699. Called in the title 'the fift edition much enlarged.'
6. 1633.
7. 1638.
8. 1650.
9. 1659.
10. 1669.
11. 1732.
12. 1786.
13. 1811.
I have never seen the 2d, 3d, or 4th; that of 1732 had a new title-page dated 1740, *The World display'd*, &c.]

[6] [Bp. Earle's Latin translation of Hooker's book of *Ecclesiastical Polity*, which was his entertainment, during part of his exile at Cologne, is utterly destroyed by prodigious heedlessness and carelessness: for it being written in loose papers, only pinned together, and put into a trunk unlocked, after his death, and being looked upon as refuse and waste paper, the servants lighted their fire with them, or else put them under their bread and their pies, as often as they had occasion; as the present earl of Clarendon has more than once told me, who was ordered by my lord his father, about a year after the bishop's death, to attend upon the widow, at her house near Salisbury, and to receive them from her hands, from whom he received this deplorable account of their loss; himself seeing several scattered pieces, not following in order, the number of pages being greatly interrupted, that had not undergone the same fate with the rest. *Original Letter from Dr. Smith to Hearne*, (in the Bodleian library) dated Sept. 13, 1705.]

[7] [This is printed in the fourth volume of Aubrey's *Natural History of Surrey*, page 167, &c.]

[8] [I regret to state that this volume is not now to be found in Wood's study.]

and five, was buried near the high altar in Mert. coll. church, on the 25th day of the said month, being then accompanied to his grave from the public schools by an herald at arms and the principal persons of the court and university. In the see of Salisbury succeeded Dr. Alexander Hyde sometime fellow of New coll. of whom will be large mention made in his proper place.

[Jo. Earle A. M. coll. Mert. Oxon. incorporat. Cantabr. an. 1632.

See MS. letter of his to Mr. Sancroft, who had relieved him in distress, dated Bruxels Jun. 30. (circa an. 1659.) See MS. vol. xxxiv, p. 117. BAKER.

John Earle was son of Thomas Earle, gentleman, registrar of the archbishop's court at York.[9]

In 1811 the editor of the present work published an edition of the bishop's *Microcosmography*, with some few notes, and a large appendix; the latter containing, among many other things,

1. *Lines on the Death of Sir John Burroughs.*
2. *Lines on the Death of the Earl of Pembroke.*
3. *Correspondence between Dr. Earle and Mr. Baxter.*

Besides which Dr. Earle wrote

4. *Lines on the Return of the Prince from Spain.* Printed in the *Musæ Anglicanæ*, i, 286.
5. *Contemplations on the Proverbs: with a Discourse written in Memory of Lord Falkland.*[1]]

" THOMAS BRADLEY a Berkshire man " born, became a batler of Exeter coll. in 1616 aged " 16 years, took one degree in arts and then left the " coll. Afterwards he was made chaplain, as I conceive, to John lord Savile, whose daughter Frances " he marrying, became rector of Castleford and " Ackworth near to Pontfract in Yorkshire. In " the beginning of the civil war he adher'd to the " king's cause, retired to him at Oxon, was actually " created D. of D. 1642. and made his chaplain. " Upon the declining of his majesty's cause he was " deprived of his spiritualities and lived obscurely, " but at the return of his son king Charles II. he " was restored to his benefices, and had a dignity " bestowed on him. He hath written,

[367] " *Comfort from the Cradle as well as from the* " *Cross of Christ, being Meditations on Isa.* 9. 2. " *The Substance whereof was delivered in two Ser-* " *mons.* Oxon, 1650. qu. [Bodl. A. 5. 15. Linc.] " He hath published, as I conceive, other things, " but such I have not yet seen; nor do I know any " thing else of him, only that he died about sixteen
1665. " hundred sixty and five, leaving then behind him a " son named Savile Bradley sometime fellow of " New coll. and after the restoration fellow of that " of Magd."

[Wood says Bradley died about 1665, whereas he was installed prebendary of North Newbald, in the church of York, Nov. 1666, which dignity he resigned in 1670.

He published *A Sermon preached in the Minster at Yorke at the Assizes there holden the thirtieth Day of March* 1663. York 1663, 4to. On Job 29. ver. 14, 15, 16, 17. Dedicated to sir Thomas Gower, knight and bart. high-sheriff of the county. RAWLINSON.]

GEORGE WILDE son of Hen. Wilde a citizen of London, was born in the county of Middlesex, elected scholar of S. John's coll. from Merchant Taylor's school in 1628, aged 19 years, entred on the civil law line, took one degree in that fac. 1634, became one of the chaplains to Dr. Laud archb. of Cant. who had an especial respect for him, and would have preferr'd him above the vicaridge of S. Giles's church in Reading, had not the civil distempers broke forth. In the heat of the rebellion he adhered to the cause of his majesty, was an appointed preacher before him and the parliament in Oxon, being then in great esteem for his eloquent preaching, and therefore had the degree of doctor of the civil law conferr'd upon him. Afterwards being turned out of his fellowship by the parliamentarian visitors in 1648, he suffer'd much, yet kept up a religious meeting for the loyalists in Fleet-street London.[2] After his majesty's restoration, he was, in requital for his loyalty, made bishop of London-Derry in Ireland, where he was highly valued for his public spirit, religious conversation and exemplary piety. In his younger years he was accounted a person of great ingenuity, and in his elder, a man of singular prudence, a grace to the pulpit, and, when in Ireland, as worthy of his function as any there. He hath written,

The Hospital of Lovers, or Love's Hospital, a Comedy——Acted in S. John's coll. public refectory before the king and queen 30 Aug. 1636. but 'twas not, as I conceive, printed.

Hermophus, a Com.—written in Lat. and several times acted, but not printed.

Sermon preached upon the 3d of March, in St. Mary's Ch. in Oxon. before the House of Commons, on Psal. 122. 8, 9. Oxon. 1643. qu. [Bodl. 4to. D. 16. Th.] and other things, as 'tis said, but such I have not yet seen. He departed this mortal life at Dublin on Friday 29th of December in sixteen 1665.
hundred sixty and five, and was buried in Christ Church there, at which time Mr. George Seignior his chaplain, (sometimes fellow of Trin. coll. in Cambridge, " and chaplain to the earl of Burlington

[9] [Guillim's *Heraldry*, 1724, page 282.]

[1] [See Lord Clarendon's *State Papers*, ii, 350.]

[2] ['One Dr. Wilde, living in Fleet street, has a private church there, which is contrived in privat chambers, with seats, a pulpit, and all things necessarie for that purpose; and every forenoon (but especially the wednesdayes and fridayes, between nine and ten of the clock) are assembled most of the Ch. St. agents.' *Thurloe State Papers*, folio, 1742, vol. i, page 715.]

1670)" preached his funeral sermon, to which I refer the reader for his farther character, being, as 'tis said, made public.[5] In London-Derry succeeded Dr. Rob. Mossom dean of Ch. Ch. in Dublin.

[Geo. Wilde, LL. B. coll. Jo. Oxon. incorporat. Cantabr. an. 1635. *Reg. Acad. Cant.* BAKER.

He was rector of Biddenden in Kent: sequestred, and restored in 1660. TANNER.][6]

"CHARLES DE BEAUVAIS was born in "the isle of Guernsey, became a student in the "university in 1613, but in what coll. or hall I can-"not yet tell, and on the 18th of Apr. in the year "following he was entred into the public library, "being then a young man most conversant in the "study of learned arts, as 'tis expressed in one of "the registers. Afterwards he left the university "without any degree, and whether he spent any "time in prosecution of his studies at Cambridge I "cannot tell. Sure I am that thro' some little em-"ployments he became rector of Withiam in Sus-"sex, where, and in the neighbourhood he was "much respected for his learning. He hath writ-"ten,

"*De Disciplinis & Scientiis in Genere: & de "recto Ordine quo sunt in Scholis & Academiis "docendæ*, &c. Lond. 1648. oct. [Bodl. 8vo. L. 35. "Art. Sel.]

"*Recta Delineatio Disciplinæ universalis, seu "primæ Philosophiæ; itemque Logicæ.* Printed "with the former book.

"*Tractatus brevis de Ritibus & Cæremoniis Ec-"clesiæ, in Genere & in Specie.* Lond. 1662. in "oct. 2 sh. [Bodl. 8vo. C. 721. Linc.]

"*Exercitations concerning the pure and true, "and the impure and false, Religion.* Lond. 1665. "oct. [Bodl. 8vo. J. 3. Th.] In some of which "books the author shews himself a great enemy to "the papists. What other things he hath written "I know not, nor any thing of his last end."

Clar. 1665.

[Mr. De la Mothe in his *Entretiens sur le Correspondence fraternelle d'Eglise Anglicane avec les Eglises Etrangeres*, 8vo. 1707, p. 260, says that Dr. Durel in his *Vindiciæ Anglicanæ*, 4to. 1669, p. 424, must mean him (Beauvais) by Belerium, whom he mentions with Dr. Peter Du-Moulin, Dr. Primrose, who without episcopal ordination enjoy'd English benefices, which Mr. De la Mothe has further confirmed. WATTS.

Des Arts et Sciences humaines. Par Charles de Beauvais, Ministre de la Parole de Dieu. Queiully, 1638. 8vo. Bodl. 8vo. L. 86. Med.]

[368] THOMAS VAUGHAN, who stiles himself in all or most of his writings, which he published, *Eugenius Philalethes*, was the son of Tho. Vaughan of Llansounfreid, but born at Newton in the parish of S. Bridget near Brecknock in Brecknockshire, an. 1621, educated in grammar learning under one Matthew Herbert, entred in Jesus coll. in Mich. term, 1638, and was put under the tuition of a noted tutor: by whose lectures profiting much, he took one degree in arts, was made fellow of the said house, and afterwards taking holy orders from Dr. Manwaring bishop of S. David's, had about that time the rectory of S. Bridget before-mentioned conferr'd upon him by his kinsman sir George Vaughan. But the unsetledness of the times hindring him a quiet possession of, he left, it, retired to Oxon, and in a sedate repose prosecuted his medicinal geny, (in a manner natural to him) and at length became eminent in the chymical part thereof at Oxon, and afterwards at London under the protection and patronage of that noted chymist sir Rob. Murrey or Moray knight, secretary of state for the kingdom of Scotland. He the said Vaughan was a great admirer of the labours of Cornel. Agrippa, whose principles he followed in most of his works, and to whom, in matters of philosophy, he acknowledged that next to God he owed all that he had, and therefore in his praise he did often passionately[4] break out into poetical strains, as that he was

Nature's apostle, and her choice high priest,
Her mystical and bright evangelist, &c.

As he was a great admirer of Agrippa, so he was no great favourer of the Aristotelian philosophy, condemning it as 'altogether imperfect and false, a meer apothecary's drugg, a mixture of inconsistent contrary principles, which no way agree with the harmony and method of nature.' The whole encyclopædia of which, abating the demonstrative mathematical part, he[6] says 'is built on meer imagination without the least light of experience,' and therefore he wishes that 'all true sons of his famous Oxford mother, would look beyond Aristotle and not confine their intellects to the narrow and cloudy horizon of his text.' Our author seems also to have had as little kindness for the Cartesian philosophy as the former, for he says[7] that the author of it 'was a whim and a wham, a fellow that invented ridiculous principles of his own, but hath cast them into such a method, that they have a seeming dependency, and (scholars) mistake his knavery for his reason,' &c. The truth is, our author Vaughan was so wedded to his beloved Agrippa, that nothing

[5] [This seems to be a mistake, his funeral sermon being preached by Dr. Mossom, who succeeded him. It was published in 1665-6, being preached on Friday the 12th of January. WHALLEY.]

[6] Hasted (*Hist. of Kent*) says that he was inducted Feb. 19, 1640, and afterwards resigned. He certainly does not seem to have been restored, for Moses Lee obtained the rectory in 1660.]

[4] In *Anthropos. Theomag.* p. 53, 54.

[6] Ibid. p. 63.

[7] In *Man-Mouse*, p. 114.

could relish with him but his works, especially his *Occult Philosophy*, which he would defend in all discourse and writing. He was a great chymist, a noted son of the fire, an experimental philosopher, a zealous brother of the Rosie-Crucian fraternity, an understander of some of the Oriental languages, and a tolerable good English and Latin poet. He was neither papist nor sectary, but a true resolute protestant in the best sense of the church of England. His works are these,

Anthroposophia Theomagica: or, a Discourse of the Nature of Man and his State after Death, grounded on his Creator's Proto-chymistry, and verified by a practical Examination of Principles in the great World. Lond. 1650. oct. [Bodl. 8vo. O. 64. Th.] Dedicated to his brethren of the Rosie-Cross.

Anima magica abscondita: or, a Discourse of the universal Spirit of Nature, with his strange, abstruse, miraculous Ascent and Descent. Lond. 1650. oct. It is joyned with the former book, and they go both together. But the reader is to know, that our author having reflected on some of the writings of Mr. Hen. More fellow of Christ's coll. in Cambridge, particularly, as it seems, on his *Psychodia Platonica*; Mr. thereupon came out with a book entit. *Observations upon Anthroposophia Theomagica and Anima mag. abscond.* under the name of Alazomomastix Philalethes—Par. alias Lond. 1650. oct. Which observations being somewhat satyrical, charging our author to be a magician, and withal affirming that nothing but an implacable enmity to immorality and foolery, and a zeal of discountenancing vanity, moved him to write against him, (in which his writings he stiles our author 'a Momus, a mimic, an ape, a meer animal, a fool in a play, a jack-pudding,' &c.) our author thereupon came out with an answer in vindication of himself, entit.

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The Man-Mouse taken in a Trap, and tortured to Death for gnawing the Margins of Eug. Philalethes. Lond. 1650. oct. Written in the greatest buffoonry and scolding imaginable, out-stripping the pattern laid before him by his adversary; and not only plays and quibbles on his name like a novice, but falls foully on his university in a childish manner. All which doth fully make out the fantasticalness of the title. But this also was replied upon by the said More under the name of Alaz. Philalethes in a book entit. *The second Lash against Vaughan's Anthropos.* Camb. 1651. oct. Which answer and reply of More did afterwards so little please him, tho' they tended to a good end, that he thought not fit to have them translated into Latin, with the rest of his *Philosophical Works*, which were printed 1679. fol. See the general preface to the said works concerning the occasion and stile of the aforesaid answer and reply. Tho. Vaughan hath also written,

Magia Adamica: or, the Antiquity of Magic, and the Descent thereof from Adam downward, proved, &c. Lond. 1650. oct.

A perfect and full Discovery of the true Cælum Terræ, or the Magicians heavenly Chaos and first Matter of all Things.—Printed with *Magia Adam.*

The second Wash: or, the Moore scoured once more; being a charitable Cure for the Distractions of Alazomomastix. Lond. 1651. oct. The first wash was the *Man-mouse.* This worthy person Dr. Hen. More[8] (of whom we heard no farther as to this matter) was born of Calvinistical parents in a market town in Lincolnshire, called Grantham, and there for a while bred up under a master of the same persuasion. At about 14 years of age he was sent to Eaton school near Windsor, where he usually spoke very slightly of the opinions of Calvin, and about three years after he was entred into Christ's coll. in Cambridge, where he became fellow,[9] a great tutor, and a most noted philosopher. He died on *the 1st of Sept.** 1687, aged 73 years, and was buried in the chappel of Christ's coll. as I have been informed thence.

* *third day of April.* first edit.

Lumen de Lumine: or, a new magical Light discovered, and communicated to the World. Lond. 1651. oct.

Aphorismi Magici Eugeniani. Printed with *Lum. de Lum.* and both dedicated to the univ. of Oxon.

Aula Lucis: or, the House of Light: a Discourse written in the Year 1651. Lond. 1652. oct. Published not under the name of Eug. Philalethes, but under the two letters of S. N. a modern speculator, being the two last letters of Thomas Vaughan.

Large Preface with a short Declaration of the physical Work of the Fraternity of the Rosie Cross—Set by him before a book entit. *The Fame and Confession of the Fraternity of R. C. commonly of the Rosie Cross.* Lond. 1652. oct. Which *Fame and Confession* was translated into English by another hand. I have seen another book entit.—*Themis aurea. The Laws of the Fraternity of the Rosie Cross.* Lond. 1656. oct. Written in Lat. by count Michael Maierus, and put in English for the information of those who seek after the knowledge of that honourable and mysterious society of wise and renowned philosophers. This English translation is dedicated to Elias Ashmole esq. by an epistle subscribed by N. L. / T. S. } H. S. but who he or they are, he the said El. Ashmole hath utterly forgotten.

Euphrates. A Discourse of the Waters of the East; or of that secret Fountain, whose Water flows from Fire, and carries in it the Beams of

[8] [Dr. Hen. More was born at Grantham, Oct. 12, 1614, being son of Alex. M. esq. He died Sept. 1, 1687, aged 73, and was interred in the college chappel Sept. 3, 1687. See his *Life* by Mr. Rb. Ward. BAKER.]

[9] [A. B. coll. Chr. an. 1635. BAKER.]

the Sun and Moon. Lond. 1655. oct. [Bodl. 8vo. M. 5. Art. BS.] He hath also translated into English, *The Chymist's Key to open and shut: or, the true Doctrine of Corruption and Generation.* Lond. 1655. Written by Hen. Nollius. He hath also left several Lat. poems behind him, which are in the hands of his brother Henry, called by some
[370] Olor Iscanus, esteemed by many fit to be published. One Eugenius Philalethes hath written, *A brief natural History intermixed with Variety of philosophical Discourses upon the Burning of Mount Ætna, with Refutations,* &c. Lond. 1669. oct. but by the language of it, it seems not to be written by our Eug. Phil. but another; and besides, when Olor Iscanus sent me a catalogue of his brother's works, the title of that book was not put among them. One who calls himself Eireneus Philalethes a citizen of the world hath published *Ripley redivivus,* &c. and another who writes himself Eireneus Philoponos Philalethes, hath published *The Marrow of Alchymy,* &c. in two parts. Lond. 1654 and 55. oct. Both which parts (the second containing two books) are written in verse, and so consequently the author is to be numbered among the poets. As for our author Eug. Phil. alias Thom. Vaughan, he did accompany sir Rob. Murrey before-mention'd to Oxon, at what time the great plague at London drove their majesties and their respective courts to that place, where he continued for a time. Soon after taking up his quarters in the house of Sam. Kem rector of Albury near to Thame and Ricot in Oxfordshire, died there "as it were suddenly, when "he was operating strong mercury, some of which "by chance getting up into his nose killed him,"[1]
166). on the 27th of Feb. in sixteen hundred sixty and five, and was buried on the first of March following in the church belonging to the said village of Albury alias Oldbury (about 8 miles distant from Oxon,) by the care and charge of the said sir Robert Murrey: Of whom by the way, I must let the reader know these things; viz. That he was born of an antient and noble family in, or near, the Highlands in Scotland, that his youth was spent in good *letters, partly in the university of S. Andrews,* and partly in France, where he had afterwards a military employment in the service of Lewis 13, and was at length a lieutenant-colonel and an excellent soldier. That he was general of the ordnance in Scotland against king Charles I. when the presbyterians of that kingdom first set up and maintained their covenant. That at the restoration of king Charles II. he was made one of the privy council of the said kingdom, and about the same time became one of the first contrivers and institutors of the Royal Society, of which he was made the first president. This person tho' presbyterianly affected, yet he had the king's ear as much as any other person, and was indefatigable in his undertakings. He was a single man, an abborrer of women, a most renowned chymist, a great patron of the Rosie-Crucians, and an excellent mathematician. His several relations and matters of experiment, which are in the *Philosophical Transactions,* shew him to be a man well vers'd in experimental philosophy. He died suddenly in his pavilion in the garden at White-hall, on the fourth day of July (some hours after he had informed my friend of the death and burial of Eugen. Philalethes) an. 1673. (25 Car. 2.) and was, at the king's charge, buried in the abbey church of S. Peter in Westminster, near to the grave of sir Will. D'avenant, sometime laureat poet to the said king. I find another Rob. Moray son of a Scotchman, to be author of a little pamphlet entit. *Composition-credit: or, a Bank of Credit made current by common Consent in Lond. more useful than Money.* Lond. 1682. in one sh. in qu. and author of *An Advertisement for the more easy and speedy collecting of Debts;* and of other things. But this person who was born in the Strand near London, was a milliner and of the company of Cloathworkers, afterwards clerk to the general commissioners for the revenue of Ireland, then clerk to the commissioners of the grand excise of England, and in the latter end of 1679 the first inventor of the penny-post in London,[2] which was carried on by one "Will." Dockwray, "merchant."

GEORGE HOPKINS son of Will. Hopk. was born at Beaudley in Worcestershire, 15 Apr. 1620, educated partly there in school learning under Joh. Graile, and partly at Kinfare in Staffordshire, became a batler of New inn in Lent term 1637, took one degree in arts in 1641, and then left the university for a time, being puritannically affected. Afterwards he sided with the presbyterians, took the co-
[371] venant, retired to Oxon after the garrison thereof was surrendred for the use of the parliament, submitted to the visitors appointed by them, took the degree of master, and soon after became minister of Alsaints parish in Evesham in Worcestershire. In 1654 he was by the then parliament appointed one of the assistants to the commissioners of Worcestershire, for the ejection of such who were then called scandalous, ignorant, and insufficient ministers and schoolmasters, and soon after published,

[1] [So Mr. Harris of Jesus coll. WOOD, *MS. Note in Ashmole.*]

[2] [Robert Morray here, and likewise under the year 1680, article EZRAEL TONGUE, is said to be the inventor of the penny-post: whereas the *Present State of England,* part 2d. p. 255. ed. 1684. says, it was Mr. William Dockwray. HUMPHREYS.

Robert Moray was not properly inventor of Penny Post, whatever he might suggest that way; the author or first inventor is truly said in *The Present State of England,* part 2, page 255, edit. 1684, to have been Mr. William Dockwray, who lost the benefit of it by the wrong name only, and had a pension out of it allow'd by king William, which he long enjoy'd, living in my parish of St. Tho. Apostles, united to Aldermary. KENNET.]

Salvation from Sin by Jesus Christ: or, the Doctrine of Sanctification (which is the greater Part of our Salvation) founded upon Christ, who is both the meritorious and efficient Cause of Sanctifying Grace, &c. Lond. 1655, oct. This book which is levelled against Antinomianism, was preached in seven sermons in a weekly lecture at Evesham on Math. 1. 21. In the author's dedication of the book to the borough of Evesham, he saith that to them he had dedicated himself to the work of the gospel from his first beginning to be a constant preacher of it, and saith afterward that Dr. Bayley preached to them part of *The Practice of Piety* before he publish'd it.—See among the writers in the second volume col. 525. In 1662 our author Hopkins left his cure of All-saints for want of conformity, and retiring to Dumbleton in Glocestershire, died there at about one of the clock in the morning
1666. of the 25th of March (Annunc. day) in sixteen hundred sixty and six: whereupon his body was buried in the chancel of the church there. During the time he lived in that town, he constantly, with his whole family, frequented the parish church and public prayers on holidays and Sundays in the afternoons when there was no sermon. He never failed to receive the holy communion as oft as it was celebrated, and did all things required of a lay-member of the church of England. Besides his knowledge in divinity, he was a very good mathematician, an example of great candor and moderation, and such as is rarely found among the nonconformists, &c. as I have been informed, by one of his near relations.

JAMES SCUDAMORE, son of John Scud. of Kenchurch in Herefordshire, was born in that county, educated in Westminst. school, transplanted to Ch. Ch. in Midsummer term 1661, aged 19 years, and soon after was made one of the students of that house. This person, who was poetically given, wrote

Homer a-la-mode. A mock Poem upon the first and second Books of Homer's Iliads. Oxon. 1664. in 9 sh. in oct. [Bodl. 8vo. R. 19. Jur.] and in the next year he took the degree of bach. of arts. Afterwards retiring to his relations then living in the city of Hereford, was drown'd in the river adjoining, (to the great reluctancy of all those that were acquainted with his pregnant parts) as he was re-
1666. creating himself by swimming, in the month of July in sixteen hundred sixty and six: whereupon his body was conveyed to the graves of his relations, where he was, with great lamentation, interr'd. In 1681 was publish'd in oct. *Homer a-la-mode, the second Part, in English Burlesque; or a mock Poem upon the ninth Book of Iliads. Invented for the Meridian of Cambridge, where the Pole of Wit is elevated by several Degrees;* but who the author of it was I know not.

WILLIAM STREAT was born of genteel parents in Devonshire, became either a batler or sojourner of Exeter coll. in the beginning of the year 1617, aged 17 years or thereabouts, took the degrees in arts, holy orders, and was benefic'd in his own country. Upon the change of the times in 1641 he sided with the presbyterians, and preached very scismatically, being about that time rector of South-Pool near to Kingsbridge in Devonshire. When the cause of king Charles I. declined, he preached bitterly against him and his followers, blasting them with the name of bloody papists; and when his son king Charles II. was in exile he became a desperate enemy to, and continually preached against, him: And every trivial thing that he could hear, or read in those satyrical prints called *Merc. Politici* and other pamphlets against him, be sure he published in the pulpit to his parish- [372]
ioners, as I have been credibly informed by some ministers of his neighbourhood. After the restoration of king Charles II. an. 1660 he wheeled about, as many covetous and poor-spirited saints did, sneak'd to the great men then in authority, conformed, and kept his rectory to his dying day, to the great reluctancy of the generous royalists of those parts. He hath written a book entit.

The Dividing of the Hoof: or, seeming Contradictions throughout sacred Scriptures, resolved and applied, &c. Lond. 1654, in a pretty thick qu. dedicated to God and God's people. Other matters, they say, he hath published, but such I have not yet seen, nor do I know any thing else of this author, (who should rather have been buried in oblivion, than mention'd) only that dying at South-Pool he was buried in the church there in sixteen 1666.
hundred sixty and six, leaving then this character behind him among the said ministers of his neighbourhood, that he was as infinite a rogue, and as great a sinner that could be, and that 'twas pity that he did escape punishment in this life.

ROBERT VAUGHAN, was born of an antient and genteel family in Merionithshire, was entred a commoner of Oriel coll. in the year 1612, and in that of his age 20, where passing his course in logic and philosophy, retired without a degree to his patrimony in the said county called Hengwrt or Hengherst near Dolgethlie, became noted for his admirable skill in the histories and antiquities of his own country of Wales, having had a natural geny to them, and took infinite pains in describing the genealogies of the most antient families thereof. The things of his composition that are extant are only these,

British Antiquities revived. Oxon. 1662. qu. [Bodl. 4to. Z. 16. Art.]

Pedigree of the Earl of Carbury (Vaughan) Lord President of Wales.

Short Account of the five Tribes of Cambria.—These two last are printed with the first. He hath

also several letters extant,[3] which he formerly wrote to the learned and religious Dr. Usher primate of Ireland: in one of which, dated 14 Ap. 1651, he tells the said primate that he had translated into the English tongue *The Annals of Wales*, which he then sent to him to be perused. "Out of his zeal "to preserve the antiquities of his countrey he was "pleased to impart some choice notes which he had "been above 40 years in gathering, and were (most "of them) never before in print, to Thomas Ellis "bach. of divinity of Jesus college, to have them "published; the notes were made and added to "the *History of Wales now called Cambria*, which "had been published by Dr. David Powell 1584, "with some of his annotations thereunto, which in "the edition of it that year had a mark of a *rose* "added to them, to distinguish them from the *Hi-* "*story* itself. Now so it was that the impression "of that *History* made by Dr. Powell being all "vended, gone and almost worn out, he (Mr. "Ellis) did reprint most of the said *History* with "Powell's notes so marked as I have told, and "afterwards the notes of Vaughan with this mark "¶, which are in many respects as good if not "better than Dr. Powell's, but by that time he had "printed 128 pages or more of the said book he "desisted. His additions to the *Hist. of Wales* "are in Ashmole's museum, num. 663. See more "in Tho. Ellis. This Mr. Rob. Vaughan in his "addition to the *History of Wales* saith, That sir "John Vaughan of Trowescoed the great lawyer, "is a member of this present parliament 1662, "which shews that his additions were printed by "Mr. Ellis 1663, as they were—and Enderby's "book came out in 1661." Mr. Vaughan died at Hengwrt before-mention'd in sixteen hundred sixty
1666. and six (being then a justice of peace) as I have been informed by Mr. Thom. Ellis sometime rector of Dolgethle, and was buried in the church of that parish, wherein Hengwrt (said[4] to be in Kynton's Land in the lordship of Huntingdon) is situated. He left behind him a choice library of MSS. in the
[373] British tongue, now, as I have been informed, in the custody of sir William Williams of Greys-inn baronet, occasion'd by a law-suit concerning it.

JOHN FAIRCLOUGH, commonly called FEATLEY, son of John Featley of Oxon (elder brother to Dr. Daniel Featley) was born in Northamptonshire, became either clerk or chorister of Alls. coll. in Mich. term 1620, aged 15 years, took one degree in arts four years after, and in 1626 had the honour to be the first preacher of the gospel in the infancy of the mother colony of S. Christophers in the West-Indies. How long he continued there, I know not: sure I am, that after his return he became beneficed in Surrey, chaplain to king Charles I. and prebendary, as it seems, of Lincoln. In the beginning of the rebellion he lost all, was for a time curate at Acton for his uncle Dr. Featley; and in June 1643, he, with his wife, children, and servants, shipped themselves for S. Christophers before-mention'd; where he and they continued several years. After his majesty's return in 1660, he became one of his chaplains, was installed chantor of Lincoln in the same year, was in the next actually created D. of D. and soon after had the vicaridge of Edwinstow in Nottinghamshire (worth about 60*l.* per an.) confer'd on him by the dean and chapter of the said church. He hath written and published,

Several sermons, as (1) *Serm. to the West-India Company: on Josh.* 1. 9. Lond. 1639. qu. (2) *Obedience and Submission, at S. Saviour's in Southwark at a Visitation* 8 *Dec.* 1635; *on Heb.* 13. 17. Lond. 1636. qu. &c.

A succinct History of the Life and Death of the learned and famous Divine Daniel Featley, D. D. Lond. 1660. in tw. Printed at the end of a book entit. *Dr. Daniel Featley revived: proving that the Protestant Church is the only Cath. and true Church.*

A Divine Antidote against the Plague; or Mourning Tears in Soliloquies and Prayers: as, 1. *For this general Visitation.* 2. *For those whose Houses are shut up of the Plague*, &c. Lond. 1665. He also published a book entit. *The League illegal.* Lond. 1660. qu. Written by his said uncle Dr. Featley, and dedic. to Edw. earl of Clarendon by the publisher, who put an introduction to the book. He died at Lincoln in sixteen hundred sixty and 1666.
six, and was buried in one of the chappels, joining to the cath. church. Of the same family with this Dr. Jo. Featley, a true and zealous son of the church of England, was Richard Fairclough commonly called Featley a nonconforming minister, and a frequent preacher in conventicles, (sometime minister of Wells in Somersetshire, afterwards a preacher in the city of Bristol) one or more of whose sermons you may see in the book called *The Morning Exercise against Popery*, &c. Lond. 1675. qu. He died 4 July 1682, aged 61, and was inter'd in the burial place joining to the Artillery-yard near London, in the presence of 500 persons, who accompanied him to his grave.[5] Of the same family, tho' remote, was Sam. Fairclough born at Haveril in Suffolk, 1594, bred in Qu. coll. in Cambr. and died 1677. You may read of him in *The Lives of*

[3] In the *Collection of Letters* at the end of *Archb. Usher's Life*, fol. p. 261, 270. &c.

[4] In *Offic. Armorum*, H. 8. fol. 32. b.

[5] [His epitaph in Bunhill fields. 'Here lyeth the body of Mr. Richard Fairclough, the worthy son of the late reverend divine Mr. Samuel Fairclough of Suffolk. He was sometime fellow of Emanuel college in Cambridge, afterward rector of Wells in Somersetshire: a person, like his father, eminent for his natural parts, acquired learning, and infused grace. Endued with a most piercing judgment, rich fancy, and clear expression. And therefore a good expositor, a rare orator, an excellent preacher. His spirit and temper was most kind and obliging, most publick and generous.

sundry eminent Persons in this later Age. &c. Lond. 1683. fol. collected by Sam. Clark. p. 153.

[John Featley was sworn and admitted chaplain to king Charles 2 on Jun. 29, 1660. Aug. 13, 1660, he obtained a presentation from the lord chancellor Hyde to the precentorship of Lincoln, and Sept. 3, 1660 a presentation to the prebend of Melton Rosse cum Scumellsty. Sept. 24, 1660, he was install'd, first into the said prebend, and then into the precentorship. *Ex Collectan. MSS. Johannis Featley.* KENNET.

A Fountain of Tears emptying itself into 3 Rivulets, viz. of 1 *Compunction,* 2 *Compassion,* 3 *Devotion: or Sobs of Nature sanctifyed by Grace, languaged in several Soliloquies and Prayers upon various Subjects, for the Benefit of all that are in Affliction; and particularly in these distressed Times of Warr. By John Featley the least of the Apostles, and Chaplain to his Majesty.* Amsterdam 1646, 12mo. Ded. to king and parliament, epist. to the reader dated from his house in Flushing April 17, 1646. Calls Dr. Dan. Featley his uncle—lost two children at sea. TANNER.]

JOHN WARNER received his first breath, as 'tis said, in the parish of S. Clements Danes, within the liberty of Westminster, was elected demy of Magd. coll. as a Surrey man born, an. 1599, aged 16 years, where being put under the tuition of a careful person, made a considerable progress in his studies, took the degrees in arts, and in 1605 was made perpetual fellow of that house, being then esteemed a witty man, a good logician and philosopher. In 1610 he resigned his fellowship, was about that time rector of S. Dionyse Backchurch in London,[8] and afterwards taking the degrees in divinity was made one of his majesty's chaplains, prebendary of Canterbury, governor of Sion coll. dean of Lichfield in the place of Dr. Aug. Lindsell (promoted to the see of Peterborough) an. 1633, and in the year 1637 being nominated bishop of Rochester upon the death of Dr. Jo. Bowles, was consecrated thereunto on the 14th, and installed [374] 21st of January the same year, being then noted for a good school divine, and one well read in the fathers. In 1639 he perceiving the want of a fixed font in the cath. ch. of Canterbury, built one at his proper charge, which, whether more curious or more costly, was difficult to judge; and the same year it was consecrated by John lord bishop of Oxon. In the beginning of the long parliament he shew'd himself a zealous assertor of episcopacy in the house of lords, speaking for the function as long as he had any voice left, and very pertinently and valiantly defended the antiquity and justice of bishop's votes in the house of parliament. Afterwards he did not suffer with his brethren, by having the lands of his see taken away, but by compounding for his temporal estate, which was considerable. He hath written,

Church Lands not to be sold: or a necessary and plain Answer to the Question of a conscientious Protestant, Whether the Lands of Bishops and Churches in England and Wales may be sold?—Printed 1646, 48. qu.

Letters to Dr. Jer. Taylor concerning the Chapter of Original Sin in the Unum necessarium——Printed in the said Dr. Taylor's *Collection of Polemical Discourses.* See more in Dr. Taylor among these writers, under the year 1667. He hath also one or more sermons extant which I have not seen, and perhaps other things. Quære. At length he giving way to fate on the 14th of Octob. in sixteen hundred sixty and six, was buried in the cath. ch. 1666.
of Rochester, and soon after had a stately monument erected over his grave, with a large epitaph thereon, wherein 'tis said that he died in the year of his age 86. By his last will and testam.[7] he left his personal estate, for an hospital or alms-house to be built as conveniently as might be near the cath.

A great contemner of riches, and desire of vain glory. Chearful yet watchfull; zealous yet prudent, a pleasant companion, and a most faithfull friend: a pious guide and instructor by doctrine and example. Ob. Jul. 4, 1682, ætat. 61. To the most deserving memory of him and his family, this monument was erected as a testimony of gratitude for many obligations, by Thomas Percival of the Middle Temple gent. an. Dom. 1682. KENNET.]

[8] [Jn. Warner S. T. P. admiss. ad eccl. S. Dionysii Backchurch Lond. 26 Sept. 1625, ex coll. arch. Cant. *Reg. Abbot.* Prius co l. ad eccl. S. Michaelis, Crooked-lane, mense Junio 1614, quam resign. 1619: KENNET.]

[7] [*His last Will and Testament.* In the name of God. Amen. I John Warner twenty-nine years bishop of Rochester and eighty-six years old—do make this my last will and testament——To the poor of S. Clement Danes, I give twenty pounds; and to the poor of Bromley 20 *lb.* To Thomas and Charles the sons of Benjamin Lee deceased, to each 100 *lb.* To Joan daughter of Catharine Lee 100 *lb.* Whereas I formerly gave for making and remaking of a font in the cath. church of Canterbury 500 *lb.* I now give unto the same body 600 *lb.* to be bestowed in books, for the late erected library. Formerly 400 *lb.* to the cath. ch. of Rochester, I now add 800 *lb.* to the same purpose. Formerly 1000 *lb.* to the cath. ch. of S. Paul's, I add no more than 50 *lb.* Formerly 300 *lb.* to the library of Magd. coll. Oxford, and lately to the same use 1000 *lb.* more, I add no more than 50 *lb.* I give out of my mannor of Swayton for the maintenance of four scholars born in Scotland 80 *lb.* yearly and for ever, which the said scholars shall be placed in Balliol coll. Oxford, there to enjoy their annuities or exhibitions untill they are masters of arts, and fit to be admitted into holy orders according to the church of England. The said scholars to be chosen by the archbishop of Canterbury and bishop of Rochester. Item, I give for the buying in of impropriations in the diocese of Rochester and laying them to the smallest of the vicarridges there and not elsewhere, 2000 *lb.* which my executors are to issue out of my personal estate, and without whose disposal I will have nothing done in this affair. Item I do give out of my mannor of Swayton 450 *lb.* yearly for the maintenance of twenty poor widows, being the relicts of orthodox and loyal clergymen and of a chaplain to minister in holy things: to the chaplain 50 *lb.* to each widow 20 *lb* yearly, with an hospital or almshouse to be built by my executors or their trustees out of my personal estate, to be seated as near as may be to the cath. ch. of Ro-

ch. of Rochester, and lands for the maintenance therein of twenty poor widows (tho' himself had always led a single life) the relicts of orthodox and loyal clergy-men, and a chaplain to administer holy things to them according to the church of England. To which chaplain he bequeathed 50*l.* per an. and to each of the widows 20*l.* per an. always reserving so much out of their exhibition, as may keep in good repair the said hospital or almeshouse. The election of the chaplain is to be made out of Magd. coll. in Oxon, and not out of any other house: And the election of the said 20 widows, is to be made by his executors for the time being, and after their decease, by such trustees as they shall appoint. In his life-time, and at his death, he gave 1000*l.* for the encrease of the library of Magd. coll. with books. Five hundred pounds at his death to buy books for the late erected library at Rochester.[a] Two hundred pounds in his life-time for the reparation of Rochester cathedral, and at his death he bequeathed 800*l.* more. To the repair of S. Paul's cath. ch. in London he gave 1050*l.* To the buying in of impropriations in the dioc. of Rochester, to be laid to the smallest vicaridges in the said dioc. 2000*l.* To S. Clem. Danes 20*l.* to Bromley, where his bishop's seat is, 20*l.* and an yearly pension to S. Dionyse Backchurch. By his said last will also he bequeathed 80*l.* per an. to issue out of his manor of Swayton for the maintenance of four scholars of the Scotch nation to live and abide in Baliol coll. to be chosen from time to time by the archb. of Canterbury and bishop of Rochester, and each to have 20*l.* yearly till they were masters of arts, and then to return to their country and there be ministers of God's word, &c. But the overseers of the said will being not willing to place the said scholars in that college, neither the master and fellows thereof altogether willing to receive them, thoughts were had of making Glocester-hall a college for them; and thereupon till they should come to a final resolution concerning that matter, the scholars for the present time were placed there. At length when Dr. Tho. Good became master of the said coll. of Baliol, which was in 1672, he took order that they should be translated thither, where they yet remain.

[1619 Warner succeeded Dr. Fotherby in the rectory of Smead (quare Smarden?) *Dr. Ward's Letters.* He was also rector of Bishopsbourn, and one of the proctors for diocese of Canterbury, in the convocation 1620. TANNER.

He was clerk for the chapter of Cant. in the convocat. Feb. 18, 1623. KENNET.

See a reflection on Warner's covetousness in the *Appendix to Dr. Barwick's Life*, page 547. COLE. 'The bishop of Rochester I have no interest at all in, nor I believe any else, so much as to get an hand into his purse.']

JOHN WALL was born of genteel parents in the city of London, elected from Westm. school a student of Ch. ch. an. 1604, aged 17 years, took the degrees in arts, holy orders, and afterwards exercised his function for several years in S. Aldate's church in Oxon. In 1624 he proceeded in divinity, being about that time chaplain, as I conceive, to Philip lord Stanhope, and in 1632 he was installed canon of his house in the place of D. L. Hutten deceased, which he kept to his dying day, notwithstanding the several revolutions in his time. In Nov. 1643 he was made prebendary of Yatminster secunda in the church of Sarum, given to him by Dr. Duppa bishop thereof, which also keeping till his last day, was succeeded therein by Tho. Hyde of Qu. coll. by the favour of Dr. Hyde bish. of Salisbury. This Dr. Wall was a quaint preacher in the age he lived, and Dr. Williams bishop of Lincoln did use to give this character of him while he remained with him in his family, that 'he was the best read in the fathers of any he ever knew.' The truth is he was always a severe student, lived a retired life, and spent his time in celibacy and books. His works are these, [375]

Several sermons, as (1) *Sermon at Shelford in Nottinghamshire, on the Death of Mr. John Stanhope Son and Heir to Philip Lord Stanhope Baron of Shelford; whose Corps was translated from Ch. Ch. in Oxon, to the Sepulchers of his Fathers in the Church of Shelford; on 2 Sam.* 12. 23. Lond. 1623. oct. [Bodl. 8vo. D. 26. Th.] (2) *Jacob's Ladder; on 1 Pet.* 5. 6. Oxon. 1626. oct. [Bodl.

chester: the election of the said chaplain out of Magd. coll. Oxford: the widows to be made by my executors, and after their decease by such trustees as they shall appoint. I give to my present chaplain Mr. Will. Hopkins 10*l.*; to each of my servants 10*l.*; to Mr. Miles Smith all my episcopal robes, with my coach and harness. My manner of Aps to my nephew Dr. John Lee, untill his eldest son shall attain to 22 years—the manner of Swayton to my nephew John Lee and his sons, on this condition, they shall use the surname of *Warner* only—My executors lord chief justice Bridgman[b] to whom I give all my silver and gilt plate—Sir Philip Warwick, knight, to whom I give 200 *lb*—Dr. Thomas Pierce pres. of Magdl. coll. to whom I give 200 *lb.* Dr. John Lee archdeacon of Rochester to whom I give all my printed books and written papers—A grave stone with this inscription 'Hic jacet cadaver Johannis Warneri totos annos xxix episcopi Roffensis, in spem resorrectionis ad vitam æternam.' This will signed with my hand and seal 4 Sept. 1666.
Probat. 7 Febr. 1666. (1666-7) Jo. Warner, Roffens.

He died Octob. 14, 1666, and was buried in his ch. of Rochester, where on a tablet under an arch, supported with two Corinthian black marble pillars, is the inscription alluded to by Wood.

An act for settling certain charitable uses devised by John, late bishop of Rochester, anno 22 Car. II.

This libel on bish. Warner in the *Scots Scouts Discoveries*, 4to. 1642—' All Lent long his majestie's chaplains instead of fasting, preached fighting, and instead of peace preacht punishing of rebels: amongst whom Willie Warner of Rochester having got a bishoprick for making one sermon, he gave the king another gratis, wherein he railed at the rebels, as his patron has promised him a better bishoprick.' KENNET.

[a] [Not so, but at Canterbury; see Kennet's abridgement of his will in the preceding note.]

8vo. D. 26. Th.] (5) *Alæ Seraphicæ. The Seraphim's Wings to raise us unto Heaven, in six Sermons, partly at S. Peter's in Westminster, partly at S. Aldate's in Oxon.* Lond. 1627. qu. [Bodl. 4to. A. 42. Th.] The first of which is entit. *The Soul's Ornament; on Cant.* 8. 6. (4) *Christian Progress, Serm. at Shelford in Nott. on Matth.* 21. 9. Oxon. 1627. oct. [Bodl. 8vo. G. 125. Th.] (5) *The Lion in the Lamb: or, Strength in Weakness, Serm. at Shelf. in Nott. on Rev.* 7. 10. Oxon. 1628. oct. [Bodl. 8vo. H. 58. Th.] (6) *Christian Reconcilement: or, God at Peace with Man in Christ, Serm. at S. Mary's in Oxon. on Rom.* 5. 11. Lond. 1658. oct. [Bodl. 8vo. G. 13. Th. BS.] (7) *Sermon on Rom.* 10. 15. Printed 1627. oct. This last I have not yet seen. "(8) *A Divine "Theatre, or a Stage for Christians, Sermon at "Ch. Ch. in Oxon.; on Luke* 3. 6. Oxon. 1662. "oct." [Bodl. 8vo. C. 273. Linc.]

Ramus Olivæ; sive Concio habita ad Clerum in Templo B. Mariæ Oxon. 8 *Junii pro inchoando Termino, in Luc.* 24. 36. Oxon. 1653. in a small oct. [Bodl. 8vo. W. 13. Th. BS.] Dedicated to Oliver Cromwell.

Salomon in Solio: Christus in Ecclesia; sive Concio Latinè habita ad Clerum in Templo B. Mariæ Oxon. primo Maii, in Cant. 3. 9, 10. Oxon. 1660. oct. [Bodl. 8vo. A. 118. Linc.] He paid his last debt to nature in his lodgings in Peckwater quadrangle belonging to Ch. Ch. on the 20th of
1666. October in sixteen hundred sixty and six, and was buried in the second isle joining to Ch. Ch. choir on the north-side. See his epitaph in *Hist. & Antiq. Univ. Oxon.* lib. 2. p. 287. The reader is now to know that this person having got a plentiful estate in, and from, his college, did a little before his death shew himself upon some small distast so ungrateful to it, that instead of bestowing moneys thereon to carry on the public buildings belonging thereunto, he gave a thousand and twenty pounds "in his life-"time, and one thousand and forty by his will," to the city of Oxon, to be employ'd for certain charitable uses, and a greater sum to two[9] flattering persons[1] that wanted it not, or were any thing of kin to, or cared a straw for, him. The picture of this Dr. Wall drawn to the life, with his doctoral habit and square cap, hangs at this day in the council chamber belonging to the city of Oxon, joining on the east-side to the upper Guild-hall. Besides this John Wall, was another of both his names and time, bach. of divinity, sometime minister in Colchester, afterwards preacher of God's word at S. Michael's Cornhill in London, author of *None but Christ: or, a plain and familiar Treatise of the Knowledge of Christ, exciting all Men to study to know Jesus Christ and him crucified; with a particular Applicatory, and saving Knowledge, in divers Sermons on* 1 *Cor.* 2. 2. Lond. 1648, 50, 56. oct. But this John Wall, who was a presbyterian and much favoured by sir Harbottle Grimstone, was, as it seems, educated in Cambridge.

[1. *The Watering of Apollos. Delivered in a Sermon at St. Marie's in Oxford the* 8 *of August* 1624. *By John Wall, Doctor in Divinity of Christ Church.* Oxford 1625. On Acts 18, ver. 28. Bodl. 8vo. T. 96. Th. Ded. to John lord bish. of Lincoln, keeper of the great seal.

2. *Evangelicall Spices, or the Incense of the Gospell. Delivered in a Sermon at Christ Church in Oxford. By John Wall, Doctor in Divinity of Christ Church;* on Apoc. 8. 4. London 1627,[9] 8vo. Ded. to George lord Berkley. In Christchurch library. A. 82. *Pamphl.*]

WILLIAM TOWERS, son of Dr. Jo. Towers [976]
bishop of Peterborough, was born in Northamptonshire, elected from Westm. school student of Ch. Ch. an. 1634, aged 17 years, took the degrees in arts, that of master being compleated an. 1641. In the latter end of the year following he was made prebendary of Peterborough, in the place of Dr. Jo. Pocklington deceased, and in 1644 parson of Barnack in Northamptonshire: Both which were only titular to him for some years. In 1646 a little before the garrison of Oxon was surrendred to the parliament (to which place he had retired for refuge) he was actually created bach. of divinity; and afterwards, being deprived of all his spiritualities, was patronized by Francis lord Newport, and lived upon mean places and employments: the last of which, before his majesty's restoration, was the curateship of Upton near Northampton. Afterwards he was restored to his preb. of Peterborough and parsonage of Barnack, and had that of Fisherton near Lincoln confer'd upon him. His works of learning are these,

Atheismus Vapulans: a Treatise against Atheism. Lond. 1654. oct [Bodl. 8vo. T. 12. Th. BS.] Published also before that time, without the author's name to it.

Polytheismus Vapulans; or, a Treatise proving that there is a God—Printed with the former book.

Several sermons, as (1) *Sermon against Murder; occasion'd by the Massacre of the Protestants in the Dukedom of Savoy; on Exod.* 20. 13. Lond. 1655 qu. [Bodl. 4to. R. 4. Art. BS.] (2) *Obedience perpetually due to Kings; on Psal.* 21. 1. Lond. 1660. qu. (3) *Thanksgiving Sermon for the blessed Restoration of K. Ch. II.; on Psal.* 21. former part of the first Verse. Lond. 1660. qu. &c. At length this loyal and religious person, W. Towers,

[9] [Flattering, false, and craftie veterani. WOOD. *MS. Note in Ashmole.*]

[1] Sebast. Smith, D.D. canon of Ch. Ch. and Rich. Croke recorder of the city of Oxon.

[9] [*Evangelical Spices; or the Incense of the Gospell, in a Sermon by Dr. Wall.* Among books printed for J. Clark, in Cornhill, 1652. TANNER.]

going from his rectory of Fisberton to visit some friends living at Uffington near to Stanford in Lincolnshire, fell sick there, and dying on the 20th of
1666. October in sixteen hundred sixty and six, was buried two days after in the chancel of the church at that place. Soon after was a little inscription put over his grave, but removed some years after, when the chancel was new paved, after a burying vault had been made under part of it.

JAMES SHIRLEY, the most noted dramatic poet of his time, did make his first entry on the stage of this transitory world in, or near, the parish[3] of S. Mary Wool-church (where the Stocks-Market now is) within the city of London, was descended from the Shirleys of Sussex or Warwickshire, as by his arms (if he had a right to them) painted over his picture hanging in the school-gallery at Oxon, appears, educated in grammar learning in Merchant-Taylor's school, and transplanted thence to S. John's coll. but in what condition he lived there, whether in that of a servitour, batler, or commoner, I cannot yet find. At the same time Dr. Will. Laud presiding that house, he had a very great affection for him, especially for the pregnant parts that were visible in him, but then having a broad or large mole upon his left cheek, which some esteemed a deformity, that worthy doctor would often tell him that he was an unfit person to take the sacred function upon him, and should never have his consent so to do. Afterwards leaving this university without a degree, he went to Cambridge, where I presume he took those in arts: so that soon after entring into holy orders, he became a minister of God's word in, or near to, S. Albans in Hertfordshire. But being then unsettled in his mind, he changed his religion for that of Rome, left his living and taught a grammar school in the said town of S. Albans; which employment also he finding uneasy to him, he retired to the metropolis, lived in Greys-inn, and set up for a play-maker, and gained not only a considerable livelyhood, but also very great respect and encouragement from persons of quality, especially from Henrietta Maria the queen consort, who made him her servant. When the rebellion broke out, and he thereupon forced to leave London, and so consequently his wife and children, (who afterwards were put to their shifts) he was in-
[377] vited by his most noble patron William earl (afterwards marquess and duke) of Newcastle to take his fortune with him in the wars, for that count had engaged him so much by his generous liberality towards him, that he thought he could not do a worthier act, than to serve him, and so consequently his prince. After the king's cause declined, he retired obscurely to London, where, among others of his noted friends, he found Tho. Stanley, esq; who exhibited to him for the present. Afterwards following his old trade of teaching school, which was mostly in the White-friers, he not only gained a comfortable subsistence (for the acting of plays was then silenced) but educated many ingenious youths, who afterwards proved most eminent in divers faculties. After his majesty's return to his kingdoms, several of his plays which he before had made, were acted with good applause, but what office or employ he had confer'd upon him after all his sufferings, I cannot now justly tell. His works[4] are these,

The Wedding, a Comedy. Lond. 1629. qu.

Grateful Servant, Com. Lond. 1630. qu.

Love Tricks: or the School of Complements——Pr. 1631. oct.

Changes, or Love in a Maze, Com.——Pr. 1632. qu.

The Triumph of Peace. A Mask presented by the four Houses or Inns of Court before the King and Queen in the Banqueting House at Whitehall, 3 *Feb.* 1633.—Printed several times within the compass of one year.

Witty Fair One, Com.
Contention for Honour and Riches, a Mask.
The Traytor, Trag.
Bird in a Cage, Com.
} Lond. 1633. qu.

The last of these was dedicated to Will. Prynne then a prisoner for high misdemeanors.

Gamester,
Hide Park,
Example,
Young Admiral,
Lady of Pleasure,
} Comedies. Lond. 1637. qu.

Duke's Mistress, Trag. Com.
Royal Master, Com.
} Lond. 1638.

Maids Revenge, Trag.——Print. at the same place 1639. qu.

S. Patrick for Ireland: The first Part, A History. Lond. 1640. qu.

Opportunity, Com.
Pastoral called the Arcadia.
Love's Cruelty, Trag.
Constant Maid, Com.
} Lond. 1640. qu.

The last was also printed at the same place 1667. qu.

Poems, &c.——Lond. 1646. oct. with his picture before them.

Narcissus: or, the Self-lover. Lond. 1646. oct. Poetry.

Via ad Latinam Linguam complanata, &c. Lond. 1649. oct. Written in English, and dedicated in fine language to William, son of Philip, lord Herbert. Before this book are several copies of verses in praise of the author, made by the poets of that time, among whom is Edward Sherburne, esq;.

"*Grammatica Anglo-Latina, an English and "Latin Grammar. The Rules compos'd in En-"glish and Latin Verse; for the greater Delight "and Benefit of the Learners.* Lond. 1651. oct."

[3] So I have been informed by his son, the butler of Furnival's inn, in Holborn, near London.

[4] [As most of these are in the Bodleian, I have omitted the references to save room.]

Brothers. } Com.
Sisters. }
Doubtful Heir. } Tr. Com.
Imposture. }
Cardinal, Trag.
Court Secret, Trag. Com. } Lond. 1652, 58, oct.

The first five were acted at the private house in Black-friers, the last was never acted. They have the picture of the author before them, as before his poems, and tho' not like to it, yet it most resembles that in the school-gallery.

Gentleman of Venice, Tr. Com. }
Politician, Trag. } Lond. 1655. qu.

Manuductio: or, a Leading of Children by the Hand to the Lat. Tongue by a short Vocabulary, and familiar Forms of Speaking, in Engl. and Lat. Lond. 1656. oct.

Honoria and Mammon. Lond. 1660. oct. [Bodl. [378] 8vo. Rawl. 529.] The scene Metropolis or New Troy, represented by young gentlemen of quality, at a private entertainment of some persons of honour. Before this play is a shoulder-piece of the author standing on a pedestal; and thereunto is added, *The Contention of Ajax and Ulysses for the Armour of Achilles.*

Cupid and Death. A private entertainment, represented with scenes and music, vocal and instrumental. Lond. 1659. qu.

Coronation. [Lond. 1640. 4to.] }
Humorous Courtier. [Lond. 1640. 4to.] } Com.

Triumph of Beauty, a Mask. [Lond 1646, 8vo.]

These last three I have not yet seen, and therefore I cannot tell when, or where, they were printed. He the said James Shirley was half author also of these two plays following, viz.

The Bull, Com. }
The Trag. of Chabot Admiral of France. } Lond. 1639. qu.

The other half author or partner was George Chapman a poetical writer in the reigns of king Jam. and king Charles I. and not the meanest of the English poets of his time; who dying the 12th of May 1634, aged 77 years, was buried in the yard on the south side of the church of S. Giles's in the Fields near London. Over his grave, near to the south wall of the church, was soon after a monument erected, built after the way of the old Romans, by the care and charge of his beloved friend Inigo Jones the king's architect: whereon is engraven this, 'Georgius Chapmannus Poeta Homericus, Philosophus verus (etsi Christianus Poeta) plusquam celebris,' &c. He hath been highly celebrated among men for his brave language in his translation of *Homer's Iliads*, those I mean which are translated into tessaradecasyllabons, or lines of fourteen syllables. Our author Shirley did also much assist his generous patron William duke of Newcastle in the composure of certain plays, which the duke afterwards published; and was a drudge for John Ogilby in his translation of *Homer's Iliads, and Odysses*, and some of Virgil's works, into English verse, with the writing of annotations on them. At length after Mr. Shirley had lived to the age of 72 years at least, in various conditions, and had seen much of the world, he with his second wife Frances were driven by the dismal conflagration that happened in London an. 1666, from their habitation near to Fleet-street, into the parish of S. Giles's in the Fields in Middlesex, where being in a manner overcome with affrightments, disconsolations, and other miseries occasion'd by that fire and their losses, they both died within the compass of a natural day: whereupon their bodies were buried in one grave in the yard belonging to the said church of S. Giles's on the 29th of Octob. in sixteen hundred sixty and six. I find one Henry Shirley, 1666.
gent. author of a play called, *The Martyr'd Soldier.* Lond. 1638. qu. Which Henry I take to be brother or near kinsman to James.[b] As for John Ogilby, who was a prodigy in that part of learning which he profess'd, considering his education, was born in, or near to, Edenburgh in Scotland, in the month of Nov. (about the 17th day) an. 1600. His father, who was of ancient and genteel extract, had run out of his estate, and being a prisoner in the King's-Bench, could give his son but little education at school; however the youth being very industrious, obtained some knowledge in the Latin grammar, and afterwards so much money, as not only to relieve his father and get him out of prison, but also to bind himself an apprentice to one Draper a dancing-master living in Greys-Inn-lane in Holbourn near London: Soon after he being dextrous in that art, and by insinuation into, and complying with, his master's customers, got so much money from them as to buy out the remaining part of his time, and set up for himself. But so it was that he being afterwards selected from the company of masters to be one of those that should dance when the duke of Buckingham's great mask was to be represented, it happened that by his high dancing and cutting of capers according to the then mode, he did, by a false step, sprain a vein in the inside of his leg, which ever after occasioned him to go lamish. Afterwards he taught to dance the sisters of sir Ralph (afterwards lord) Hopton at Wytham in Somersetshire; [379]
where, at leisure hours he learned from that generous and accomplish'd knight how to handle the pike and musquet, and all postures belonging to them. When Thomas earl of Strafford became lord lieutenant of Ireland, he was entertained by *him* to teach his art in his family, and having a command of his pen, as to the writing a good hand, was also employed sometimes to transcribe several matters

[b] [This person was also author of the following plays, never printed.
1. *The Spanish Duke of Lerma.*
2. *The Duke of Guise.*
3. *The Dumb Bawd.*
4. *Giralda, the constant Lover.*]

for that most noble count. In his family it was, that he first of all gave proof of his inclinations to poetry, by translating some of *Æsop's Fables* in verse, which afterwards when he came to understand Latin better, and had communicated them to several scholars, he made public: And being then one of the troop of guard belonging to his lord, he composed in English verse a witty thing entit. *The Character of a Trooper.* About that time he became, by the favour of the said lord, master of the revels in the kingdom of Ireland, built a little theatre to act plays in, in S. Warburgh's-street in Dublin, and was then and there valued by all ingenious men for his great industry in promoting morality and ingenuity: But the rebellion breaking out soon after in that kingdom, he lost all, and was several times in jeopardy of his life, particularly when he had like to be blown up by gunpowder in the castle of Refernam near Dublin. Much about the time that the war was terminated in England, he left Ireland, and in his return being wreckt at sea, went to London in a poor condition. Thence, after some short stay, he footed it to Cambridge, where his great industry and greater love to learning being discovered, was encouraged by several scholars there, who, in compliance to his zeal, resolved his many doubts put to them, and in fine made him so great a master of the Latin tongue, that he translated *The Works of Pub. Virgil Maro,* which he published with his picture before them in a large oct.—— Lond. 1649, 50, and dedicated them to his most noble patron William marquess of Hertford, and thereupon obtained a considerable sum of money in his pocket. At that time living in London, Æsop the prince of mythologists became his quarry, descanted on his plain song, and paraphras'd his short and pithy sayings, whereby he rais'd his voice to such an heighth that he took the degree among the minor poets, after the publication of that author with this title: *Fables of Æsop Paraphrased in Verse, and adorn'd with Sculptures.* Lond. 1651. qu. In commendation of which sir Will. D'avenant then a prisoner in the Tower, and Jam. Shirley made verses. Hitherto his translation of Virgil continuing in a mean oct. he printed it in a royal folio with this title, *The Works of Publius Virgilius Maro, translated, adorn'd with Sculpture, and illustrated with Annotations.* Lond. 1654. It was the fairest edition that till then the English press ever produced, and hath his picture before it also, as most of the books which he published have. The said sculpture and the very same cuts, were also by him put into the bare Latin edition of that author, without annotations, which was by him published at London in 1658, in a large fol. He also published the said author with sculpture and annotations in a large oct.—Lond. 1675, and 85. Which was much bought up by young scholars and gentlemen, such who could not spare money to purchase the folio, that being reserved for libraries and the nobility. By the publication, with annotations, of that most noble author, Mr. Ogilby obtained the reputation of a good translator, a faithful interpreter, and of one that had dabled well in another's Helicon. About that time, viz. 1654, he, by his great and unwearied diligence accompanied with an unsatiable desire of obtaining knowledge, did learn the Greek tongue of one of his country-men called David Whitford, at that time usher to Jam. Shirley before-mention'd: And being in a manner master of it, he put out *Homer his Iliads translated, adorn'd with Sculpture, and illustrated with Annotations.* Lond. 1660. fol. This author, the king of Parnassus, being by him performed with great cost and labour, was by him dedicated to his most gracious majesty king Charles II. In the same year he put out *The Holy Bible,* according to the translation set forth by special command of king James I. with the *Liturgy and Articles of the Church of England,* with chorographical sculpture. This was printed at Cambr. in a large fol. and on very large paper. In the beginning of the year following he received orders from the commissioners for the solemnity of his maj. coronation, for the conduct of the poetical part thereof, as speeches, emblems, mottoes and inscriptions, and thereupon drew up for the present, *The Relation of his Majesty's Entertainment passing through the City of London to his Coronation: with a Description of the Triumphal Arches and Solemnity.* Lond. 1661. in 10 sh. in fol. This I say was put out for the present, but by command from his majesty, the author did, with most admirable sculpture, and speeches at large, publish it soon after in a royal folio; and it hath been much made use of in succeeding coronations. About the same time (1662) he went into Ireland, being then by patent made master of the revels there, after sir Will. D'avenant had made some struggling for that place: and at Dublin he built a noble theatre which cost him about 2000*l.* the former being ruined in the troubles. Afterwards he put out *Homer his Odysses translated, adorned with Sculpture, and illustrated with Annotations.* Lond. 1665. fol. dedicated to his most noble lord James duke of Ormond lord lieutenant of Ireland. He then a second time betook himself to Æsop, became a mythologist, and not only paraphrased it, but was a designer of his own or new fables therein. This was called the second vol. being adorned with most admirable cuts, and printed at Lond. 1665. [and again in 1668] fol. having been by him performed, during his retirement, in the time of sickness, at Kingston upon Thames. This author was afterwards published in lesser volumes with this title, *The Fables of Æsop, Paraphrased in Verse, adorned with Sculptures, and illustrated with Annotations.* Lond. 1673, 74. in two vol. in oct. The next things that he composed were, *The Ephesian Matron,* and *The Roman Slave,* two heroic poems dedicated to Thomas earl of Ossory: And altho' a second part met with a fate

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not common, yet it was esteemed equal with the former. Afterwards he wrote *Carolics an epic Poem, in* 12 *Books*, so called from our miracle of heroes king Charles I. being the best pattern of true prudence, valour, and Christian piety. This was utterly lost in the grand conflagration that happened in London in the beginning of Sept. 1666, when then the habitation of our author Ogilby in the Whitefriers near Fleet-street was burnt, and he himself undone, having but 5*l.* left to begin the world again. But so it was that he had such an excellent invention and prudential wit, and was master of so good addresses, that when he had nothing to live on, he could not only shift handsomly, but would make such rational proposals which were embraced by rich and great men, that in short time he would obtain an estate again. He never failed in what he undertook, but by his great industry and prudence went through it with profit and honour to himself. Soon after the said conflagration he had his house in the Whitefriers before-mention'd rebuilt, set up a printing-house therein, employed able workmen, became his majesty's cosmographer, and geographic printer, and by proposals printed several books that he and his assistants had translated and collected, as (1.) *An Embassy from New Batavia to the Emperor of China*, &c. Lond. 1669. fol. adorned with maps, prospects, and various sculptures, as all the books following which he published were, (2.) *Description of Africa*, &c. Lond. 1670. fol. This is the first part of his *English Atlas*. (3.) *Descript. of America*, &c. Lond. 1671. fol. This is the second. (4.) *Atlas Japanensis: Being remarkable Addresses by Way of Embassy from the East India Company of the United Provinces to the Emperor of Japan*, &c. Lond. 1670. fol. (5.) *Atlas Chinensis: Being the second Part of a Relation of remarkable Passages in two Embassies from the East India Company of the Un. Prov. to the Viceroy of Simlamong*, &c. Lond. 1671. fol. (6.) *Asia, the first Part; being an accurate Description of Persia, and the several Provinces thereof*, &c. Lond. 1673, 74. fol. The 2d part the author did not live to finish; however this is looked upon as another part of the *English Atlas*. (7.) *Description of Europe*, not finished by the author who intended it to be the fourth part of the *Engl. Atlas*. (8.) *Britannia, An Historical and Geographical Description of Britain*, &c. The first part fol. All which are printed on imperial paper, adorned with maps, and most curious sculptures, and were carried on and sold by way of standing lotteries. There also goes under his name, *A Pocket Book of Roads in England*, and *A new Map of the City of London, as it is new built*, &c. Printed in one sheet of large paper. He also and Will. Morgan made *A new and accurate Map of the City of London distinct from Westminster and Southwark*, &c. which is six foot long and six foot deep, with a long narrow book to describe the places therein, as also *A Map of London, Westminster, and Southwark*, and *A Survey of Essex, with the Roads therein exactly measured*, &c. At length Mr. Ogilby having lived to a fair age, gave way to fate on the fourth day of Sept. 1676, and was buried in the vault under part of the church of S. Bride alias Bridget in London: At which time many persons of great knowledge usually said, that had he been carefully educated when a young man, in an university, he might have proved the ornament and glory of the Scotch nation.

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[Add to Shirley:

Eccho, or the unfortunate Lovers, a Poem. Lond. 1618. 8vo. In this he styles himself ' in art. bacc.'[6]

He wrote also the following plays, the first of which alone was printed.

1. *Andromana, or the Merchant's Wife*, a Tragedy. Lond. 1660. 4to.
2. *St. Albans*, a Tragedy, 1639.
3. *Look to the Lady*, Comedy, 1639.
4. *The General.*
5. *Roxania; or Love's Victory*, Comedy.

I am happy to see a new edition of this excellent dramatist's productions announced as under the superintendance of that able editor William Gifford.]

JAMES HOWELL was born[7] in Caermarthenshire, particularly, as I conceive, at Abernant, of which place his father was minister. In what year he was born, I cannot precisely tell you, yet he himself saith, that[8] his ascendant was that hot constellation of Cancer about the midst of the dog-days. After he had been educated in grammar learning in the free-school at Hereford, he was sent to Jesus coll. in the beginning of 1610, aged 16 years, took a degree in arts, and then, being a pure cadet, a true cosmopolite, not born to land, lease, house, or office, was in a manner put to it to seek his fortune; but by the endeavours of friends and some money that his father assisted him with, he travelled for three years into various countries, whereby he advantaged himself much in the understanding of several languages. Some years after his return, he was sent into Spain 1622, to recover of the king of that place a rich English ship, seized on by his vice-roy of Sardinia for his master's use, upon some pretence of prohibited goods therein. Three years after his return (in which interval he was elected fellow of Jesus coll. 1623.) he was entertained by Emanuel lord Scrope earl of Sunderland, and lord president of the North, and by him was made his secretary. So that residing in York for that purpose, he was by the mayor and aldermen of Richmond chose a burgess for their corporation to sit in that parliament that began at Westminster in the year 1627. Four years after he went secretary to

[6] [*Censura Literaria*, ii. 382.]
[7] *Lib. Matric. P.* pag. 473.
[8] In his *Epist. or familiar Letters*, vol. 1. § 6. nu. 60.

Robert earl of Leicester, ambassador extraordinary from our king to the king of Denmark; before whom and his children he shew'd himself a quaint orator by divers Latin speeches spoken before them, shewing the occasion of their ambassy, to condole the death of Sophia queen dowager of Denmark, grandmother to Charles I. king of England. Afterwards going through several beneficial employments, particularly the assisting the clerks of the council, was at length in the beginning of the civil war made one of those clerks; but being prodigally inclined, and therefore running much into debt, he was seized on by order of a certain committee, (after the king was forc'd from his parliament) and committed prisoner to the Fleet. So that having nothing to trust to but his wits, and to the purchase of a small spot of ground upon Parnassus, (which he held in fee of the muses) he solely dedicated himself to write and translate books; which, tho' several of them are meer scribbles, yet they brought him in a comfortable subsistence, during his long stay there. After the king's return in 1660, we never heard of his restoration to his place of clerk of the council, (having before flatter'd Oliver and sided with the commonwealth's men) only that he was made the king's historiographer, being the first in England that bore that title; and having no beneficial employment, he wrote books to his last. He had a singular command of his pen, whether in verse or prose, and was well read in modern histories, especially in those of the countries wherein he had travelled, had a parabolical and allusive fancy, according to his motto *Scnesco non Segnesco*. But the reader is to know that his writings having been only to gain a livelihood, and by their dedications to flatter great and noble persons, are very trite and empty, stolen from other authors without acknowledgment, and fitted only to please the humours of novices. His works are these,

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Dodona's Grove: or, the Vocal Forest. Lond. 1640.[9] [Bodl. AA. 51. Art.] 44. qu. [Bodl. 4to. L. 83. Art.] Much cried up and taken into the hands of curious people at its first publication. The second part of it was printed at Lond. in 1650. oct. [Bodl. 8vo. H. 31. Art. Seld.] and tho' not so much admired as the first (which was translated into French and printed several times) yet there was a translation made of it into the new refined French by one of the prime wits in the academy of Beaux Esprits of Paris.——Par. 1652. qu. [Bodl. 4to. H. 30. Art. Seld.]

Ou le Parler des Arbres. Par. 1648. qu. The English copy I have not yet seen, this being different from the *Vocal Forest*, which bears another title in the French edit.

The Vote: or, a Poem-Royal, presented to his Majesty for a New-years Gift, by Way of Discourse twixt the Poet and his Muse, Cal. Jan. 1641, Lond. 1642. in two sh. in qu. [Bodl. 4to. D. 7. Art. BS.]

Instructions for Foreign Travel. Lond. 1642. in tw. dedicated to prince Charles.[a] There again with additions, 1650. in tw. [Bodl. 8vo. H. 29. Art. Seld.]

Casual Discourses and Interlocutions between Patricius and Peregrin, touching the Distractions of the Times, with the Causes of them.——Written by the author in the prison call'd the Fleet, presently after Edghill battel, being the first book that came forth for the vindication of his majesty.

Mercurius Hibernicus: or, a Discourse of that horrid Insurrection, and Massacre which happened lately in Ireland.——Written in the Fleet 1643. "Bristol. 1644. qu. 2 sh. and half."

Parables reflecting upon the Times. Lond. 1644. in 2 sh. in qu. at the latter end of the second edit. of *Dodona's Grove.*

England's Tears for the present Wars, &c. Lond. 1644. in 2 sh. and half in qu. There again in 1650. in tw. Put into Lat. under this title, *Angliæ Suspiria & Lacrymæ*, &c. Lond. 1646. in tw. [Bodl. 8vo. F. 15. Art. BS.]

Preheminence and Pedigree of Parliaments in 2 Sections. Lond. 1644. in tw. There again in 1677. in 3 sh. in qu. [Bodl. C. 12. 8. Linc.]

Vindication of some Passages reflecting upon him in a Book called, The Popish Royal Favourite, penn'd by Mr. Prynne. Lond. 1644. in tw. Printed with the very next pamphlet before-mentioned.

A Clearing of some Occurrences in Spain at his Majesty's being there, cited by the said Mr. Prynne out of the Vocal Forest——This is also printed with the former.

Epistolæ Ho-Elianæ. Familiar Letters Domestic and Foreign, divided into sundry Sections, partly Historical, Political, and Philosophical. Lond. 1645, 47. qu. Lond. 1650. oct. [Bodl. 8vo. H. 32. Art. Seld.] There again 1655 and 73. in oct. All which impressions contained 2 vol. and had, to the last, added a third and fourth volume. Many of the said letters were never written before the author of them was in the Fleet, as he pretends they were, only feigned, (no time being kept with their dates)

[9] [The first edition was in folio 1640, the 4to. of 1644 is called in the title 'the second edition,' other copies appeared in 1650, 1655, and, without date, in 12mo.]

[a] [A presentation copy from the author to Selden. The book was printed at Paris in 1641, but has a new date pasted over the original one. Howell has written with his own hand—"Ex dono authoris D. Johanni Seldeni Anglorum Trismegisto, Viro, si quis Mortalium, Omniscio, ad ornamentum Patriæ et Reipub. Literariæ salutem nato, In cœlo scientiarum stellæ primæ magnitudinis, Restitutori Temporum, Scriptorumque hujus sæculi facile principi, Opusculum hoc, Honoris ergo, mittitur archivis suis reponendum, pygmæum munus voluntatis gigantææ. 3° non. Mail, 1652.']

[a] [To this edition a head of Charles when a boy was prefixed, engraved by Glover, but having only his initials. To that in 1650 a miserable copy of this scarce portrait was placed.]

and purposely published to gain money to relieve his necessities, yet give a tolerable history of those times.[3]

A Nocturnal Progress: or, a Perambulation of most Countries in Christendom, performed in one Night by Strength of Imagination.—Written in the Fleet, 1645.

Lustra Ludovici: or, the Life of Lewis 13. King of France, and of his Cardinal de Richelieu. Lond. 1646. fol. [Bodl. F. 2. 18. Art. Seld.] Divided into 7 lusters, and dedicated to prince Charles at his court in the isle of Jersey.

An Account of the deplorable and desperate Condition that England stands in, An. 1647. in a Letter to Francis Cardinal Barberini.—Written from the Fleet. 1647.

Letter to the Earl of Pembr. concerning the Times, and the sad Condition, both of Prince and People.—Printed 1647. in two sh. in qu. [Bodl. 4to. H. 25. Art. Seld.]

[383] *Bella Scot-Anglica. A Brief of all the Battels and Martial Encounters which have happened 'twixt England and Scotland, from all Times to this present*——Printed 1648. [Bodl. 4to. H. 25. Art. Seld.]

Corollary declaring the Causes whereby the Scot is come of late Years to be so heightned in his Spirits—These two last are in 3 sh. in qu.

The Instruments of a King: or, a short Discourse of the Sword, Sceptre, and Crown, &c. Lond. 1648. in 2 sh. in qu. [Bodl. C. 15. 2. Linc.]

Winter Dream——Written in prose, and printed 1649. in 3 sh. in qu. [Bodl. 4to. H. 25. Art. Seld.]

A Trance, or News from Hell brought first to Town by Merc. Acheronticus. Lond. 1649. in 2 sh. and half in qu. [Bodl. C. 15. 6. Linc.] Written in prose.

Inquisition after Blood: to the Parliament in Statu quo nunc, and the Army Regnant, &c.—Printed 1649. in two sh. in qu. [Bodl. 4to. H. 25. Art. Seld.]

Vision, or Dialogue between the Soul and the Body. Lond. 1651. oct. [Bodl. 8vo. H. 49. Art. Seld.] &c.

Survey of the Signory of Venice, of her admired Polity and Method of Government. Lond. 1651. thin fol. [Bodl. F. 2. 16. Art. Seld.]

Discourse of the Interests of the Republic of Venice, with the Rest of the States of Italy.—Printed with the *Survey.*

[3] [Editions of Howell's Letters—
1. 1645.
2. 1647.
3. 1650.
4. 1655.
5. 1673.
6. 1688.
7. 1708.
8.
9. 1726.
10. 1737.
11. 1754.
And I purpose, God willing, at some future time, to give a new and corrected impression of this excellent book, with notes and an appendix, for which work I have for a long time past been making the necessary collections.]

Some sober Inspections made into the Carriage and Consults of the late Long Parliament, &c. Lond. 1653. oct. Dedicated to Oliver lord protector, whom he compares to Charles Martel, and complements him in smooth language. The fourth edition[4] of this book came out in 1660, with several additions containing *Reflections upon Government in general, with some Prophetic Paragraphs, and a Supplement of divers signal Passages,* which the other three editions had not.

Hist. of the Wars of Jerusalem Epitomiz'd—Printed in oct.

Ah, Hu; Tumulus, Thalamus: Two Counter-Poems; the first, an Elegy upon Edward late Earl of Dorset. The second an Epithalamium to the L. Marquess of Dorchester; with an Hymeneæum or Bridal Sonnet of four Stanza's, according to a choice Air set thereunto by Mr. Will. Webb. Lond. 1653. in two sh. in qu. [Bodl. 4to. H. 25. Art. Seld.]

A Dialogue——Published and couched under the name of Polyander. Written about the time that Oliver began to be protector. In this dialogue he gives his opinion for a single person against all other governments.

The German Diet: or, the Ballance of Europe, wherein the Power and Weakness, Glory and Reproach, Virtues and Vices, &c. *of all the Kingdoms and States of Christendom are impartially poised.* Lond. 1653. fol. [Bodl. F. 2. 17. Art. Seld.] The author's picture from head to foot is set before the title, leaning under a British oak.

Parthenopæia: or, the History of the most renowned Kingdom of Naples, with a List of their Kings, &c. Lond. 1654. fol. The first part of it was written by Scipio Mazzella; englished from Ital. by Samson Lennard herald of arms. The second part was compiled by our author Jam. Howell, who, besides some supplements to the first part, draws the thread of the story to these present times. Collected and translated from several modern Ital. authors.

Londinopolis. An Historical Discourse, or Perlustration of the City of London and Westminster, with the Courts of Justice, Antiquities, and new Buildings. Lond. 1657. fol. [Bodl. K. 4. 17. Art.] 'Tis a short discourse, mostly taken from Jo. Stow's *Survey of London,* and his continuators.

Discourse of the Empire, and of the Election of the King of the Romans, &c. Lond. 1658. oct.

Lexicon Tetraglotton. An English-French-Italian-Spanish Dictionary. Lond. 1659, 60. fol. [Bodl. C. 1. 19. Art.]

A particular Vocabulary or Nomenclature in English, Italian, French, and Spanish, of the proper Terms belonging to several Arts and Sciences, to common Professions and Callings, both liberal

[4] [Second edit. Lond. 1655. Bodl. 8vo. H. 15. Art. BS. third, Lond. 1656. Bodl. 8vo. C. 82. Linc.]

and mechanic, &c. in 52 Sections. Lond. 1659. Printed with the former book.

Proverbs; or, old sayed Sawes and Adages in English, (or the Saxon Tongue) Italian, French, and Spanish: whereunto the British, for their great Antiquity and Weight, are added—This is also printed with *Lex. Tetragl.* [384]

A Cordial for the Cavaliers. Lond. 1661. Answer'd as soon as it peep'd abroad by Rog. L'Estrange in a book entit. *A Caveat for the Cavaliers:* which having given offence to divers persons, he published a second edition of it, with his name and a preface to it. Soon after our author Howell set forth a vindication of his *Cordial* under this title,

Some sober Inspections made into those Ingredients that went to the Composition of a late Cordial for the Cavaliers. Lond. 1661. Upon which L'Estrange briefly reflects in the close of a piece of his entit. *A modest Plea both for the Caveat and Author of it.*

A French Grammar, and a Dialogue consisting of all Gallicisms, with Additions of the most useful and significant Proverbs, &c.——Printed at London twice, the last time was in 1673. fol. He also added to *A French and English Dictionary, composed by Randal Cotgrave, Sundry Animadversions, with Supplements of many hundreds of Words never before printed, with accurate Castigations throughout the whole Work.*

The Parley of Beasts: or, Morphandra Qu. of the enchanted Island, &c. Tom. 1. Lond. 1660. fol.

The second Part of casual Discourses and Interlocutions between Patricius and Peregrin, &c. Lond. 1661. oct. Printed in a book entit. *Divers Historical Discourses of the late popular Insurrections in Great Britain and Ireland.*

Apology for Fables mythologiz'd—Printed in the said book also.

Twelve Treatises of the late Revolutions. Lond. 1661. oct.

New English Grammar for Foreigners to learn English, with a Grammar for the Spanish or Castilian Tongue, with special Remarks on the Portuguese Dialect, for the Service of her Majesty.[5] Lond. 1662. oct.

Discourse concerning the Precedency of Kings. Lond. 1663. fol. Translated into Latin by B. Harris L. P.—Lond. 1664. oct.

Poems on several choice and various Subjects, occasionally composed. Lond. 1663. oct. Collected and published by one who calls himself serjeant-major Payne Fisher, sometime poet laureat to Oliver.

Treatise concerning Ambassadors—Translated into Lat. by John Harmer of Magd. coll.——Lond. 1664. oct.

Concerning the Surrender of Dunkirk, that it was done upon good Grounds. Lond. 1664. oct. [Bodl. 8vo. P. 31. Art. BS.]

He also translated from Italian into English. (1.) *S. Paul's late Progress upon Earth, about a Divorce, 'twixt Christ and the Church of Rome by Reason of her Dissolutenesse and Excesses,* &c. Lond. 1644. oct. The author of it (whose name I cannot yet learn[6]) made it public about the year 1642, and being forced to fly from Rome for so doing, in the company, and under the conduct of one that pretended a friendship to him, was betrayed at Avignon, and there first hanged, and then burned. (2.) *A Venice Looking-glass; or, a Letter written very lately from Lond. to Card. Barbarini at Rome, by a Venetian Clarissimo, touching the present Distempers in England.* Printed 1648. in 3 sheets in qu. [Bodl. 4to. H. 25. Art. Seld.] (3.) *An exact History of the late Revolutions in Naples, and of their monstrous Successes not to be parallel'd by any antient or modern History.* Lond. 1650. oct. Published in Ital. by lord Alex. Giraffi. The second part of this history came out soon after by the same hand, who also translated it from Ital. In both which it appears, that the said revolutions were occasion'd by the excessive gabells laid upon common vendibles: which exciting the mobile, headed by Tomaso Anello, commonly called Masaniello a fisherman, all things in Naples were for some time turn'd topsy turvy. (4.) *A Letter of Advice sent from the prime Statesmen of Florence how England may come to herself again. Dated at Flor. 12 Mar.* 1659.——Printed at the end of *The second Part of casual Discourses,* &c. before-mention'd. He also (Ja. Howell) translated from French into English, *The Nuptials of Peleus and Thetis; consisting of a Mask and Comedy, or the great Royal Ball acted lately in Paris six Times,* &c. Lond. 1654. qu. and from Spanish into English, *The Process and Pleadings in the Court of Spain upon the Death of Anthony Ascham, Resident for the Parliament of England, and of Joh. Baptista Riva his Interpreter,* &c. Lond. 1651. fol. The said A. Ascham, who was born of a genteel family, was educated in Eaton school, and thence elected into King's coll. in Cambridge, 1633.[7] Afterwards taking the degree of master of arts, closed with the presbyterians in the beginning of the rebellion, took the covenant, sided with the independents, became a great creature of the long parliament, (by whose authority he was made tutor to James duke of York) and an active person against his sovereign. At length being looked upon as sufficiently antimonarchical, was by the rump parliament sent their agent or resident to the court of [385]

[5] [The author stiles this book, 'Liberorum Cerebri Quintus post Quadraginta. J. H.' BOWLE.]

[6] ['Twas Ferrante Pallavicino. BOWLE.]

[7] [See my *MS. Collections* (in the British museum) vol. xv. p. 143. COLE.

See also *Harleian Miscellany* by Park, iv, 280, and Oldys's *Catal. of Pamphlets*, Numb. 38.]

Spain, in the latter end of the year 1649. In the beginning of June following he arrived at Madrid, and had an apartment appointed him in the court; but certain English royalists then in that city, taking it in great disdain that such a notorious rebel (one of the destroyers of their nation, as they call'd him) should come there from the murtherers of his sacred majesty of England, six of them named Joh. Guillim, Will. Spark, Valentine Progers, Jo. Halsal, Will. Arnet, and Hen. Progers, repaired to his lodging: Two of them stood at the bottom of the stairs, two at the top, and two entred his chamber, of whom Spark being the first, drew up to the table where Ascham and another were sitting, and, pulling off his hat, said, 'Gentlemen I kiss your hands, pray which is the resident?' Whereupon the resident rising up, Guillim took him by the hair of the head, and with a naked dagger gave him a thrust that overthrew him. Then came in Spark and gave him another, and because they would make sure of their work, they gave him five stabs, of which he instantly died. Whereupon Jo. Bap. Riva his interpreter thinking to retire to his chamber, four others that were without the chamber, gave him four wounds, whereof he presently expired. Afterwards five of the Englishmen took sanctuary, but were haled thence, imprison'd, and Spark suffer'd. The sixth person named Hen. Progers, fled to the Venetian ambassador's house, and so escaped. The said Anth. Ascham, who was slain 6 June 1650, hath written *A Discourse, wherein is examin'd, what is particularly lawful during the Confusions and Revolutions of Government; "or how far a Man may lawfully conform "to the Powers and Commands of those, who with "various Successes hold Kingdoms divided by "Civil and Foreign Wars*, &c. *Likewise whether "the Nature of War be inconsistent with the Pre-"cepts of Christian Religion?*" Lond. 1648. oct. "in three parts, and with additions.[8] Lond. 1649. "oct." [Bodl. 8vo. B. 154. Linc.] and other things, as 'tis probable, but such I have not yet seen. But all this by the by; as for Jam. Howell he published——*Cotton's Posthuma: Divers choice Pieces of that renowned Antiquary Sir Rob. Cotton*, &c. Lond. in oct.[9] and *the late King's Declaration in Lat. Fr. and Engl. an.* 1649. At length after he had taken many rambles in this world in his younger years, and had suffered confinement in his last, gave way to fate in the beginning of Novemb. in sixteen hundred sixty and six, and was buried on the north side of the Temple church in London, near the round walk. Soon after was a monument set up in the wall over his grave, with this inscription thereon. 'Jacobus Howell Cambro-Britannus, Regius Historiographus, (in Anglia primus) qui post varias peregrinationes, tandem naturæ cursum peregit, satur annorum & famæ, domi forisque huc usque erraticus, hic fixus 1666.' This monument was pulled down in 1683, when the said Temple church was beautified and repaired. 1666.

[James Howell wrote a prose address to his much esteemed friend Mr. [John] Battie, prefixed to that person's *Merchant's Remonstrance*, 4°. 1648.

Letter to the very worthy Translator of this exquisite Piece The Art how to know Men, Prefixed to Davies (of Kidwelly) his translation from De la Chambre, Lond. 1665, 8vo.

Commend. lines to *Eromena, or Love and Revenge*, translated by Ja. Hayward of Gray's Inn. Lond. 1632, folio.

Commendatory verses to D'Ourilly's *False Favourite Disgraced, a Tragi-Comedy*, Lond. 1657, 12mo. These are reprinted in *Censura Literaria*, vol. ii. p. 76.

Various letters by Howell in the first volume of the *Strafforde Letters*, none of which are printed in the *Epist. Ho-Elianæ*, which is one of the most amusing volumes extant.

The excellent head of Howell by Melan and Bosc was first placed before the French translation of his *Vocal Forest*, 1641.]

JOHN GLYNNE, third son of Will. Glynne, esq; "(or knt. as Mr. Vaughan[1])" was born at Glyn-Llyvon in Caernarvanshire, (the ancient seat of his ancestors) bred in the coll. school at Westminster, went full ripe in grammar learning to Hart hall in Mich. term 1621, aged 18 years, where continuing about three years, he retired to Lincoln's-inn, became barrister, a counseller of note and bencher. Afterwards he was made steward of Westminster, recorder of London, and in 1640 was elected twice a burgess for Westminster to serve in those two parliaments called that year. In the last of which, commencing 3 of Nov. he was appointed one of those doughty champions to bait the most noble and worthy Thomas earl of Strafford, in order to bring him to the block: which being done, he shewed himself a great enemy to the bishops and their function, a zealous covenanteer, a busy man in the assembly of divines, (among whom [386]

[8] [There were nine additional chapters to this edition, on the following subjects—
1. Of the original of property.
2. Of the nature of money.
3. Whether in the violent changes of princes and governours, and after the killing of five royal heirs and successors, the people who then submitted broke any oaths of allegiance or supremacy?
4. Of the original of magistracy.
5. Of the original of civil government in the confusion of families.
6. Of the time for legitimating new obedience after confusions.
7. Whether prescription can give a right or title, especially such as will except against our obedience in plenary possession?
8. Of the several forms of government.
9. Of political justice.]

[9] [1679, printed dedication to sir Rob. Pye, 1651. Cole.]

[1] "*History of Wales*. p. 31."

he sometimes sate) and what not to promote his interest and gain wealth. So that being then well known to be an useful member for carrying on the blessed cause, he was made clerk of the petty bag in sir Edw. Wardour's place, (a known royalist) esteemed to be then worth 1000*l.* per an. and what other places he could not take because of his profession, he got them to be conferr'd on his creatures[8] and kindred. In 1647 he, with other parliament men, took a pique against the army, and would needs have them disbanded: whereupon they impeached him and ten more of high-treason on the 16th of June the same year, and forthwith by order of parliament they were sent prisoners to the Tower. In January following he was deprived of his recorder's place, but then wheeling about and flattering the independents, he was made serjeant at law in Oct. 1648, and in July following Will. Steel, esq; was elected recorder in his place, not, as 'tis supposed, without consideration given to Glynne. In the beginning of the year 1655 he was sent into the West (Hen. Rolls ch. justice refusing) to arraign that brave and valiant gen. col. John Penruddock and others his associates taken at South Moulton (after the rising of the cavaliers at Salisbury) by article-breaking Unton Croke. "Upon "which occasion the author of *Hudibras*, the 1st "and 2d parts, &c. Lond. 1674. oct. canto the 2d, "p. 92. about velis & remis, had the verses follow-"ing, which were not allow'd to stand in the first "edition 1663, because Glynne and Maynard were "then living:

"Did not the learned Glynne and Maynard
"To make good subjects traytors strain hard?
"Was not the king by proclamation
"Declar'd a rebel o'er all the nation?"

For which good service, (as 'twas then called) and his complying principles to advance the protector's interest, he was made lord chief justice of the upper bench: To which office he was sworn 15 June 1655, by Fiennes and L'Isle commissioners of the great seal. The last of which did then make a learned speech, wherein he spoke much in commendation of the good government (as he term'd it) that they then lived under. About that time our author Glynne was made one of Oliver's other house, that is, house of lords, and so long as that person lived he was much favoured by him. "John "Glynne serjeant at law was chose knight for Caer-"narvanshire to serve in the parliament which be-"gan at Westminster 25 Apr. 1660." After the restoration of king Charles II. he was made his eldest serjeant at law, by the corrupt dealing of the then lord chancellor;[9] and on the 16th of Novemb. 1660, he by the name of John Glynne of Henley park in Surrey, &c. received the honour of knighthood. Under his name are these things following extant,

Divers Discourses in the managing of the Evidence against Tho. E. of Strafford.——See Joh. Rushworth's *Tryal* of the said earl.

Replication in the Name of all the Commons of England to the general Answer of Tho. Earl of Strafford, &c. 13 *July* 1641. Lond. 1641. in 2 sh. and half in qu.

Several speeches, as (1.) *Speech at the presenting the Sheriffs of London, in Octob.* 1644. (2.) *Speech to the Point of Jus Divinum, and the Presbyterian Government.* This was spoken for an whole hour together in Nov. 1644, upon the advice of the assembly of divines, that the presbyterian government was jure divino, &c.

Monarchy asserted to be the best, most ancient, and legal Form of Government, in a Conference had at Whitehall with Oliver Lord Protector, and a Committee of Parliament, in Apr. 1658, *and made good by several Arguments.*' Lond. 1660. oct. besides other things which I have not yet seen. He departed this mortal life in his house situated in Portugal-row in Lincolns-inn-fields near London on the 15th of Nov. in sixteen hundred sixty and six, and was buried with great solemnity (being accompanied to his grave by three heralds of arms) in his own vault under the altar in the chancel of the church of S. Margaret within the city of Westminster, as I have been informed by his son sir Will. Glynne of Bisseter alias Burncester in Oxfordshire, baronet, who dying 28 of Aug. 1690, was buried also in the same vault. See more of sir Jo. Glynne in sir Will. Jones in the second vol. col. 673 under the year 1640. I have seen a book entit. *A true Accompt given of the Proceedings of the Right Honourable Lord Glynne, the Lord Ch. Justice of England, and the Honourable Baron Reg. Hill, one of the Barons of the Exchequer, in their Summer Circuit in the Counties of Berks, Oxon, &c.* Lond. 1658. qu. But the reader must know that this being writ in drolling verse by one that called himself Joh. Lineall, the lord Glynne was so far from having any knowledge of it, or consenting to its writing, that there was great enquiry after the author to have him punished for his abuses of, and smart reflections on, him.

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1666.

GEORGE GRIFFITH was born at Penrhyn in Caernarvanshire 30 Sept. 1601, educated in Westm. school, elected student of Ch. Ch. in 1619, took the degrees in arts, became an eminent tutor in his house, and a preacher in these parts. Afterwards Dr. John Owen bishop of S. Asaph, (to whom he

[8] See in the *Mystery of the good old Cause*, &c. Lond. 1660. oct. p. 11.

[9] [It was chiefly for this expression, that the lord Clarendon prosecuted the author, for defamation of his father, and had judgment against him in the vice-chancellor's court. *Hist. of England*, iii, 669. Another passage see in DAVID JENKYNS, col. 643, rather more offensive. BAKER.]

[4] [See Pennant's *Tour in Wales*, p. 103.]

was chaplain) conferr'd on him the rectory of Llanvechen in Montgomeryshire, which he changed for Llanymynech, situated partly in Shropshire and partly in Montgomeryshire. In 1635 he proceeded D. D. being then, or about that time, canon (and as some say archdeacon) of S. Asaph, and minister of Llanchinio in the said county of Montgom. In the time of the rebellion he lost all or most of his spiritualities, did good service for his majesty and the church in several respects, and therefore rewarded after his majesty's restoration, as I shall anon tell you. While he lived at Llanymynech, whence, I think he was not ejected, he wrote,

A modest Answer to a bold Challenge of an itinerant Preacher, (Vav. Powell)——Printed 1652. The beginning of which is, 'Accepi hodie chartulam,' &c. To which Vav. Powell making a reply in most false and barbarous Latin, beginning, 'Domine in quartam ultimæ diei hebdomadæ,' &c. our author made a rejoynder beginning thus, 'Ehem! quid tandem video?' &c. All which being in order to a public disputation, Griffith afterwards, when he saw himself abused thereby, published,

Animadversions on an imperfect Relation in the Perfect Diurnall, Numb. 138. *Aug.* 2. *An.* 1652. *containing a Narration of a Disputation between Dr. Griffith and Mr. Vavasor Powell near New Chappell in Montgomeryshire*, 23 *Jul.* 1652. Lond. 1653. qu. See more in Vav. Powell, an. 1670. Our author Griffith also wrote,

Some plain Discourses on the Lord's Supper, instructing the Ignorant in a due Preparation for that holy Sacrament, and representing the great Danger of Communicating amiss. Oxon. 1684. in tw. It was then corrected, and had an epist. to the reader set to it, by Andr. Allam, M. A. and vice-principal of S. Edm. hall. Our author also took upon him the translation of the new *Common-Prayer-Book* in the Welsh tongue: but whether he ever finished it I know not. In a convocation of the clergy held 1640, he made a motion for a new edition of the Welsh BIBLE, set out many years before by Will. Morgan bishop of S. Asaph. At length having successfully asserted the truth and cause of the church of England in Wales, in the times of usurpation, in disputing with itinerants, keeping up the offices and ceremonies thereof, &c. he was by his majesty's grace and favour made bishop of S. Asaph, to which being consecrated 28 of Octob. 1660, in king Henry 7th's chappel at Westm. sate there till the time of his death, and kept the archdeaconry of S. Asaph in commendam with it. In 1662, in a convocation of the clergy then held, he concurred[5] effectually in drawing up the act of uniformity, and making certain alterations in the *Common Prayer* then set out, and 'tis thought the form of baptizing those of riper years was of his composing. He died on the 28th of Nov. in sixteen hundred sixty and six, and was buried in the choir of the cath. church of S. Asaph. Soon after was a monument placed over his grave, with this inscription engraven thereon, 'Hic jacet corp. Rev. in Christo Patris ac Dom. D. Georgii Griffith S. T. P. hujus Ecclesiæ Asaph. Episc. sacratissimi, cujus altera melior pars, choro cœlesti associata est, 28 die Novembris, an. Dom. 1666, ætat. 65, & consecrationis 7mo. Qui plura desiderat facile investiget.' 1666.

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EDMUND GAYTON, or *de Speciosa villa*, as he entitled himself, son of George Gayton of Little Britain in London, was born there, elected scholar of S. John's coll. from Merchant Taylor's school in the year 1625, aged 16, became afterwards fellow of that house, master of arts, superior beadle of arts and physic of this university, in the place of Joh. Bell deceased, an. 1636, bach. of phys. actually created, by virtue of a dispensation from the delegates 1647, turn'd out of his headleship in the year following by the parliamentarian visitors, lived afterward in London in a sharking condition, and wrote trite things meerly to get bread to sustain him and his wife. After the king's return in 1660, he was restored to his place by the king's commissioners, but having got an itch in scribling, followed that sometimes, but more the vices of poets, of which number he pretended to be one, and one eminent he might have been, had he not been troubled with the faculty of too much lifting. He hath written some good, others most vain and trashy, things, as you may partly see by the catalogue following, which according to method must be here set down, tho' rather fit to be buried in oblivion.

Epulæ Oxonienses: or, a jocular Relation of a Banquet presented to the best of Kings, by the best of Prelates, in the Year 1636 *in the Mathematic Library at S. Jo. Bapt. Coll.*——This is a song, and musical notes are set to it, in two parts, with this beginning, 'It was (my staff upon't) in thirty-six,' &c. [Wood's study, Numb. 423.]

Chartæ scriptæ: or, a new Game at Cards, called, Play by the Book——Printed 1645. qu. Written, if I am not mistaken, in verse.

Pleasant Notes upon Don Quixot. Lond. 1654. fol. [Bodl. AA. 49. Art.] Written in prose, mix'd now and then with verse; which is accounted our author's master-piece.

Hymna de Febribus. Lond. about 1655. qu. [Bodl. 4to. Z. 93. Med.] in Lat. verse.

Will. Bagnal's Ghost: or, the merry Devil of Gadmunton, in his Perambulation of the Prisons of London: Lond. 1655. qu. [Bodl. 4to. A. 9. Art. BS.] Written mostly in verse, the latter end in[6] prose. The title is in imitation of Shakespear's comedy, called, *The Merry Devil of Edmonton*,

[5] D. Lloyd in his *Memoirs*, &c. p. 600.

[6] [So called by our author on the authority of Kirkman, but without foundation.]

which last word was changed into Gadmunton, because it comes near the author's name.

"*The Art of Longevity, or, a diæterical Institution.* Lond. 1659. qu. [Bodl. A. 1. 21. Linc.] "written in verse. There were commendatory "verses before it written by sir Tho. Allen, sir "Robert Stapylton, Henry Johnson, L.L.D. Joh. "Heath, (Jam. Heath) captain Franc. Aston of "St. John's coll. &c.

"*Walk, Knaves, Walk, a Discourse intended to "have been spoken at Court, and now published "for the Satisfaction of all those that have partici-"pated of public Employments. By Hodge Tur-"berville, Chaplain to the late Lord Hewson.* "Lond. printed in the year 1659. But the true "author was Mr. Gayton, who wrote it (as I re-"member) in the Kings-Bench prison."

Wit revived: or, a new excellent Way of Divertisement, digested into most ingenious Questions and Answers. Lond. 1660. in tw. Published under the name of Asdryasdust Tossoffucan.

Poem upon Mr. Jacob Bobard's Yew-men of the Guards to the Physic-Garden, to the Tune of the Counter Scuffle. Oxon. 1662, on one side of a sh. of paper. He also was (if I mistake not) author of [389]
A Ballad on the Gyants in the Physic Garden in Oxon, who have been breeding Feet as long as Garagantua was Teeth. Ox. 1662. on one side of a large sh. of paper.[7]

Diegerticon ad Britanniam. Ox. 1662, on one side of half a sh. of paper.

Poem written from Oxon to Mr. Rob. Whitehall at the Wells at Astrop. Oxon. 1666. in half a sh. of paper on both sides. To which Robin made an answer, but 'twas not printed. The said Edm. Gayton did also collect and publish *Harry Marten's Familiar Letters to his Lady of Delight*, &c. with other things of that author, not without some enlargements of his own, which hath made many to suppose that they were not written by Marten, but devised by Gayton, who also wrote a buffooning answer to a letter called *A Copy of Henry Marten's Letter in Vindication of the Murther of King Charles*: Which answer is printed with the letters before-mentioned. At length this our vain and impertinent author Gayton dying in his lodgings in Cat-street near the public schools, on the 12th day
1666. of Decemb. in sixteen hundred sixty and six (having had verses of his composition published but 7 days before) was buried in S. Mary's church in Oxon, near to the entrance thence into the lower part of the steeple, or near to the tomb of Edm. Croston, with monies given for that purpose by the vicechancellor. Three days after his death, there was a convocation for the election of his successor in the beadleship: In the beginning of which the said vicechancellor (Dr. Fell) stood up and exhorted the masters in a set speech to have a care whom they should chuse, and desired them by all means that they would not elect a poet, or any that do libellos scribere, adding withal that the late beadle (Gayton) was such an ill husband, and so improvident, that he had but one farthing in his pocket when he died, &c. But notwithstanding this exhortation, which was just, the black-pot-men, or such who are called *boon blades*, who, (with shame be it spoken) carry all before them in elections, did instead of electing a master of arts (for there were two that stood) to that beneficial place, (which hath been done time out of mind) did chuse a yeoman-beadle (Solad. Lichfield) who had formerly kept a public inn, and was good for nothing but for eating, drinking, smoaking, and punning.

[*The Glorious and living Cinque Ports of our fortunate Island thrice happy in the Persons of his Sacred Majestie. The Illustrious and Puissant Prince his royall highnesse James Duke of Yorke. The two victorious and Loyall Generals, their united Excellencies Prince Rupert and George Duke of Albermarle*, &c. Oxon. 1666. 4to. Tis a poem in a sheet and half. HEARNE.[8]]

CHARLES HOOLE son of Charles Hoole, was born at Wakefield in Yorksh. educated in the free-school there under Rob. Doughtie a Cantabrigian who had taught in that school 50 years or more, sent to Linc. coll. by the advice of his kinsman Dr. Rob. Sanderson, in Mich. term 1628, aged 18 years, where, by the help of a good tutor, he became a proficient in the Greek and Hebrew tongues and in philosophy. After he had taken one degree in arts, he entred into the sacred function, retired to Lincolnshire for a time, and by the endeavours of Sanderson before-mentioned, he was made master of the free-school at Rotheram in Yorkshire, and then proceeded in arts. In the beginning of the civil war he went to London, and by the invitation of certain noted citizens he taught a private school there, between Goldsmith's-alley in Redcross-street, and Maidenhead-court in Alder-gate-street. Afterwards, leaving that place (about 1651) he taught another private grammar school in Token-house Garden in Lothbury, not far from the Royal Exchange; where, as in the former school, the generality of the youth were instructed to a miracle. About the time of his majesty's restoration he was invited into Monmouthshire, with hopes of great reward, but promises answering not expectation, he returned to London; and Dr. Sanderson being then made bishop of Lincoln, he appointed him his chaplain, gave him a prebendship in the church of Lincoln, and would have done greater matters for him if he had lived. About that time he became rector also of Stock near to Chelmsford in Essex, where he mostly spent the remainder of his days

[7] [Both these are in Wood's study, Numb. 423; 38, 39.]

[8] [*MS. Collect.* xci, 228. In another volume of Hearne's *Collections*, (v. 60.) he calls Gayton 'a vain trifling author.']

with great content to himself and his parishioners. He was a noted royalist (and therefore suffered for it in the beginning of the wars) was a good Latinist, Grecian and Hebritian, and admirably skill'd in classical learning. He hath transmitted to posterity these things following,

[890] *Pueriles Confabulatiunculæ, Anglo-latinæ, in varias Clausulas distributæ*, &c. Lond. 1633. 53. &c. oct.

Aditus facilis ad Linguam Latinum, &c. Lond. 1641. 49. &c. oct. in Lat. and Engl.

Terminationes & Exempla Declinationum & Conjugationum. Lond. 1650, 57, &c. in Engl. and Lat. in oct.

Maturini Corderii Colloquia Scholastica. Lond. 1653. 71. &c. in Engl. and Lat. in oct.

Plain and easy Primmer for Children, wherein the Pictures of Beasts and Birds for each Letter in the Alphabet, are set down, &c.

Grammar in Lat. and Engl. Lond. 1654. oct. At first intended for the use of his private school, but since found the most necessary and easiest for attaining the Latin tongue, of any then extant.

Esopi Fabulæ. Lond. in oct. Engl. and Lat.

The common Rudiments of Latin Grammar, usually taught in all Schools. Lond. 1657. oct. [Bodl. 8vo. A. 153. Art.] The first part or book.

The Construction of the eight Parts of Speech. The second part or book.

The Examples of the English Rules grammatically construed——The third part or book. The fourth edition of this *Grammar* in three parts was published in 1664, having been before approved by Bishop Sanderson and others, to be 'the shortest, orderliest and plainest, for ease, both of master and scholars, that had been then extant.'

Examination of the common Accidence. Lond. 1657. &c. Engl. and Lat.

Vocabularium parvum, &c. Lond. 1657. oct. Engl. and Latin.

Catonis Disticha de Moribus. Lond. 1659. 70. &c. oct. Engl. and Lat.

The Usher's Duty: or, a Platform of Teaching Lily's Grammar. Lond. 1659. in tw. The letters C. H. are set to it in the title, and therefore I suppose it was written by our author Ch. Hoole.

Dicta Insignia septem Sapientum Græciæ. Lond. 1659. 70. oct. in Engl. and Lat.

Mimi Publiani, sive Senecæ Proverbia. Lond. 1659. 70. oct.

Examinatio Grammaticæ Latinæ in Usum Scholarum adornatæ, &c. Lond. 1660. oct.

New Discovery of the old Art of Teaching School, in four Treatises. Lond. 1660. oct. [Bodl. 8vo. O. 6. Med. BS.] Written 1637 for the use and benefit of Rotheram school; and after 14 years trial by diligent practice in London, it was published with enlargements.

Sententiæ pueriles Angl. Lat. &c. Lond. 1681. oct. Printed then with *Colloquia Corderii*.

Publii Terentii Comœdiæ sex Angl. Lat. &c. Lond. 1676. oct.

Centuria Epistolarum, ex tritissimis classicis Authoribus, viz. Cicerone, Plinio & Textore, selectarum, &c. Lond. 1677. oct. [Bodl. 8vo. B. 248. Linc.] Lat. and Engl. The English on one side, and Latin on the other.

Sententiæ pueriles, &c. Lond. 1677. English and Latin.

Phraseologiæ pueriles Angl. Lat. Lond. in oct. In the year 1653 he published the *New Testament* in Greek, with all the positions of the most difficult words which are grammatically resolved in George Pasor's *Lexicon*, put in the margin thereof. Afterwards were several editions published, and that which came out in 1674 was ill corrected, and printed on bad paper, and in a worse character. He also translated from Latin into English, *The visible World: or, a Picture or Nomenclature of all the chief Things that are in the World, and of Men's Employments therein*. Lond. 1659. oct. The book, which is adorned with pictures to make children understand it the better, was originally written by Joh. Amos Comnenius. This most noted grammarian Ch. Hoole paid his last debt to nature at Stock before-mention'd, on the 7th day of March in sixteen hundred sixty and six, and was buried in the chancel of the church there, under an arch in the wall, near the communion table. I have been informed by one of his relations, that he the said Mr. Hoole hath 24 books and translations extant: which number is before set down, but whether in order as they came out, I cannot tell, for I have not yet seen all their editions. 1666. [891]

[1660, 10 Dec. Carolus Hoole A.M. admiss. ad eccl. de Haverstock per resign. Will. Pindar S.T.P. ad pres. Alberici com. Oxon. *Reg. London.*

Tho. Langrish cler. admiss. ad eccl. de Stock, 6 Apr. 1667, vac. per mort. Car. Hoole. KENNET.

This Charles Hoole, in 1642, became rector of Ponton-magna, in com. Linc. whence he was sequestred and one Tho. Rastal thrust into his place. PECK.]

ISAAC ROET an English-man of an antient and genteel family, studied for some time in Oxon, but in what coll. or hall, it appears not in the matriculation book, or whether he took any degree, from any of the registers. He hath written a book entit.

Pestis adumbrata in Libris V. Aphorismorum, &c. Lond. 1666. oct. Which is all I know of him; nor should I have known that he ever studied in the university, had he not in the title of the said book wrote himself 'olim Oxoniensis.' Clar. 1666.

WALTER BUSHNELL son of Will. Bushn. of Corsham in Wilts, became a batler of Magd. hall in Mich. term 1628, aged 19 years, took the degrees in arts, and afterwards was made vicar of Box near

Malmsbury in his own country, where continuing in good esteem in the greatest part of the interrupted times, was at length ejected from his living in the reign of Oliver: whereupon he wrote,

A Narrative of the Proceedings of the Commissioners appointed by Oliver Cromwell, for ejecting scandalous and ignorant Ministers, in the Case of Walt. Bushnell Clerk, Vicar of Box in the County of Wilts.——Which book being not permitted to be published, after he had made it fit for the press, was, at his majesty's return, printed at Lond. in oct. an. 1660. About which time the author being restored to his living, continued there to the time of his death; which happing in the beginning of the year sixteen hundred sixty and seven, he was buried in the church at Box, having then lying by him, one or more things fit to be printed, as I have been informed by some of the neighbourhood.

1666.

[See a very good account of Bushnell's case, and the injustice of the proceedings against him, in Walker's. *Sufferings of the Clergy*, part i, pages 180—193.]

GEORGE WITHER, son of George Wither, the first son by a second venter, of the house of Wither of Manydowne near to Wotton S. Laurence in Hampshire, was born at Bentworth near to Alton in the said county, on the eleventh day of June 1588, (30 Eliz.) educated in gram. learning under the noted schoolmaster of those parts called Joh. Greaves of Colemore, sent to Magd. coll. in the year 1604 or thereabouts, where being put under the tuition of Joh. Warner, (afterwards bish. of Roch.) whom, if I mistake not, he serv'd, made some proficiency[9] with much ado in academical learning; but his geny being addicted to things more trivial, was taken home after he had spent about three years in the said house, and thence sent to one of the inns of chancery in London, and afterwards to Lincolns inn, to obtain knowledge in the municipal law. But still his geny hanging after things more smooth and delightful, he did, at length, make himself known to the world (after he had taken several rambles therein) by certain specimens of poetry; which being dispersed in several hands, became shortly after a public author, and much admired by some in that age for his quick advancement in that faculty. But so it was, that he shewing himself too busy and satyrical in his *Abuses stript and whipt*, was committed prisoner to the Marshalsea, where continuing several months, was then more cried up, especially by the puritannical party, for his profuse pouring forth of English rhime, and more afterwards by the vulgar sort of people for his prophetical poetry, in regard that many things were fancied by them to come to pass, which he pretended to predict. In 1639 he was a captain of horse in the expedition against the Scots, and quarter-master gen. of the regiment wherein he was captain, viz. of that regiment of, or next under, the earl of Arundel, general of the forces in the said expedition. But this our author, who was always from his youth puritannically affected, (sufficiently evidenced in his satyrs) sided with the presb. in the beginning of the civil wars rais'd by them, an. 1642, became an enemy to the king and regality, sold the estate he had, and with the moneys received for it rais'd a troop of horse for the parliament, was made a captain and soon after a major, having this motto on his colours, *Pro Rege, Lege, Grege*; but being taken prisoner by the cavaliers, sir Jo. Denham the poet (some of whose land at Egham in Surrey Wither had got into his clutches) desired his majesty not to hang him, 'because that so long as Wither lived, Denham would not be accounted the worst poet in England.' About that time he was constituted by the said long parliament a justice of peace in quorum for Hampshire, Surrey, and Essex, (which office he kept 16 years) and afterwards was made by Oliver major gen. of all the horse and foot in the county of Surrey, in which employment he licked his fingers sufficiently, gaining thereby a great odium from the generous royalist. After the king's restoration in 1660, he lost all the lands that had belonged to royalists and bishops,[1] which he before had either bought, or had conferr'd upon him for the love and zeal he had to the blessed cause. And being then look'd upon as a dangerous person to the king and state, especially for a scandalous and seditious libel that he had then dispersed, was committed prisoner to Newgate;[2] and afterwards, upon his own confession, and the oaths of two persons, that he was the author of it, he, by order of the house of commons, was sent in custody, and committed close prisoner to the Tower of London, to be debarr'd pen, ink, and paper, and about the same time (24 of March 166⅞) an impeachment was ordered to be drawn up against him. In both which prisons he continued three years and more, wrote several things by the connivance of the keeper, of which some were afterwards made public, yet could never refrain from shewing himself a presbyterian satyrist. He began

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[9] See in the beginning of our author's book entit. *Abuses whipt and stript*, and there you'll find an account of himself while he studied in the univ. of Oxon.

[1] [See Gale's *Winchester*, ii; 19, 20, 23.]

[2] [Die Lunæ, 24 Martii 1661, 2.—Upon information that George Withers had been the author and publisher of a scandalous and seditious pamphlet to enrage the people, and to vilify and defame the members of this house, and to blemish the honour and justice of this house and their proceedings, and was now a prisoner in Newgate—Ordered, That the said George Withers be brought in custody of the serjeant at armes attending this house, or his deputy, to the barr of this house, at 4 o'clock this afternoon to be examined touching the matters objected against him. KENNET.

The Prisoner's Plea humbly offer'd in a Remonstrance with a Petition annex'd to the Commons in Parliament assembled by G. Wyther, falsly charged to have composed a Libell against the said Commons, and therefore now a Prisoner in Newgate. Lond. 1661, 12mo. TANNER.]

very early, being precisely educated from his childhood, to express and publish those conceptions, which the affections and inclinations to youth had awakened in him, endeavouring to season them with morality and piety, as subjects of that nature are capable of; suiting them to the capacities of young men, who delight to see their own natural passions, represented as 'twere in a glass; wherein they not only meet with some better things than they looked for, but with such notions also therewith mixed, as insinuated into their hearts that seasoning which made them much delighted with his poems, and rendred him so generally known, that thousands, especially such youths that were puritannically educated, were desirous to peruse his future writings, and to take better heed of that, whereof else perhaps they had taken little or no notice, while others of generous education, and of more solid parts, looked upon them as the effects of a crazed brain, and esteemed Taylor the water-poet a fit match for him with his wild and rambling rhimes. The things that he hath written and published are very many, accounted by the generality of scholars mere scribbles, and the fancies of a conceited and confident, if not enthusiastical, mind. The titles of them follow.

Iter Hibernicum: or, an Irish Voyage.
Iter Bor. or, a Northern Journey.
Patrick's Purgatory.
Philaretes Complaint.
} Written in verse.

These four were called his *Juvenilia*, and tho' the original MS. of them was lost, yet they were recovered and printed more than once.[3]

Prince Henry's Obsequies: or mournful Elegies upon his Death. Lond. 1612[4] [1617] and 1622. [1633] oct.

A supposed Interlocution between the Ghost of Pr. Henry and Great Britain——Printed with the former.

Abuses stript and whipt: or satyrical Essays, in two Books. Lond. 1613, 14, [Bodl. 8vo. W. 1. Art.] 15, and 22 in oct.[5]

Satyr written to the King (Jam. I.) when he was Prisoner in the Marshalsea for his first Book. Lond. 1614. [Bodl. 8vo. L. 16. Art. BS.] 15. [Bodl. 8vo. W. 1. Art.] 22. in oct.[6] Which first book is the same, I suppose, with *Abuses whipt and stript*, which stands first in the six of his poetical pieces that he published in 1622, of which the said satyr is one, entit. in the first edit. *A Satyr dedicated to his most excellent Majesty.*

Eclogues. Lond. 1614. oct. [Bodl. 8vo. T. 14. Art.] at the end of the *Sheppards Pipe*,[7] written by Will. Browne of the Inner Temple, to whom one of the said *Eclogues* is dedicated. [398]

The Shippards Hunting: being certain Eclogues made during the Time of the Author's Imprisonment in the Marshalsea. Lond. 1615 [Bodl. 8vo. W. 1. Art.] and 22. oct.[8] Which book, as 'tis said, contains more of poetical fancy than any other of his writings.

Preparation to the Psalter. Lond. 1619. in a thin fol. in prose. [Bodl. W. 1. 10. Th.]

Soliloquy: or, the Author's Preparation of himself unto the Study and Use of the Psalter.—— This, written in verse, is printed at the end of *Prep. to the Psalter.*

Hymn of Thanksgiving after Sickness.—— This also is printed with it.

Fidelia; a Poem. Lond. 1619. sec. edit. [Bodl. 8vo. L. 16. Art. BS.] and 22. oct.[9]

Exercises on the first Psalm, both in Prose and Verse. Lond. 1620. oct. [Bodl. 8vo. W. 48. Th.]

Wither's Motto. Nec habeo, nec careo, nec curo. Nor have I, nor want I, nor care I. Lond. 1618. and 21. in oct. [Bodl. 8vo. O. 19. Art.][10] written in verse, and dedicated to any body. Whereupon Joh. Taylor a water poet came out with a book entit. *Taylor's Motto. Et habeo, & careo, & curo. I have, I want, I care.* Lond. 1621. oct. dedic. to every body. This Joh. Taylor was born in the city of Glocester, went to school there, and having got into his Accidence was bound an apprentice to a waterman in London, which, tho' a laborious employment, yet such was his prodigious geny to poetry,

[3] [From the term *Juvenilia* being applied to other pieces subsequently published in 1622, and 1633, our author has here erroneously stated that these four pieces were recovered, which does not appear to have been the case. Wither himself numbers them among those manuscripts which were lost when his house was plundered, or by other casualties; and offers the restorer of them such satisfaction as he shall reasonably demand. PARK, *British Bibliographer*, i, 180.]

[4] [This first edition is in quarto, and will be found in the Bodleian, 4to. H. 8. Art.] *Prince Henries Obsequies or Mournefull Elegies upon his Death: With a supposed Interlocution betweene the Ghost of Prince Henrie and Great Brittaine. By George Wyther. London, Printed by Ed. Allde, for Arthur Johnson, at the middle Horse neere vnto the great North-doore of Saint Paul.* 1612. In the title is a wood-cut of the prince lying in a car, drawn by six horses, caparisoned, &c. 'To the right honorable Robert lord Sidney of Penshurst—George Wither presents these elegiack sonnets, and wisheth double comfort after his two-fold sorrow'; this was the death of sir William Sidney, his son.]

[5] [It is conjectured by Mr. Dalrymple, that there was an edit. of this work so early as 1611: others were printed in 1617, 1626 and 1633.]

[6] [Other editions 1620, 1633.]

[7] [Printed again 8vo. 1620, and lastly in 1772. In the last of these editions, this highly poetical production is assigned to Browne, the author of *Britannia's Pastorals*; but in the edition of 1620 it is given to Wither. This however would be of insufficient authority, as it is deemed a spurious impression of his works, did not Wither himself affirm, that *the Shepherd's Pipe* was 'composed jointly by him and Mr. W. Browne.' See his *Fides Anglicana*, page 91. PARK.]

[8] [Other editions were in 1620 and 1633; but the best is one, collated with the early copies, by sir Samuel Egerton Brydges, and printed by Bensley, 12mo. Lond. 1814, with a copy of the author's portrait from the print by Hollie prefixed. Of this impression only an hundred copies were taken off.]

[9] [It appeared also in 1620, 1633, and lastly 12mo. 1815, of which an hundred copies only were printed.]

[10] [Again 1633, 1641.]

that he wrote above 80 books, of which many were in that faculty, that made great sport in their time, and were most of them esteemed worthy to be remitted into a large folio. Had he had learning bestowed on him according to his natural parts, which were excellent, he might have equalled, if not excelled, many who claim a great share in the temple of the muses. Upon the breaking out of the rebellion in 1642, he left London, retired to Oxon, (where he was much esteemed by the court and poor remnant of scholars for his facetious company) kept a common victualling-house, and did great service for the royal cause, by writing pasquils against the roundheads. After the garrison of Oxon was surrendred, he retired to Westminster, kept a public house in Phenix-alley near Long-Acre, and continued constant in his loyalty to the king. After whose murder, he set up a sign over his door of a *mourning-crown;* but that being esteemed malignant, he pulled it down, and hung up his own picture, under which were these verses written,

There's many a head stands for a sign,
Then, gentle reader, why not mine?

On the other side.

Though I deserve not, I desire
The laurel wreath, the poet's hire.

He died in the year 1654, aged 74 years, and was buried in the yard belonging to the church of S. Paul in Covent-Garden, as I have been informed by his nephew a painter of Oxford, who gave his picture to the school gallery there, where it now hangs, shewing him to have been of a quick and smart countenance. But all this of Taylor do I speak by the by. Now let's proceed to the rest of the works of G. Wither, which are these,

Epithalamia: or, nuptial Poems upon the most blessed and happy Marriage between Frederic the 5. Count Palatine of the Rhine, and Princess Elizabeth sole Daughter of K. James. Lond. 1622. oct.[2]

Canonical Hymns and Songs.

Hymns and Songs of the Church. Lond. in tw.[3]

Songs of Moses and other Hymns of the old Test.[4]

The Scholar's Purgatory, discovered in the Stationer's Commonwealth, and described in a Discourse apologetical, as well for the public Advantage of the Church, the State, and whole Commonwealth of England, as for the Remedy of private Injuries.——Where, or when printed, it appears not. 'Tis written in prose, and printed in oct. [Bodl. 8vo. E. 65. Linc.]

Britain's Remembrancer, containing a Narration of the Plague lately past, a Declaration of Mischiefs present, and a Prediction of Judgments to come,[5] &c. Lond. 1628. oct. [Bodl. 8vo. W. 21. Art.] Written in verse 1625.

Psalms of David in lyric Verse illustrated.[6] [394]
Lond. 1632. oct. or tw.

Prophecy of our present Calamity, and (except we repent) future Misery.—Written 1628. printed in 1 sh. fol.[7]

Emblems illustrated: or, a Collection of Emblems antient and modern. Quickned with metrical Illustrations, both moral and divine: and disposed into Lotteries, that Instruction and good Counsel may be fathered by an honest and pleasant Recreation, in 4 Books. Lond. 1634, 35. fol.

Apology to the Lords of the Council, in Justification of the Reproaf of Vices in his Poems.

Discourse concerning the Plantations of Ulster in Ireland, with Pre-conjectures of what Consequences would probably ensue.——Printed in prose.

Meditations on the ten Commandments.—Printed

[2] [First printed in 4to. 1618, again 1620, 1622, 1633, 8vo. and in *Restitutio*, 1814.]

[3] [James by the grace of God—to all and singular printers, booksellers—Whereas our wel-beloved subject George Withers gentleman, by his great industrie and diligent studie hath gathered and compassed a book intituled *Hymnes and Songes of the Church*, by him faithfullie and brieflie translated into lirick verse, which said booke being esteemed worthie and profittable to be incerted in convenient manner and due place into everie Englishe psalme book in meeter—We give and graunt full and free license, power and privledge unto the said George Withers, his executors and assignes onelie to imprint, or cause to be imprinted, the said book—for the term of fifty and one years—&c. Witness ourself at Westm. the 17 day of Febr. reg. 20. 1622-3. Rymer, *Fœdera*, xvii, 454. Kennet. *The Hymnes and Songs of the Church* were printed in 4to. and 12mo. in 1623, and in 8vo. without date.]

[4] [*The Songs of the old Testament, translated into English Measures: preserving the naturall Phrase and genuine Sense of the Holy Text; and with as little Circumlocution as in most Prose Translations. To every Song is added a new and cante Tune, and a short Prologue also; delivering the Effect and Use thereof, for the Profit of the unlearned Reader.* 1621, 12mo. This contains fourteen of these versions of scripture afterwards entitled *Songs of the Church.* Park.]

[5] [Wither, in this poem, gives us the following assurance of his integrity and courage:

——I have thrice
Imprisonment endur'd; close prison twice:—
And, being guarded by God's providence,
I lately walked through the pestilence,
And saw, and felt, what Nature doth abhor,
To harden me, and to prepare me for
This worke: and therefore neither all the graces
Of kings, nor gifts, nor honourable places
Should stop my mouth: nor would I smother this,
Though twenty kings had sworne that I should kiss
The gallows for it; lest my conscience should
Torment me more than all men living could.
For I had rather in a dungeon dwell
Five years, than in my soul so feel a hell
Five minutes: and so God will be my friend
I shall not care how many I offend.]

[6] [*The Psalms of David, translated into lyric Verse according to the Scope of the Original and illustrated,* &c. Printed in the Netherlands, 12mo. 1632. Wanley.]

[7] [Printed also in 4to. about 1642, and again 1663 fol. It is a selection of extracts from the 8th canto of *Britain's Remembrancer.*]

in verse with sculptures. This was lately published again under this title, *Divine Poems (by Way of Paraphrase) on the ten Commandments; illustrated with 12 Copper Plates; shewing how personal Punishments have been inflicted*, &c. Lond. 1688. oct.[8]

Halelujah: or, Britain's second Remembrancer, bringing to Remembrance (in praisful and penitential Hymns, spiritual Songs, and moral Odes) Meditations, advancing the Glory of God, &c. composed in a threefold Volume. The first contains Hymns occasional, second Hymns temporary, third Hymns personal, &c. Lond. 1641. in tw.

The doubtful Almanack: or, very suspicious Presages of great Calamities yet to come—Printed in one sh. in qu. but when, unless in 1641, it appears not.[9]

Proclamation in the Name of the King of Kings to all the Isles of Great Britain——Printed in a large oct.

Campo-Musæ: or, the Field-Musings touching his military Engagement for the King and Parl. Lond. 1643. [Bodl. 8vo. F. 12. Art. BS.] 44. oct.

Mercurius Rusticus. Printed 1643. This was written in imitation of the weekly intelligences then published, offering between jest and earnest, some particulars to consideration, relating both to civil and military transactions, and hinted notions then pertinent to those times, &c. The beginning of this *Merc. Rust.* (to distinguish *Merc. Rust.* written by Dr. Ryves) is this, 'By your leave, gentlemen, when seriousness takes not effect, perhaps trifling may,' &c.

Letter of Advice touching the Choice of Knights, Cit. and Burgesses in Parl. &c.—Printed 1644.

Vox pacifica: A Voice tending to Pacification of God's Wrath, and Offering those Propositions, or Conditions; by the Acceptation or Performance whereof, in some good Measure, a firm and continual Peace may be obtained, &c. Lond. 1645. oct. in 6 books or cantoes.

What Peace to the Wicked—Pr. 1646. This, which is a poem, is an expostulatory answer to a derisory question concerning peace.

Justiciarius justificatus. Lond. 1646. This being an apologetical discourse in English, reflecting upon sir Rich. Onslow of Surrey knight and parliam. man, arose a debate in Apr. the same year, in the house of commons, occasion'd by the said sir Richard, concerning several unhandsome expressions therein against him. At length in Aug. following it was voted by them that G. Wither author thereof should pay to the said sir R. Onslow 500*l.* for damages, and that the book be burnt by the hand of the common hangman; at which time Wither was in prison for it, and continued there about an year.

Opobalsamum Anglicanum. An English Balm lately pressed out of a Shrub, and spread upon these Papers, for the Cure of some Scabs, Gangrenes and Cancers, endangering the Body of this Commonweale, &c. Lond. 1646 in 3 sh. and an half in qu. in verse.

Amygdala Britannica: Almonds for Parrets. A Dish of Stone-Fruit, partly shell'd and partly unshell'd: which (if crack'd, pick'd and digested) may be wholsom against those epidemic Distempers of the Brain, now predominant, &c.—Printed 1647 in qu. in double columns, in tw. sh. in verse.

Carmen expostulatorium—Printed 1647. This was written to prevent the engaging these nations into a second war, when the dividing of the city and army was then by some endeavoured. [995]

A Si quis:[1] *or Quæries, with other Verses annexed*—Printed 1648. Presented to the members of parliament in their single capacities, related to the author's particular interest.

A Petition[2] *and Narrative to the Parl.*—Printed 1648.

The tired Petitioner.[3]—Printed in a single sheet in verse, about the same time.

Carmen Eucharisticon: A private Thank-oblation exhibited to the Glory of the Lord of Hosts, for the timely and wonderful Deliverance vouchsafed to this Nation, in the routing of a numerous Army of Irish Rebels before Dublin by Mich. Jones Lieut. Gen. for the Parl. of England. Lond. 1649, in one large sh. in qu. in double columns. Of which poem, and its author, several things are said by the writer of *Mercurius Elencticus*, numb. 10. p. 152. published 3 Sept. 1649.

Se defendendo.[4]—Not said when printed. 'Twas an apology written by him in prose, to vindicate himself from such aspersions as had been injuriously, and without any probable cause, cast upon him by malicious detractors.

A thankful Retribution. Lond. 1649. in verse.

[8] [Printed again 1697, and again 1728, 8vo.]

[9] [It was printed in 1646, but is disclaimed by Wither, in a pamphlet published, for that purpose, in the same year.]

[1] [*A single Si Quis, and a Quadruple Quere: with the Occasions of them. Presented to the Members of the honorable House of Commons, touching a Petition: with certain Verses annexed, and lately laid at their Feet in the said House of Commons, by Major G. W.* 4to. two leaves. *British Bibliographer*, i. 314.]

[2] [Wither printed a *Petition to the Parliament of the Commonwealth of England* &c. Jan. 1654, a single sheet in fol. and according to Mr. Park, *A Petition and Narrative* &c. was printed in 1658 or 9 in 4to. See *Brit. Bibl.* 389.]

[3] [He that hath money to promote his ends
Needs neither strain his wits, nor tire his friends:
He that hath friends his matters to contrive,
May, though he have not wit nor money, live:
He that hath wit, and wants the other twain,
May live, but not without some want and pain.
Wither of himself.]

[4] [*Se Defendendo: a Shield and a Shaft against Detraction; Opposed and drawn by Capt. George Wither, by Occasion of scandalous Rumours, touching his Desertion of Farnham Castle, and some other malicious Aspersions.* Lond. 1648, 4to.]

The British Appeal, with God's merciful Replies on the Behalf of the Commonwealth of England contained in a brief commemorative Poem, &c. Lond. 1651. oct.

The dark Lanthorn, containing a dim Discovery, in Riddles, Parables, and Semi-riddles, intermix'd with Cautions, Remembrances, and Predictions, &c. Lond. 1660, [1652] 53. oct. in verse.

Poem concerning a perpetual Parliament——Printed with the *Dark Lanthorn.*

A sudden Flash, on the Stile of Protector.——Printed in oct. [1657.]

Westrow revived: a funeral Poem.[5]——Printed in oct.

Vaticinium casuale.[6] Printed 1655. 4to.

Boni Ominis Votum. Printed 1656. This poem was occasion'd by the summoning of extraordinary grand juries out of the eminent baronets, knights, esquires, gentlemen, to serve in their counties at a summer assize, 1656.

A Cause allegorically stated, with an Appeal therein to all impartial Censurers.—Printed 1657.

Address to the Members of Parl. in their single Capacities——Printed 1657. a poem.

Salt upon Salt; made out of certain ingenious Verses upon the late Storm, and the Death of his Highness, &c. by which Occasion is taken to offer to Consideration the probable near approaching of greater Storms, and more sad Consequences. Lond. 1659. oct. in verse.

A bitter sweet Passion of the Soul, expressed in A Hymn to God—Printed at the end of *Salt upon Salt.*

Poetic Frensy, occasion'd by Gen. Monk's restoring the Parliament.—Printed in a large oct.

Speculum speculativum: or, a considering Glass; being an Inspection into the present and late sad Conditions of these Nations, &c. Lond. 1660. oct. poem.

Glimmerings discovered, of what will probably ensue hereafter——Printed with the former. 'Tis a poem.

Postscript in Answer to some cavilling Objections made against the Author of this considering Glass, since the composing thereof.——Printed also with the former.

Fides Anglicana: or, a Plea for the public Faith of these Nations, lately pawned, forfeited, and violated by some of their former Trustees, to the rendring it as infamous, as Fides Punica was heretofore, &c. Lond. 1660. oct. prose. [Bodl. 8vo. C. 720. Linc.]

Triple Paradox, affixed to a Counter Mure raised against the furious Batteries of Restraint, Slander, and Poverty, &c. Lond. 1661. oct. poem.

Crums and Scraps lately found in a Prisoner's Basket in Newgate. Lond. 1661. oct. poem.[7]

Metrical Paraphrase on the Lord's Prayer.—Printed 1665. 1688. oct. verse. [996]

Memorandum to London, occasion'd by the Pestilence in the Year 1665.—Pr. in oct. a poem.

Sigh for the Pitchers, with three private Meditations. Lond. 1666. oct.

Fragmenta prophetica: or, his Remains, being a Collection of the several Predictions dispersed throughout his Works. Lond. 1669. oct.[8] Before which is his picture in armour, and his head bare, adorn'd with a laurel.

An Interjection, being a sudden Ejaculation cast in at the collecting of Fragm. proph.

Metrical Paraphrase on the Creed. Lond. 1688. oct. verse. 'Twas at the end of the 2d edit. of the *Paraphrase on the* 10 *Com.* before-mention'd.

Besides all these which I have mostly seen and perused, are many others which I have not seen, only their trite and imperfect titles, as they follow. (1) *The Scourge.* (2) *The Mistress of Philarete.*[9] (3) *Vaticinium poeticum.* All these written in verse, and the last reprinted in *Fragm. Proph.*[1] (4) *Caveat Emptor.* in prose. (5) *Britain's Genius.*[9] Pr. in oct. (6) *Carm. Ternarium semicynium.* ver. (7) *Speech without Door.*[2] (8) *His Disclaimer.*[3]

[5] [*Westrow revived: a funerall Poem without Fiction: composed by George Wither Esq: that God may be glorified in his Saints: that the Memory of Thomas Westrow Esq. may be preserved; and that others, by his exemplary Life and Death, may be drawn to Imitation of his Vertues.* 1653. Westrow had been a great friend to Wither, and had assisted him in the time of his distress with various presents, to the amount of 500l.]

[6] [*A Rapture occasioned by the late miraculous Deliverance of his Highnesse the Lord Protector from a desperate Danger.*]

[7] [See a long list of the contents of this vol. in the *British Bibliographer*, i, 428.]

[8] [This is the third edit. of his *Eechoes from the sixth Trumpet*, &c. which first appeared in 1666, and secondly under the title of *Nil Ultra* in 1668, 8vo.]

[9] [*Faire Virtue the Mistresse of Philarete. Written by Himselfe.* 1622, 8vo. 1633, 12mo. At the end of which is *A Miscellany of Epigrams, Sonnets, Epitaphs, and such other Verses as were found written with the Poeme foregoing.* Probably the *Riddles, Songs, and Epigrams*, recorded by Wood below.]

[1] [Not so, at least it does not appear in any edit. of *Fragm. Proph.* yet seen.]

[2] [*Prosopopœia Britanica: Britan's Genius, or Good Angel, personated; reasoning and advising, touching the Games now playing, and the Adventures now at hazard in these Islands: and presaging, also, some future Things not unlikely to come to passe. Discovered by Terræ Filius (a well knowne Lover of the publike Peace) when the begetting of a national Quarrell was first feared. Expressed in two Sections or Readings,* &c. Lond. 1648. 8vo.]

[3] [*The Speech without Doore delivered July* 9, 1644, *in the Absence of the Speaker, and in the Hearing of above* 0000000 *Persons then present, who unanimously consented to all Propositions therein contained, and voted the same fit to be further divulged, as very pertinent to the publike Welfare.* Lond. 1644, 4to. It is a pamphl. of seven leaves and was presented to the members at the door of the house of commons. *British Bibliographer*, 1810, i, 306.]

[4] [*Major Wither's Disclaimer: being a Disavowment of a late Paper entitruled the Doubtful Almanack; lately published in the Name of the said Major Wither.* Lond. 1646, 4to. one sheet.]

These two last are in prose. (9) *Know thy self.* ver. (10) *The Delinquent's Purgation.* prose. (11) *Sinner's Confession.* verse. [Printed in 1658 or 1659.] (12) *A Cordial of Confection,* &c. prose. [Printed 4to. 1659.] (13) *Verses to the individual Members of Parliament.*[5] (14) *Epistolium vagum prosaic-metricum.* (15) *Furor poeticus.* (16) *Three Grains of Frankincense.* [Printed 1651.] (17) *The Protector.*[6] The three last are in verse. (18) *Epistle to the three Nations.* [Printed 1662, 8vo.] (19) *Epistle at random.* Pr. in qu. [1659.] (20) *Ecchoes from the sixth Trumpet reverberated, by a Review of neglected Remembrances.* Pr. in [1666 in] oct. &c.

Besides these 20 pieces and others, which were printed, were many others of his composition which were not, as (1) *Exercises on the nine Psalms, next following the first.* These, which he intended to add to the *Exercises on the first Psalm* (printed 1620) were lost, and could never be recovered. (2) *Treatise of antient Hieroglyphicks, with their various Significations.* Lost. (3) *Pursuit of Happiness, being a Character of the Extravagancy of the Author's Affections and Passions in his Youth.* Written in prose. (4) *Riddles, Songs, Epigrams.* (5) *The Dutchess,* in verse. (6) *Domestic Devotions,* prose. (7) *Funeral Elegy.* (8) *Tract of Usury,* &c. prose. (9) *The Confession of his Faith, both in Fundamentals, and in Relation to most Points controverted by Men of several Judgments in Religion.* (10) *Precatory Meditation and Soliloquy with God, on the Behalf of his Children and their Posterity, if they have any.* (11) *Discourse to a Friend touching the Consolations in close Imprisonment.* (12) *Familiar Epistles.* (13) *The true State of the Cause between the King and Parl.* Wr. in prose. (14) *Declaration in the Person of Oliver Cromwell, given into his own Hand, and tending to the Settlement of such a Government as he never intended.* Wr. in prose. (15) *Private Address to Oliver, offering Things pertinent to his Consideration.* This written in prose and verse, was sealed up and given into his hands. (16) *Addr. to Oliver for the third of Sept.* 1658. Given also into his own hands. (17) *Addr. to Rich. Cromwell.* Given into his own hands. These four last things contained the duties and failings of Ol. and Richard, and forewarnings of what soon after came to pass. There also goes about in MS. his *Poem of the History of the Pestilence, or proceedings of Justice and Mercy,* being the same, I suppose, which I have before-mention'd. He hath also translated from Greek into English, with the help only of two copies, *The Nature of Man,* printed 1636 in tw.[7] Written originally by Nemesius. At length after this our author George Wither had lived to the age of 79 years, mostly spent in a rambling and unsettled condition, concluded this life on the second day of May in sixteen hundred sixty and seven: Whereupon his body was buried between the east door and south end of the church, (which stands north and south) belonging to the Savoy hospital in the Strand near London. One George Wither was a dignitary in the church and a writer, before the former George was born, as I have told you in the FASTI an. 1565, but what relation there was between them, I cannot tell. 1667.

[Mr. George Withers was borne at Bentworth near Alton, in Hantshire, on the eleaventh of June, 1588. He married Elizabeth, eldest daughter of H. Emerson, of South Lambeth, in com. Surrey, esq. whose ancestors lye entombed in the choir of St. Saviour's, Southwark, neer the monument of bish. Andrews, with a statue of white marble. She was a great witt, and would write in verse too. He was of in Oxon. He would make verses as fast as he could write them: and though he was an easie rhymer, and no good poet, he was a good vates. He had a strange sagacity and foresight into mundane affaires. He was an early observator of quicquid agunt homines: his witt was satyricall. I thinke the first thing he wrote was *Abuses whipt & stript* for which he was committed prisoner to (I believe) Newgate. I believe 'twas tempore Jacobi R. He was a captain in the parliament army, and the parliament gave him for his service Mr. Jo. Denham's estate at Egham in Surrey. The motto of his colours was *Pro Rege, Lege, et Grege.* After the restauration of his majestie he was imprisoned in the Tower about three quarters of a yeare. He dyed on the 2d day of May, 1667, and lieth interred within the east dore of the Savoy church, where he dyed. He was pupill to bishop Warner of Rochester. AUBREY.

A MS. note in the British museum copy of Wither's *Boni Ominis Votum,* 1656, calls the author 'Master of the statute office, given him by the lord protector lately.'

[*Verses presented to several Members of the House of Commons, repairing thither the 23d of December,* 1648: *being the next Day after their Humiliation. With an imprinted Petition thereto annexed.*

The humiliation here spoken of, was a public and national fast: The verses are an appeal to the justice of the house: The petition contains a financial statement of his pecuniary concerns as they relate to the state, and to the committee of public accompts. PARK.]

[6] [*The Protector. A Poem briefly illustrating the Supereminency of that Dignity: and rationally demonstrating, that the Title of Protector, providentially conferred upon the supreme Governour of the British Republike, is the most honnorable of all Titles, and that which promiseth most Propitiousnes to these Nations; if our Sins and Divisions prevent it not.* 1655, 8vo.]

[7] [*The Nature of Man. A learned and useful Tract, written in Greek by Nemesius, surnamed the Philosopher, sometime Bishop of a City in Phœnicia, and one of the most antient Fathers of the Church. Englished, and divided into Sections, with Briefs of their principall Contents.* Lond. 1636. 12mo. Among Tanner's books in the Bodleian.

'The dedication of his translation of Nemesius is dated from his cottage under the Beacon Hill near Farnham, May 23, 1636.' TANNER.]

See a curious affidavit of Hunt Wither, of Fidding in the county of Southampton, grandson of the poet, in sir Egerton Brydges's reprint of *The Shepherd's Hunting*, 1814, from the original in the college of arms. This Hunt W. styles himself a colonel of foot in her majesties army and brigadier general in the service of his catholic majesty Charles the third, king of Spain. Aged forty seven at the time of his making the affidavit, January 17, 1709.

Add to Withers's works—

Juvenilia, a Collection of those Poems which were heretofore imprinted and written by George Wither, 12°. Lond. 1633.

The great Assizes holden in Parnassus by Apollo and his Assessours. At which Sessions are arraigned Mercurius Britannicus, Aulicus, Civicus, the Scout, &c. 4to. 1646. See a good account of this tract in the *British Bibliographer*, vol. i, page 513, &c. It was ascribed to Wither by Dalrymple, and in corroboration of that gentleman's supposition I have to state, that Hearne, who rarely affirms any thing without sufficient authority, expressly says that Wither was the author. See the *MS. Collections* of that antiquary (in the Bodleian library) vol. v, page 167.

An Allarum from Heaven, or a Memento to the great Councell and Magistrates of England, &c. *By G. W. a cordial Lover of the Peace of England.* Lond. 1649, 4to. This is pointed out by Mr. Henry Ellis, of the British museum, as likely to be by Wither, and the supposition is very plausible.

A timelie Caution, comprehended in thirty-seven double Trimeters. Occasioned by a late Rumour of an Intention suddenly to adjourn this Parliament: and superscribed to those whome it most concerns. Sept. 10, 1652, *by G. W. a faithful Servant to this Republick.* 4to. four leaves. In verse.

The Prisoner's Plea: humbly offered in a Remonstrance. With a Petition annexed, to the Commons of England in Parliament assembled; by George Wither, falsely charged to have composed a Libel against the said Commons, and therefore now Prisoner in Newgate. It containeth also many Interjections not to be despised. As also a collateral Corolary of publick Concernment, and in particular touching the Blood-shed, whereunto God is now making Inquisition. 1661, 8vo.

Vox Vulgi: being a Welcome home from the Counties, Citties and Burroughs, to their prevaricating Members: saving the Honour of the House of Commons, and of every faithfull and discreet Individual Member thereof. This was intended for the private consideration of lord chancellor Clarendon, but was seized when unfinished, and the author taken into custody. See *Journals of the House of Commons*, March 24, 1661, 2.

Verses intended to the King's Majesty. By Major George Wither, whilst he was Prisoner in Newgate. 1662, 8vo.

Proclamation in the Name of the King of Kings, to all the Inhabitants of the Isles of Great Britain: and especially to those who have hypocritically pretended to Justice, Mercy, Honesty and Religion. As also to them who have lived in open Prophaneness and Impiety: summoning them to Repentance by denouncing God's Judgment, and declaring his Mercy offered in the Everlasting Gospel. Warrantably proclaimed and preached by George Wither, though not by any humane Ordination. Whereto are added some Fragments of the same Author's omitted in the first Impression of the Booke intituled Scraps and Crums, and a few which were collected since that Impression and during his Imprisonment. 1662. 8vo.

Tuba pacifica: Seasonable Precautions, whereby is sounded forth a Retreat from the War intended between England and the United Provinces of Lower Germany. By George Wither, a Lover of Peace, and heartily well affected towards both Nations. 1664. 8vo.

Three private Meditations: which being for the most part of publick Concernment, are therefore published by their Author George Wither. The first is a private Thanksgiving, consisting of three Hymns, whereby God is magnified for his Mercy vouchsafed in the late Engagement between the English and the Dutch in June 1665: *composed after celebrating the publick Thanksgiving commanded by the King. The second is a Sacrifice of Praise and Prayer by him offered to Almighty God for his providential Respect to him, his Wife, and Children, during his Imprisonment in the disgraceful Goal of Newgate, when left destitute of all ordinary Means of Subsistence, by being deprived both of his Estate and Liberty. The third, intituled Nil Ultra, is a Soliloquium, wherein this Author expresses the Improbability of an effectual Proceeding further, to prevent the Sins and Plagues increasing by Ought that he can offer to Consideration.* 1665, and sec. edit. 1666, 8vo.

A grateful Acknowledgment of a late trimming Regulator. 1688, 4to. In verse.

An Apology to the Lords of the Council in Justification of the Reproof of Vices in his Poems.

The Persecution of the Tongue among Brethren.

A Legacy to my Children and an Elegy. The three last not printed.

Extracts from Juvenilia or Poems by George Wither. Lond. 1785, 8vo. Printed for presentation to his friends, by Alexander Dalrymple, esq. hydrographer to the East India company.

Wither has occasional verses in Browne's *Britannia's Pastorals* 1613, 1616; Drayton's *Polyolbion* 1622, part 2; Smith's *Virginia* 1626; Haymann's *Quodlibets*, 1629; Wastel's *Microbibion* 1629; Blaxton's *English Usurer* 1634; Carter's *Expedition into Kent and Sussex* 1650; and Mr. Bindley has a MS. *Poem on the Death of Sir Ar-*

thur Chichester, with lines by Wither, which have been printed in the second vol. of *The Bibliographer*, page 237.

Wither has, within the last few years, received ample justice for the neglect and contempt with which his contemporaries treated him as a poet; nor have his merits been over-rated, for I know of no writer from whose works more exquisite passages can be culled, than from his. I regret that I have only room for one specimen taken from the *Shepherd's Hunting*, the whole of which is eminently beautiful.

Willy.

Shepherd would these gates were ope,
Thou might'st take with us thy fortune.

Philarete.

No; I'll make this narrow scope
(Since my fate doth so importune,)
Means unto a wider hope.

Cuddy.

Would thy shepherdess were here,
Who beloved, loves thee so dearly:

Philarete.

Not for both your flocks I swear,
And the gain they yield you yearly,
Would I so much wrong my dear.
Yet to me, nor to this place
Would she now be less a stranger;
She would hold it no disgrace
(If she fear'd not more my danger)
Where I am to shew her face.

Willy.

Shepherd, we would wish no harms,
But some thing that might content thee.

Philarete.

Wish me then within her arms,
And that wish will ne'er repent me
If your wishes might prove charms.

Willy.

Be thy prison her embrace,
Be thy air her sweetest breathing.

Cuddy.

Be thy prospect her sweet face,
For each look a kiss bequeathing,
And appoint thyself the place—

Philarete.

Nay, pray hold there, for I should scantly then
Come meet you here this afternoon again.
But fare you well, since wishes have no power,
Let us depart, and keep th' appointed hour.

There is a fine portrait of Wither by J. P. (Payne) prefixed to his *Emblems*, fol. another in 4to. by F. Delaram and one in 8vo. by W. Holle, which last has been copied for the *Bibliographer*.]

JAMES SMITH son of Tho. Smith rector of Merston in Bedfordshire, and brother to Dr. Tho. Smith sometimes an eminent physician of Brasen. coll. was born in the said town of Merston, matriculated as a member of Ch. Ch. in Lent term 163⅔ aged 18 years, and soon after was transplanted to Linc. coll. where he continued for some years a commoner. Thence he was preferred to be chaplain at sea to Henry earl of Holland, who was admiral of a squadron of ships sent for a supply to the isle of Ree. Afterwards he was domestic chaplain to Tho. earl of Cleveland, who had an especial respect for him for his ingenuity and excellent parts. In his service he continued six years, had a benefice in Lincolnshire which he kept for a time, and in 1633 took the degree of bach. of div. by accumulation, being then much in esteem with the poetical wits of that time, particularly with Philip Massenger, who call'd him his son, Will. D'avenant, John Mennes, &c. From his benefice in Lincolnsh. he removed to Kings Nimphton in Devonsh. and leaving a curat there, he went as chaplain to the before-mention'd earl of Holland lieutenant general of the English forces in the first expedition against the Scots. Returning thence soon after, he settled at Kings Nimphton, where he resided during all the changes of government, by compliance with the power that was uppermost. After his majesty's return, he was made one of the canons of S. Peter's cathedral in Exeter, archdeacon of Barnstaple, chaplain to Edw. earl of Clarendon, and in July 1661 he was actually created doct. of divinity. In the next year he became chauntor of Exeter in the place of Dr. S. Ward promoted to the episcopal see of that place, and in 1663 was presented to the rectory of Alphyngton in Devonshire, (at which time he resigned Kings Nymphton and his archdeaconry) where he finished his course. His chief works, that are of poetry, are in *Musarum Deliciæ: or, the Muses Recreation, containing several Pieces of poetic Wit.* Lond. 1656. oct. second edit. (See more in John Mennes under the year 1670.) and also in another book entit.

Wit restored, in several select Poems. Lond. 1658. oct. Which book, I say, is mostly of our author Smith's composition. At the end of which is his translation or poem, called *The Innovation of Penelope and Ulysses, a mock Poem.* Lond. 1658. oct. And at the end of that also, is *Cleaveland's Rebel Scot*, translated into Latin. He also composed,

Certain Anthems——Not the musical, but poetical, part of them; which are to this day used and sung in the cath. ch. at Exeter. At length paying his last debt to nature at Alphyngton on the 20th day of June in sixteen hundred sixty and seven, his body was conveyed to Kings Nymphton before-mentioned, and was buried in the chancel belonging to the church there, near to the body of Elizabeth his first wife. Over their graves was soon after put a

comely monument, with an inscription thereon, (enlarged after the death of his second wife, who died 4 years after him) the contents of which shall now for brevity's sake be omitted.

JOHN BERY or Bury was born [at Tiverton,[5]] in Devonshire, admitted scholar of C. C. C. 9 Feb. 1597, and in the year 1603, he being then bach. of arts, became tanquam socius of Baliol coll. or the first fellow that was put in there, to receive the benefaction of Peter Blundell, by the appointment of sir John Popham lord chief justice of the King's-Bench. Afterwards he took the degree of master, and retiring to his own country, became minister of Heavitree, canon of Exeter and rector of Widworthie. In Dec. 1643 were the chancellor's letters read in a convocation of doctors and masters in the behalf of him the said Bury (then bach. of div. as in the said letters is expressed) that he might be actually created doctor of that faculty, but he being then absent in the king's service, was to have that degree conferr'd upon him, when he should desire it; but whether he did so, or was diplomated, it appears not in the registers. He hath written and published,

Several sermons, as (1) *The School of Godly Fear, an Assize Sermon at Exeter* 20 *March* 1614, *on* 1 *Pet.* 1. 17. Lond. 1615. qu. [Bodl. 4to. A. 75. Th.] (2) *The moderate Christian preached at Exeter at a triennial Visitation, on* 1 *Cor.* 10. *vers. ult.* Lond. 1631. qu. &c.

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God's Method for Man's Salvation: or, a Guide to Heaven, leading between Errors on both Hands, &c. Lond. 1661. in two sheets in oct. 'Tis a catechism for the use of his parishioners at Widworthie. What else he hath published, I know not, nor why thing besides of him, only that he dying on the 5th day of July in sixteen hundred sixty and seven, aged 87 years or thereabouts, was buried in the cathedral church at Exeter, having been before a liberal benefactor to the work-house belonging to that city, as I have been informed by his son Arthur.

1667.

GEORGE HUGHES, distinguished, while living, from others of his sirname, by the addition of Plymouth to his, was born[9] of a plebeian family[1] in Surrey, particularly, as I have been informed by a learned[2] nonconformist, in the borough of Southwark, was sent by his relations to Corp. Ch. coll. in the beginning of the year 1619, where continuing in the condition of a clerk or chorister till he had completed his bachelors degree by determination, translated himself to Pembroke coll.[3] took the degree of master of arts as a member thereof, entred into the sacred function, and for a time exercised the ministry in, near, Oxon. Afterwards he was lecturer of Allhallows church in Breadstreet within the city of London,[4] took the degree of bach. of div. in the year 1633, and about that time[5] became vicar of S. Andrew's church in the then factious town of Plymouth in Devon. where continuing in great liking among the godly party, did, for benefit and interest sake, side with the presbyterians in the beginning of the most wicked rebellion raised by them, was a zealous and forward man against the king, his party, and bishops, took all oaths that followed, was an enemy to the orthodox clergy, and in 1654 was one of the assistants to the commissioners of Devon. to eject such who were then called scandalous and ignorant ministers and school-masters. "From which time to the king's restoration he was "esteem'd by the royalists of those parts, and by "others too, to be a person of a very proud, haughty "and ambitious spirit, and one that exercis'd a kind "of patriarchal sway in Devonshire." In 1662, when the act of conformity took place, he left his cure in Plymouth, lived there, and exercising his function in private, that is in conventicles, among the brethren, contrary to the act, was, with Tho. Martin the late lecturer of that church (a conventicler also) conveyed into S. Nicholas island near Plymouth, an. 1665, where they remained about 9 months. In which time our author Hughes wrote an answer to Joh. Serjeants book entit. *Sure-footing*. At length his health being much impaired, as the brethren reported, and his legs black and swoln,[6] he was offer'd his liberty, upon condition of giving security of a 1000*l.*[7] not to live within 20 miles of Plymouth: Which being accordingly effected by

[5] [Wood, *MS Note in Ashmole.*]

[9] *Lib. Matric. PP.* fol. 78. b.

[1] [His mother was fifty two years of age when Hughes was born, and had never a child before, though she had three husbands before Mr. Hughes's father. She lived to her ninety sixth year. Calamy, *Ejected Ministers*, 1713, vol. ii. page 222.]

[2] Dr. Lazarus Seaman.

[3] [He was made one of the first fellows by Dr. Clayton the then master, having at that time a general reputation for great proficiency in his studies. *Calamy*, ut supr.]

[4] [Upon some instances of his nonconformity to the ceremonies, he was silenced by archbishop Laud, when he retired, says Calamy, to Mr. Dod, the famous old puritan minister, at Fawsley in Northamptonshire, desiring his advice in his present *circumstances*, and *particularly* about going over to New England, which he had some thoughts of. The good old man dissuaded him from that design, and recommended him to the lord Brook at Warwick, where he resided for some time, and marry'd a gentlewoman of Coventry. During his residence here, the old lady Maynard, mother to the famous lawyer sir John Maynard, solicited him to accept of a presentation, she had obtain'd for him of the earl of Bedford, to Tavistock in Devonshire. This he accepted out of a desire of more publick service, tho' it had but a very small stipend annex'd to it, and the aforesaid earl made him his chaplain.]

[5] [He came to St. Andrews in Plymouth in 1644, according to Calamy, who seems to have been at much pains to procure intelligence concerning Hughes.]

[6] [He had besides contracted an incurable dropsy and scurvy, occasioned, as was supposed, by the saltness of the air.]

[7] [Calamy says 2000*l.*]

the brethren without his knowledge, he retired to Kingsbridge in Devonsh. found entertainment in the house of one Daniel Elley a brother, and was much frequented to the last by the fanatical party. He was the most noted presbyterian (if not independent) of his time in Devonshire, and a most eager defender of his, against the prelatical, party, and ceremonies of the church of England. His works are these.

Several sermons (1) *Fun. Sermon on 2 Kings* 13. 14. Printed 1632. qu. (3) *Fun. Sermon on Psal.* 16. 10.—Pr. 1642. qu. (4) *Dry Rod blossoming*, printed 1644. qu.[8] (5) *Væ-Eugæ-Tuba: or, the Wo-Joy Trumpet, &c. Fast Serm. before the H. of Commons* 26 *May* 1647. *on Rev.* 11. 15. Lond. 1647, qu. [Bodl. 4to. Z. 81. Th.] &c.

Exposition on the small Prophets. Lond. 1657. fol.

Sure Footing in Christianity examined. Lond. 1668. oct. [Bodl. 8vo. A. 12. Linc.]

Exposition on the Book of Job. Lond. 1669. fol.

Aphorisms, or select Propositions of the Scripture truly determining the Doctrine of the Sabbath——Printed 1670. 71. oct.

[399] *Exposition on Genesis, and on 23 Chapters of Exodus.* Amsterd. 1672. fol. and other things which I have not yet seen. He paid his last debt to nature in the house of D. Elley of Kingsbridge before
1657. mention'd in the beginning of July in sixteen hundred sixty and seven, and was buried in the church there near the pulpit. Over his grave is this inscription fastned to a pillar just opposite to the pulpit. 'In memoriam suaveolentem æternum colendam viri desideratissimi Georgii Hughes SS. Th. B. Plymudensium nuper pastoris vigilantissimi, sacræ sensus paginæ penitiores eruere, homines concione flectere, precibus Deum, mirè edocti. Qui (solissæmulum) ab oriente auspicatus cursum (ortu Londinâs) occidentale dehinc sidus diu claruit, lucem in vitâ spargens undique, moriens luctum: Vitæque (verè vitalis) curriculo in an. lxiv perducto optima perfunctus, perpessus mala, requiem tandem invenit; animo quidem in cœlis, corpori verò in subjacente tumulo, ipsis Julii nonis, an. salutis MDCLXVII. Symnistæ longè charissimi Georgii Geofridi A. M. cujus exuviæ ante ter-novem annos ibidem sitæ, nunc primum in cineres solvuntur, novis miscendos.

Nacta sacros cineres servata fideliter urna,
Hæc uterum satio tibi fœcundabit inertem.
O fœlix tumuli matrix, de morte renatos
Olim tam claros hosce enixura Gemellos!

Posuit honoris & amoris ergô Thomas Crispinus Exoniensis.'

[8] [*A dry Rod blooming and Fruit-bearing, or a Treatise of the Pain, Gain and Use of Chastenings. Preached partly in several Sermons, but now compiled more orderly and fully for the Direction and Support of all God's chastened that suffer either in Christ or for Christ in three Dayes. By G. Hughes B. D. Pastor of the Church in Plymouth. London, Printed by T. Paine, &c.* 1644. Bodl. 4to. H. 6. Th. BS.]

The said Tho. Crispin a rich fuller of Exeter, and founder of a free-school in Kingsbridge about the year 1670, was at the charge of setting up the said marble monument, and Mr. Joh. Howe who married Hughes his daughter drew up the inscription, as I have been informed by a neighbouring minister of that place.

[See a very good defence of Hughes, from Wood's insinuations against his loyalty, in Calamy's *Ejected Ministers*, where also is an excellent character given of him. He seems indeed to have been hardly dealt with by our author, whose political sentiments often interfered with his candour and obscured his judgment.

We may add to Hughes's works:

The joint Testimonies of the Ministers of Devon with their Brethren, Ministers of the Province of London, unto the Truth of Jesus Christ, with a brief Confutation of the Errors, Heresies and Blasphemies of these Times, Anno 1648. This was subscribed by seventy-two ministers.

Calamy says that the two *Expositions*, the one on the smaller prophets, the other on Job, were not written by Hughes.]

RICHARD HEYRICK a younger son of sir Will. Heyrick of Beaumannour in Leicestershire knight (who fined for alderman of London and died about 1653) was born in London, educated in Merchant Taylors school, became commoner of St. John's coll. in the beginning of the year 1617, aged 17, took the degrees in arts, was elected fellow of Alls. coll. [on the 14th day of January [9]] 1624, and about that time entred into holy orders. Afterwards he was beneficed in Norfolk, made warden of Christ's coll. in Manchester in Lancashire "by means of arch-"bishop Laud,' yet" sided with the presbyterians in the beginning of the rebellion, took the covenant, was made one of the assemb. of divines, carried on the cause with great zeal, was in the plot, for which Christoph. Love suffered, and afterwards became an assistant to the commissioners of Lancashire for the ejection of such, whom they then (1654) called scandalous and ignorant ministers and schoolmasters. Upon the approach of his majesty's restauration, he seemed to be zealous for it, and turning about, as many of his party did, kept his wardenship to his dying day. He hath extant,

Several sermons, as (1) *Three Sermons preached in the Collegiat Church of Manchester, the first on Psal.* 122. 6. *the second* 2 *Thes.* 2. 15. *and the third on Gen.* 49. 5, 6, 7. Lond. 1641. in oct. [Bodl. 8vo. H. 13. Th. BS.] (2) *Qu. Esther's Resolves, or a Christian Pattern for Heaven-born Resolution; Fast Sermon before the House of Com. on Esther* 4. 16. Lond. 1646. qu. [Bodl. 4to. M. 12. Th. BS.] Besides others which I have not yet

[9] [*Reg. Coll. Omn. An.* MS.]

[10] In the *History of the Troubles and Tryal of Archbishop Laud.* cap. 39. p. 369."

seen, among which is *A Sermon on 2 of Kings* 11. *ver.* 12. Lond. 1661. qu. He departed this mortal life on the sixth day of Aug. in sixteen hundred sixty and seven, aged 67, and was buried in the collegiat church of Manchester. Soon after was a comely monument put over his grave at the charge of Anna-Maria his relict, with a large inscription thereon made by his ancient and entire friend Tho. Case a London minister, who had been intimately acquainted with him while he was a student in the university of Oxon; part of it runs thus. 'Siste, viator, moræ pretium est; sub eodem cippo cum venerabili Huntingdono primo hujus collegii Custode, jacet decimus quartus ab eo successor Ricardus Heyrick, Gulielmi Heyrick equitis aurati filius, Collegii Om. Animarum apud Oxonienses socius olim studiosissimus, ecclesiæ de North-Reps in agro Norfolciensi deinde pastor fidissimus, hujusce denique collegii per triginta duos annos (multa alia ultro sibi oblata Beneficia aversatus, hac solâ dignitate contentus) Custos sive Guardianus vigilantissimus. Qui judicium solidum cum ingenio acutissimo, singularem zelum cum prudentia eximia, gravitatem summam cum egregia morum suavitate, generis nobilitatem, nominiscelebritatem & quæcunque minores animas inflare solent, cum humilitate unicâ felicissime temperavit. Infelices sui seculi errores non effugit modo, sed & strenuè fugavit,' &c.

1667.

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[He was also rector of Thornton in Cheshire, which he held with the wardenship of Manchester. *MS. Sancroft.* TANNER.

Apr. 23, 1642, Heyrick with Mr. Charles Herle were approved of by the parliament to be the two divines for Lancashire to be consulted with about church matters.[4] COLE.]

JEREMY TAYLOR tumbled out of his mother's womb into the lap of the muses at Cambridge,[5] was educated in Gonvill and Caius coll. there till he was M. of A. Afterwards entring into holy orders, he supplied for a time the divinity lecturer's place in the cath. of S. Paul in London, where behaving himself with great credit and applause far above his years, came to the cognisance of that great encourager of learning, ingenuity, and virtue, Dr. Laud archb. of Cant. who thinking it for the advantage of the world that such mighty parts should be afforded better opportunities of study and improvement, than a course of constant preaching would allow of, he caused him to be elected fellow of Alls. coll. an. 1636: where being setled, love and admiration still waited upon him; while he improved himself much in books. But this the reader is to know that tho' he came in meerly by the paramount interest of the said archbishop,[1] yet it was done against the statutes of the coll. in these two respects. First because he had exceeded the age, within which the said statutes make candidates capable of being elected, and secondly that he had not been of three years standing in the university of Oxon, only a week or two before he was put in. However he being a person of most wonderful parts and like to be an ornament thereunto, he was dispenced with, and thereby obtained in that house much of that learning, wherewith he was enabled to write casuistically. About the same time he was in a ready way to be confirmed a member of the church of Rome, as many of that persuasion have said, but upon a sermon delivered in S. Mary's church in Oxon on the 5. of Nov. (Gun-powder-treason day) an. 1638, wherein several things were put in against the papists by the then vicechanc. he was afterwards rejected with scorn by those of that party, particularly by Fr. à S. Clara his intimate acquaintance; to whom afterwards he expressed some sorrow for those things he had said against them, as the said S. Clara hath several times told me.[2] About that time, he became

[1] [*Journals of the House of Commons*, vol. ii, page 543.]

[2] [Jeremias Taylor filius Nathanielis Tonsoris Cantabrigiæ natus et ibidem literis instructus in schola publica sub Mre Lovering p' decennium anno ætatis sua 15° admissus est in collegium nostrum Augusti 18° 1626, pauper scholaris fidejussore Mre Bacheroft. Solvit pro ingress xij^d. *Lib. Admiss. Coll. Caii.* Bonney's *Life of Taylor*, Lond. 1815, 8vo. page 4.]

[4] [From Tanner's MSS. in Bodley.

To the warden and fellows of All Souls Coll. Oxford.

Salutem in Christo.

These are on the behalf of an honest man, and a good scholar: Mr. Osborn being to give over his fellowship, was with me at Lambeth, and, I thank him, freely proffer'd me the nomination of a scholar to succeed in his place; now having seriously deliberated with myself touching this business, and being willing to recommend such an one to you as you might thank me for, I am resolved to pitch upon Mr. Jeremiah Taylour of whose abilitys and sufficiencys every ways I have receiv'd very good assurance. And I do hereby heartily pray you to give him all furtherance by yourself and the fellows at the next election, not doubting but that he will approve himself a worthy and learned member of your society. And tho' he has had his breeding, for the most part, in the other university, yet I hope that shall be no prejudice to him, in regard that he is incorporated into Oxford (ut sit eodem ordine, gradu, &c.) and admitted into University college. Neither can I learn that there is any thing in your local statutes against it; I doubt not but you will use him with so fair respects, as befits a man of his rank and learning, for which I shall give you thanks. So I leave him to your kindness, and rest

Lambeth House, Your loving friend

October 23, 1635. WILLIAM CANT.]

[5] ['There is reason for believing, that the antiquary (Wood) was too credulous on this occasion: for if the vice-chancellor had done what was reported, he must have completely new modelled the whole discourse, it being as direct an attack upon the principles which actuated that party, as can well be imagined. That a man like Taylor should deliberately pronounce such a discourse, and afterwards childishly lament it in the ears of the very party he had so strenuously and successfully opposed, is scarcely to be credited. In the first ' letter written to a gentleman who was tempted to the Romish church,' written many years after, he denies the charge in terms too plain to be misinterpreted. After answering such parts of the subject as related to the particular case of the person he is addressing, he says, 'the other thing

one of the chaplains to the said archb. of Cant. who bestowed upon him the rectory of Uppingham in Rutlandshire, and other matters he would have done for him in order to his advance in the church, had not the rebellion unluckily broke out. In the year 1642 he was with others, by virtue of his maj. letters sent to this university, actually created D. of D. in that noted convocation held on the first day of Nov. the same year, he being then chaplain in ord. to his said majesty, and a frequent preacher before him and the court in Oxon. Afterwards he attended in his majesty's army in the condition of a chaplain; where tho' he had not a command of his time and books, yet he laid the foundation of several treatises in defence of episcopacy, the liturgy, ministry, and church of England. Upon the declining of the king's cause, he retired into Wales, where he was suffer'd under the loyal earl of Carbury of the Golden Grove in Caermarthenshire to officiat, and keep school, to maintain him and his children. From which, tho' it continued but a few years, were several youths most loyally educated, and afterwards sent to the universities. In this solitude he began to write his excellent discourses, which are enough of themselves to furnish a library, and will be famous to all succeeding generations for the exactness of wit, profoundness of judgment, richness of fancy, clearness of expression, copiousness of invention, and general usefulness to all the purposes of a Christian. [401] By which he soon after got a great reputation among all persons of judgment and indifference and his name grew greater still, as the world grew better and wiser. When he had spent some years in this retirement, in a private corner, as 'twere, of the world, his family was visited with sickness, and thereby lost the dear pledges of God's favour, three sons of great hopes, within the space[6] of two or three months. And tho' he had learned a quiet submission to the divine will, yet this affliction touched him so sensibly, that it made him desirous to leave the country: And going to London, he there for a time officiated in a private congregation of loyalists to his great hazard and danger. At length meeting with Edward lord Conway, a person of great honour and generosity, that lord, after he had understood his condition, made him a kind proffer, which our author Taylor embracing, it carried him over into Ireland, and setled him at Portmore, a place made for study and contemplation; which he therefore dearly loved. And there he wrote his *Cases of Conscience*, a book that is able alone to give its author immortality. By this time the wheel of providence brought about the king's happy restoration, and out of a confused chaos beauty and order began to appear: Whereupon our loyal author went over to congratulate the prince and people's happiness, and bear a part in the universal triumph. It was not long after, his sacred majesty began the settlement of the church, and Dr. Taylor being resolved upon for the bishoprick of Downe and Connor, was consecrated thereunto at Dublin on the 27th of January 1660, and on the 21st of June 1661 he had the administration of the see of Dromore granted to him by his majesty, in consideration, that he had been the church's champion, and that he had suffer'd much in defence of its cause. With what care and faithfulness he discharged his office, all upon the place knew well, and what good rules and directions he gave to his clergy, and how he taught them the practice of them by his own example. Upon his being made bishop he was constituted a privy counsellor, and the university of Dublin gave him their testimony, by recommending him for their vicechancellor, which honourable office he kept to his dying day. He was esteemed by the generality of persons a compleat artist, accurate logician, exquisite, quick and acute in his reasonings, a person of great fluency in his language and of prodigious readiness in his learning. A noted[7] presbyterian also (his antagonist) doth ingeniously confess that Dr. Taylor 'is a man of admirable wit, great parts, hath a quick and elegant pen, is of abilities in critical learning and of profound skill in antiquity,' &c. and another[8] who knew him well tells us, that 'he was a rare humanist, and hugely vers'd in all the polite parts of learning, and had thoroughly concocted all the ancient moralists, Greek and Roman poets, and orators; and was not unacquainted with the refined wits of the latter ages, whether French or Italian,' &c. But he had not only the accomplishments of a gentleman, but so universal were his parts, that they were proportion'd to every thing. And tho' his spirit and humour were made up of smoothness and gentleness, yet he could bear with the harshness and roughness of the schools, and was not unseen in their subtilties and spinosities. His skill was great both in the civil and canon law and casuistical divinity: And he was a rare conductor of souls, and knew how to counsel, and to advise; to solve difficulties, and determine cases, and quiet consciences. To these may be added his great acquaintance with the fathers and ecclesiastical writers, and the doctors of the first and purest ages both of the Greek and Lat. church; which he hath made use of against the Rom. catholics, to vindicate the church of England from the challenge

I am to speak of is, the report you have heard of my inclination to go over to Rome. Sir, that party which need such lying stories *for the* support of their cause, proclaim their cause to be very weak, or themselves to be very evil advocates. Sir, be *confident*, they dare not tempt me to do so, and *it* is not the *first* time they have endeavoured to serve their ends by saying such things of me. But, I bless God for it, it is perfectly a slander, and it shall, I hope, for ever prove so.' Bonney, *Life of Jeremy Taylor*, 8vo. *Lond.* 1815, page 11.]

[6] See Dr. Geo. Rust's *Sermon at Bish. Taylor's Funeral.*

[7] Hen. Jeanes in his epist. to the reader before *Certain Letters between him and Jer. Taylor*, Lond. 1660.

[8] G. Rust ut sup.

of innovation, and to prove her ancient, catholic, and apostolical. Add to all these, he was a person of great humility, had nothing in him of pride and humour, but was courteous and affable and of easy [402] access. He was withal a person of great charity and hospitality: and whosoever compares his plentiful incomes with the inconsiderable estate he left at his death, will be easily convinc'd that *Charity* was steward for a great proportion of his revenue. To sum up all in a few words of another[9] author, 'This great prelate had the good humour of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, the wisdom of a chancellour, the sagacity of a prophet, the reason of an angel, and the piety of a saint. He had devotion enough for a cloister, learning enough for an university, and wit enough for a coll. of virtuosi. And had his parts and endowments been parcel'd out among his poor clergy that he left behind him, it would perhaps have made one of the best dioceses in the world.' His works of learning are very many, and all that he hath written, are, I conceive, set down in the following catalogue.

The Golden Grove: or a Manual of daily Prayers and Litanies, fitted to the Days of the Week, &c.[1]—This is sometimes called *The Guide of Infant Devotion*,[2] and was composed at the Golden Grove in the county of Caermarthen before mention'd. Several impressions have been made of it, mostly in the vol. call'd twelves, one of which was made at Lond. 1656 or thereabouts, and the fourteenth impression came out in 1683.

Festival Hymns according to the Manner of the ancient Church.

Of the sacred Order and Offices of Episcopacy by divine Institution, Apostolical Tradition and Catholic Practice. Or thus, *Episcopacy stated*, &c. Oxon. 1642. qu. [Bodl. 4to. T. 4. Th.]

"*A Discourse concerning Prayer ex tempore, or by Pretence of the Spirit, in Justification of authoriz'd and set Forms of Liturgy*, printed 1646. in 5 sh. qu." [Bodl. C. 14. 11. Linc.]

An Apology for authoriz'd and set Forms of Liturgy against the Pretence of the Spirit. "1. "*For ex tempore Prayer; and 2dly, Forms of* "*private Composition.*" Lond. 1649. qu. [Bodl. C. 15. 6. Linc.]

The real Presence and Spiritual of Christ in the blessed Sacrament, proved against the Doctrine of Transubstantiation. Lond. 1654. oct. [Bodl. 8vo. T. 6. Th. BS.]

Discourse of the Liberty of Prophesying.[3] Lond. 1647. qu. [Bodl. 4to. T. 7. Th. Seld.] In the writing of which book the author made use of a like stratagem (as Hales did in writing his book of schism) to break the presbyterian power, and so countenance divisions between the factions, which were too much united against the loyal clergy. For in the said book (as a certain[4] author saith) he insists on the same topics of schism and heresy, of the incompetency of councils and fathers to determine our ecclesiastical controversies, and of scrupulous consciences; and urgeth far more cogent arguments, than Hales did, but still he had prepared his Σοφὸν φάρμακον an antidote to prevent any dangerous effect of his discourse. For the judicious reader may perceive such a reserve (tho' it ly in ambuscado, and is compacted in a narrow compass) as may easily rout those troops, which began too soon to cry victoria, and thought of nothing else but of dividing the spoil. And if the learned author did this and was blameless, the goodness of the end in such cases denominating the action, I see no cause[5] why our author, whose ends were for the restoring of peace, seeing he represented the causes of the war so frivolous and inconsiderable, ought to be represented as a criminal or adversary. This book of *Liberty of Prophesying* was animadverted upon

[9] G. Rust ut sup.

[1] [*The Golden Grove, or a Manual of Daily Prayers and Letanies, fitted to the Dayes of the Week. Containing a short Summary of what is to be believed, practised, desired. Also Festival Hymns according to the Manner of the ancient Church. Composed for the Use of the Devout, especially of younger Persons: by the Author of the Great Exemplar. London, Printed by J. F. for R. Royston, at the Angel in Ivie Lane.* 1655. Bodl. 8vo. J. 6. Th. BS. with a folding frontispiece by Hollar: which frontispiece is of great rarity; and very curious, inasmuch as it represents a prospect of the Golden Grove and its surrounding scenery, with a view of the house formerly inhabited by lord Carberry, but now in ruins. This same plate, *with alterations*, appeared as a vignette, to the edit. of *Polemical Discourses*, fol. 1657.

A Prayer for Charity. (Page 168.)

Full of mercy, full of love,
Look upon us from above:
Thou who taught'st the blind man's night
To entertain a double light,
Thine and the dayes (and that thine too)
The lame away his crutches threw,
The parched crust of leprosie
Return'd unto its infancy:
The dumb amazed was to hear
His own unchain'd tongue strike his ear:
Thy powerful mercy did even chase
The devil from his usurp'd place,
Where thou thy self shouldst dwell, not he.
O let thy love our pattern be;
Let thy mercy teach one brother
To forgive and love another,
That copying thy mercy here
Thy goodness may hereafter reare
Our souls unto thy glory, when
Our dust shall cease to be with men. Amen.]

[2] [It is, according to Bonney, an enlargement of *The Catechism for Youth in Wales*, 1652, and was printed in 1655. *Life*, page 221.]

[3] [*Toleration tolerated: or a late learned Bishop's Opinion concerning Toleration of Religion. With some brief Observations thereon.* folio, one sheet. Bodl. C. 9. 6. Linc. This is an extract from bishop Taylor's *Liberty of Prophesying*.]

[4] Tho. Long in his preface to the book entit. *Mr. Hales his Treatise of Schism*, &c.

[5] Ibid. See also in *Responsio Roberti Grovii ad Lib. qui inscrib. Coleuma*, &c. Lond. 1680. qu. p. 80.

by Sam. Rutherford prof. of divinity in the univ. of S. Andrew's in his *Free Disputation against pretended Liberty of Conscience*, &c. Lond. 1649. qu.

Vindication of the Glory of the divine Attributes, in the Question of original Sin. Lond. 1656. in tw.

Measures and Offices of Friendship: in a Letter to the most ingenious and excellent Mrs. K. P. Lond. 1657. 2d. edit. in tw. [Bodl. 8vo. B. 307. Linc.] By this K. P. is to be understood Katherine Philipps the wife of Jam. Philipps of the priory of Cardigan, esq; daughter of John Fowler of Bucklersbury in Lond. merchant, by Catherine his wife, daughter of Dan. Oxenbridge doctor of physic. Which Kath. Fowler alias Philipps (by the way it must be observed) was born in the parish of S. Mary Wool-church in Lond. and baptiz'd there on the eleventh of January 1631, bred up in a school at Hackney under Mrs. —— Salmon, where she then much delighted in poetry, notwithstanding brought up in the presbyterian way. After her marriage with Ja. Philipps, she went into Ireland with the viscountess of Dungannon (Trevor) and at Dublin she translated from French into English, the tragedy called *Pompey*, which was several times acted in the new theatre there, with great applause, an. 1663, and 64, in which last year it was made public. While she was young, she was very forward in English learning, by the blessedness of a quick and happy memory; at riper years she was esteemed the most applauded poetess of our nation, and not without reason, since her name is of a fresh and lively date from a publish'd vol. in fol. of her poetical works, bearing this title. *Poems by the most deservedly admired Mrs. Katherine Philipps, the matchless Orinda. To which is added Monsieur Corneille's Pompey, and Horace's Tragedies; with several other Translations out of French.* Lond. 1667. fol. with her picture, a shoulder piece, before them standing on a pedestal, and underneath written Orinda. These poems, which were first printed in oct. an. 1664, without the translations, are commended to the world by the poems of Abr. Cowley, Tho. Flatman, Jam. Tyrrel esq; &c. At length she being overtaken with the small pox, died of it in Fleetstreet, and was buried 22 June 1664, in the church of S. Bennet Sherehog (at the end of Syth's-lane) in London, under a great grave-stone, where her father, grand-father, and grand-mother were before buried. Dr. Taylor hath also published,

Sermon at S. Mary's in Oxon upon the 5th of Nov. 1638; *on Luke* 9. 54. Oxon. 1638. qu. [Bodl. HH. 30. Th.]

All which books, and sermon before-mention'd, were printed in one vol. under this title, *A Collection of polemical and moral Discourses.* Lond. 1657. fol. To a third edition of which collection, wherein are omitted, *The Golden Grove*, and the *Sermon at St. Mary's*, are added, (1.) *A Dissuasive from Popery*, the first and second part: written while he was B. of Downe and Connor, and received with so general approbation, that several impressions of them were made in qu. and oct. This *Dissuasive from Popery* was answered first by a book bearing this title, *Truth will out, or a Discovery of some Untruths smoothly told by Dr. Jer. Taylor in his Dissuasive from Popery*, &c.—Printed 1665. qu. written by his friendly adversary Edward Worsely[6] a Jesuit, of the family of Worseley in Lancashire: And secondly by John Sargeant a sec. priest, in one of his appendices to *Sure-Footing in Christianity*, as I shall elsewhere tell you. (2.) *Unum necessarium: or the Doctrine and Practice of Repentance rescued from popular Errors*, &c. Lond. 1655. oct. (3) *Two Answers to the Bishop of Rochester's* (Warner) *two Letters, concerning the Chapter of Original Sin in the Unum necessarium.* Lond. 1656. in tw. (4.) *A Discourse of Confirmation.* (5.) *Two Letters to Persons changed in their Religion.* This was first pr. at Lond. 1657. in tw. and put at the end of the second edit. of *Measures and Offices of Friendship.* (6.) *Three Letters to a Gentlewoman that was tempted to the Communion of the Romish Church.* The said edit. containing the said six treatises or books, bears this general title Σύμβολον Θεολογικόν *Or a Collection of Polemical Discourses; wherein the Church of England is defended in many material Points*, &c. Lond. 1674. in a large fol. [Bodl. H. 2. 1. Th.] The other books that our author Dr. Taylor hath written, and go under his name, are these,

New and easy Institution of Grammar, for the Use of the Youth of Wales. Lond. 1647. oct. This is commonly said to be his, yet there have not been wanting some that have said that it was written by Dr. Taylor's usher or assistant named Will. Wyatt.[7] See more in the FASTI, an. 1661. among the created bachelors of div.

Twenty-five Sermons preached at Golden Grove; being for the Winter half Year; beginning on Advent Sunday, and continuing till Whitsunday. Lond. 1678. fol. the fifth edit. with his picture before them, as before many of his other books. [404]

Twenty seven Sermons preached at Golden Grove; being for the Summer half Year, beginning on Whitsunday, and ending on the 25th Sunday after Trinity. Lond. [1651] 1678. fol. sixth edit.

A Supplement of eleven Sermons, preached since his Maj. Restoration. Lond. 1678. fol. seven of them were before printed at Lond. 1664. fol. To which, three more being added, were printed again

[6] [Edw. Worsleus—diu inter Protestantes, doctrina et beneficio ecclesiastico eminuit—at pravorum dogmatum detecta fabulate, ad ea refutanda animum adjecit—Jesuita e collegio Leodiensi. Vide *Florum Anglo-Bavaricum*, Leodii, 1685, 4to. p. 53, 54. BAKER.]

[7] [It was the joint production of Taylor and Wyatt. See a long account of the book, which is very rare, in Bonney's *Life*, page 44.]

at the same place an. 1667. fol. The ninth sermon of the said eleven, is that preached at S. Mary's in Oxon before-mention'd. The general title set before the said twenty five, twenty seven, and the supplement of eleven sermons, with other things contained in the said vol. runs thus, 'Ενιαυτός. *A Course of Sermons for all the Sundays in the Year, &c. with a Supplement of eleven Sermons preached since his Maj. Restoration.*[a] Whereunto is adjoyned, *A Discourse of the Divine Institution, Necessity, Sacredness, and Separation of the Office Ministerial*, &c. written by the special command of king Charles I. with *Rules and Advices to the Clergy*, &c. This great vol. is closed with a *Sermon on* 1 *Joh.* 3. 2. *preached at the Author's* (Dr. Taylor) *Funeral by George Rust*, who succeeded him in the see of Dromore, as I shall anon tell you.

A short Catechism for the Institution of young Persons in the Christian Religion. Lond. 1652. oct. or tw.

An Explication of the Apostolical Creed.——Printed with the *Short Catechism*, and both composed for the use of the schools in Wales.

A Discourse of Baptism, its Institution and Efficacy upon all Believers. Lond. 1652. qu.

A Consideration of the Practice of the Church in baptizing Infants of believing Parents, and the Practice justified——Printed with the former *Discourse.*

The great Exemplar of Sanctity and holy Life, according to the Christian Institution, described in the Life and Death of Jesus Christ. In three parts. Lond. 1652. fol. sec. edit.[a] Lond. 1667. fol. 4th edit. The sixth edit. of which book bearing the title of *Antiquitates Christianæ*, &c. is printed together with another book entit. *Antiquitates Apostolicæ: or, the Lives, Acts, and Martyrdoms of the holy Apostles of our Saviour*, &c. [Lond. 1675, Bodl. J. 4. 3. Linc.] Written by Will. Cave, D. D. chapl. in ord. to king Charles II. sometime of S. John's coll. in Cambr. since minister of Islington near Lond. canon of Windsor, and author of several books.

Clerus Domini: or, a Discourse of the Divine Institution, Necessity, Sacredness, and Separation of the Office Ministerial, &c. Lond. 1655, in a thin fol. This is mention'd before, but not so full.

A further Explication of the Doctrine of Original Sin. Lond. 1656. oct. The first explication is in his *Unum necessarium* before-mention'd, chap. 7. Both which explications being very heterodox, were generally condemned.

A Collection of Offices, or Forms of Prayer, in Cases ordinary and extraordinary, &c. Lond. 1658. oct. [Bodl. 8vo. T. 7. Th. BS.]

The Psalter or Psalms of David, after the King's Translation, with Arguments to every Psalm——Pr. with the *Collection of Offices.* See before in the first vol. in Christoph. Hatton, an. 1591, col. 583.[1]

The Ephesian Matron. Lond. 1659. in tw.

Certain Letters to Hen. Jeanes, concerning a Passage of his (Jeanes) *in the Explication of Original Sin.* Oxon. 1660. published by the said H. Jeanes.

The worthy Communicant: or, a Discourse of the Nature, Effects and Blessings, subsequent to the worthy Receiving of the Lord's Supper, &c. Lond. 1660, 67, [1674, Bodl. 8vo. B. 277. Th.] &c. oct.

Cases of Conscience, occurring in the Duty of him that ministers, and him that communicates.—Pr. with the *Worthy Com.*

Letter concerning praying with the Spirit, &c. Lond. 1660. qu. set before Hen. Leslie B. of Downe and Connor his *Discourse of Praying with the Spirit and with Understanding, in two Sermons preached at Hillsborough an.* 1659, *on* 1 *Cor.* 14. *ver.* 15. Lond. 1660. qu.

Rule and Exercise of holy Living, &c. together [403]
with Prayers containing the whole Duty of a Christian, &c. Lond. 1668, eighth edit.[a] The twelfth edit. came out in 1680,[b] and all printed in tw. and oct.

Rule and Exercise of holy Dying, &c. Lond. 1668 eighth edit. The twelfth came out in 1680,[a] and all printed in tw. and oct.

Ductor Dubitantium:[1] *or, the Rule of Conscience in all her general Measures, serving as a great Instrument for the Determination of Cases of Conscience.* In four books. Lond. 1660. fol. [Bodl. BS. 149, 150.] which was the first edit. I think. There again 1676. third edit.

Rules and Advices to the Clergy of the Dioc. of Downe and Connor, &c. Dubl. 1661. oct. Lond. 1663, [Bodl. 4to. J. 16. Th.] &c. See before.*

A Dissuasive from Popery to the People of Ireland. Lond. 1664. qu. This seems to be different from the two parts of the *Dissuasive* before-mention'd. Qu.—

Succinct Narrative of the Life of Dr. Jo. Bramhall Archb. of Ar-

[a] [The first edit. Lond. 1653. Bodl. H. 7. 16. Th.]

[b] [First edit. Lond. 1649, Bodl. A. 7. 18. Linc.]

[a] [First edit. 1650, twenty eighth, 1810.]

[b] [Fourteenth edit. Lond. 1686, Bodl. 8vo. Y. 26. Th.]

[a] [First edit. 1651, 12mo.]

[1] [The *Duct. Dub.* was abridged by Rich. Bancroft, curate of Christ Church, Surrey, and publ. under the title of *The Rule of Conscience, or Bishop Taylor's Duct. Dub. abridged*, in 2 vol. Lond. 1725, 8vo.]

* *Discourse of artificial Beauty in Point of Conscience, between two Ladies.* Pr. 1662, oct. First edit.[a]

[a] [*Artificial Handsomeness* is ascribed to Dr. Gauden in another part of this vol. but it seems rather to have been the work of Obadiah Walker. It had a second edition in 1662, under the title of *A Discourse of Artificial Beauty, with some satyrical Censures on the vulgar Errors of these Times.*

[1] [See bishop Kennet's note on this subject as above. Besides the editions already mentioned under the article Hatton, there was a fifth in 1657, and an eighth (the one alluded to by Kennet) in 1672.]

magh, and Primate of all Ireland.—This is in, or at the end of, the *Sermon preached at his Funeral* 16 *Jul.* 1663, by our author Dr. Jer. Taylor. Which sermon is numbred among those beforemention'd.

Discourse upon the Beatitudes.—Left by the author unfinish'd.*

* *Christian Consolation taught from five Heads: 1 Faith; 2 Hope; 3 Holy Spirit; 4 Prayer; 5 The Sacraments.* Lond. 1671. oct. First edit.

Contemplations of the State of Man in this Life, and in that which is to come. Lond. 1684. oct.

Moral Demonstration, proving, that the Religion of Jesus Christ is from God. Lond. 1687. oct. set at the end of *A Copy of a Letter written to a Gentlewoman newly seduced to the Church of Rome*, printed then again at Lond. (being one of the five letters beforemention'd) with some other little works of the said author. The said *Moral Demonstration* had before been printed with one of the edit. of his *Cases of Conscience.* These are all the books and sermons, as I conceive, that this most worthy and eminent author hath written, and therefore I shall only add, that he being overtaken with a violent fever, surrendred up his pious soul to the Omnipotent at Lisburne alias Lisnegarvy on the thirteenth day of
1667. August in sixteen hundred sixty and seven, and was buried in a chappel of his own erection on the ruins of the old cathedral of Dromore. In that see succeeded his most dear and excellent friend, (who preached his funeral sermon, and afterwards made it public) named George Rust, D. D. sometime fellow of Christ's coll. in Cambridge,[7] a learned divine, and an eloquent preacher; who dying in Dec. (about S. Thomas day) in 1670, was buried in the same vault, wherein the said bishop Taylor had been deposited. After him succeeded in the same see (Dromore) Dr. Essex Digby, and him Capel Wiseman dean of Baphoe, sometime fellow of All-s. college, an. 1683.

[28 Martii, 1637, Jeremias Taylor cler. A. M. ad rect. de Uppingham, ad pres. Will. Lond. ep. *Reg. Dec. Ep. Petrib.*

Edward Langsdale doctor of physick was interred at Leedes in Yorkshire, Jan. 7, 1683. The famous bishop Jeremy Taylor married his sister[8] by whom he had a daughter married to Dr. N. Marsh, primate of Ireland. KENNET.

Jeremy Taylor, son of Nathaniel and Mary, was born in Trinity parish, Cambridge; baptised Aug. 15, 1613. *Reg. S. Trin.*

Jeremias Taylor coll. Caii, admissus in matriculam acad. Cant. Mar. 17, 1626. *Reg.*

Jer. Taylor coll. Caii A. B. Cant. 1630-1. *Reg.*

Nominatus ad locum socii, a Will'mo archi'epo Cant. in coll. Omnium Animarum Oxon. Nov. 21, 1635. See MS. vol. xxxiv, p. 157. BAKER.

Jeremias Taylor Cant. Incorp. 20mo Octob. Term. Michael. 1635.[9]

By the All Souls register it appears that Taylor was elected probationer fellow November 3, 1635; and actual fellow Jan. 14, 1636-7.[1]

List of bishop Taylor's works in the order of their publication (according to Bonney.)

1. *Sermon on the Anniversary of Gunpowder Treason.* Oxford 1638.
2. *Episcopacy asserted.* Ox. 1642.
3. *Psalter or Psalms of David.* Ox. 1644.
4. *Discourse concerning Prayer Extempore or by Pretence of the Spirit.* 1646.
5. *New and easie Institution of Grammar.* 1647.
6. *Liberty of Prophecying.* London 1647.
7. *Apology for Liturgy.* Lond. 1649.
8. *The Great Exemplar.* Lond. 1649.

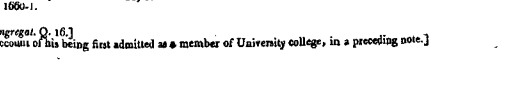
Now these *Satyrical Censures* were first published together with *The Art of Oratory*, which is generally allowed to be Obadiah Walker's. Wood in his first edit. ascribes the work to bishop Taylor, but this mistake was corrected in the second.

For this note I am obliged to Mr. Watts, the librarian of Sion college.]

7 [Geo. Rust aul. S. Cath. A. B. 1646-7; A. M. coll. Chr. 1650. *Reg. Acad. Cant.* BAKER.

Dr. Rust was one of the first that overcame the prejudices of the old education in Cambridge, and was very instrumental to enlarge others (minds). After the restauration, bishop Taylor, foreseeing the vacancy in the deanery of Connor, sent to Cambridge for some learned and ingenious man: the motion was made to Dr. Rust, who accepted it, and went into Ireland, and shortly after was made dean accordingly. He died three years after he was made bishop of Dromore, in the prime of his years. MACRO.]

[Taylor was married May 27, 1639. His wife's name was Phœbe. See a letter to her brother Dr. L. in Bonney's *Life*, p. 15. Bishop Taylor had four sons and three daughters.



8 [*Reg. Congregat.* Q. 16.]

9 [See an account of his being first admitted as a member of University college, in a preceding note.]

9. *Sermon at the Funeral of Frances Countess of Carbury.* Lond. 1650.
10. Θεολογια εκλεκτικη. Lond. 1650.
11. *The Rule and Exercises of Holy Living.* Lond. 1650.
12. *The Rule and Exercises of Holy Dying.* Lond. 1651.
13. *Twenty-eight Sermons.* Lond. 1651.
14. *A short Catechism.* Lond. 1652.
15. *A Discourse of Baptism.* Lond. 1652.
16. *Two Discourses of Baptism.* Lond. 1653.
17. *The Real Presence.* Lond. 1654.
18. Ἐπιανιος. Lond. 1655.
19. *The Golden Grove.* Lond. 1655.
20. *Unum Necessarium.* Lond. 1655.
21. *Deus justificatus.* Lond. 1656.
22. *Answer to a Letter written by the Bishop of Rochester.* Lond. 1656.
23. *Discourse of artificial Handsomeness.* Lond. 1656.
24. *Discourse of Friendship.* 1657.
25. Συμβολον Ἠθικο-πολιμικον. Lond. 1657.
26. *Ductor Dubitantium.* Lond. 1660.
27. *The Worthy Communicant.* Lond. 1660.
28. *Sermon at the Consecration of two Archbishops and ten Bishops in St. Patrick's Dublin.* Lond. 1661.
29. *Rules and Advice to the Clergy of Down and Connor.* Lond. 1661.
30. *Sermon at the Opening of Parliament.* Lond. 1661.
31. *Via Intelligentiæ.* Lond. 1662.
32. *Sermon at the Funeral of the Lord Primate.* 1663.
33. Εβδομας ειμβολιμαιος; *a Supplement to* Ἐπιανος 1663.
34. *Dissuasive from Popery,* Part 1. Lond. and Dublin. 1664.
35. *Dissuasive from Popery,* Part 2. 1667. *
36. Συμβολον Θεολογικον. 1684.
37. *Opuscula.*

There are engraved portraits of bishop Taylor by Lombart in folio and 8vo. That prefixed to his *Polemical Discourses* 1657, fol. is the best. R. W. (Robert White) engraved one in 8vo. a half length, and another was prefixed to Bonney's *Life*, 8vo. 1815, engraved in the dotted manner, by W. T. Fry.]

STEPHEN SKINNER, son of Joh. Skin. of London, gent. was born either in that city, or in the county of Middlesex, applied his studies to academical learning in the condition of a commoner, as it seems, in the royal foundation called Christ Church, an. 1638, aged 16 years or thereabouts: but before he could take one degree, the most unnatural rebellion broke out to the great horror and reluctancy of all good men: so that travelling beyond the seas, he made progress in the studies of arts and philosophy in several universities, with very great improvement. In 1646, or thereabouts, he returned to his native country; and the garrison of Oxford being that year reduced for the use of the parliament, he returned to the then disconsolate muses, and took both the degr. in arts that year. Afterwards he finished his rambles in several countries, as in France, Italy, Germany, the Spanish Netherlands, &c. visited the courts of divers princes, frequented several universities, and obtained the company and friendship of the most learned men of them. At length upon the renovation of the university of Heidelberg by Charles Lewis elector Palatine, he was adorned there with the degr. of doctor of physic, and held in admiration by all learned men at that place. Afterwards returning once more to his native country, and to his mother the univ. of Oxon (then quite alter'd to what he had left it) was there incorporated in the same degr. an. 1654. [406]
About which time settling within the city of Lincoln, practised his faculty there and in the neighbourhood with good success, and therefore much resorted to by persons of all quality, and beloved of the gentry. He was a person well vers'd in most parts of learning, understood all books whether old or new, was most skilful in the oriental tongues,[a] an excellent Grecian, and in short a living library. He hath written,

Prolegomena Etymologica, with a large preface to it; and these things following,
Etymologicon Linguæ Anglicanæ.
Etym. Botanicum.
Etymologica Expositio Vocum Forensium.
Etymol. Vocum omnium Anglicarum.
Etym. Onomasticon, &c. He died of a malignant fever at Lincoln before-mention'd on the fifth day of Septemb. in sixteen hundred sixty and seven, 1667.
and was buried in the cath. church there. After his death his before-mention'd works, which had been by him left imperfect, came into the hands of Thomas Henshaw of Kensington near London, esq; who correcting and digesting them, and adding many words to them of his own, they were published at London (with an epistle before them to the reader of Mr. Henshaw's writing) an. 1671. fol. [Bodl. R. 1. 1. Jur.] with this title, *Etymologicon Linguæ Anglicanæ*, &c. In which book those words, and additions, and explanations, that have the letter H put to them, were done by the said Th. Henshaw a noted critic, sometime a commoner of Univ. coll. and therefore hereafter to be numbered among the Oxford writers. See more of Dr. Skinner in *Hist. & Antiq. Univ. Oxon.* lib. 2. pag. 280.

JOHN READING born of sufficient parents in Buckinghamshire, was admitted a student in Magd.

* [The very contrary is said in the second page of Henshaw's preface, whence much of this account is extracted; and indeed the account of Skinner in the *Hist. & Antiq. Univ. Oxon.* ii, 280, is much in Henshaw's words, but here and there altered for the better. LOVEDAY.]

hall in the beginning of the year 1604, aged 16 years, took the degrees in arts, that of master being compleated in 1610, at which time, a little before the comitia, he had entred himself a commoner of S. Alb. hall. On the last of Feb. 1612 he was ordained deacon by John bishop of Oxon in the church of Newenham Courtney, and on the 19th of June 1614 he was made a priest by the said bishop in the church of Dorchester, in the county of Oxon. About that time he became chaplain to Edward lord Zouch of Haringworth, lord warden of the Cinque Ports and governor of Dover castle: with whom going to Dover, where he preached divers sermons, he was, at the instant request of the parishioners of S. Mary's, (who were very much taken with his preaching) made minister of that church 2 Dec. 1616. So that being settled there, he was very much resorted to for his frequent and edifying sermons, and held in great esteem by the neighbourhood, especially by the puritanical party. Afterwards he was made chapl. in ord. to king Charles I. and bach. of divinity, but whether of this university, it appears not. Upon the change of the times, occasion'd by the violent presbyterians, he seemed much to discountenance them in his sermons and discourses, and therefore in Apr. 1642 his study of books at Dover was plundered by one —— Sandys of Northborne in Kent, a militia officer, who usually shew'd his valour by plundering several of the loyal inhabitants in the county of Kent; and in Nov. following he was, by the command of sir Edw. Boys a parliamenteer, taken violently by soldiers out of his study (being then upon his *Paraphrase upon the whole Evangelist of S. John*, and had gone as far as the 8th and 9th verse of the 5th chap.) and sent to prison and banishment for a year and seven months, and not at all restored to his cure of souls at Dover: which sir Edward, that he might comply with the schismatics, did prosecute, so long as he lived, our author Reading, to his utter undoing. On the 17th of Jan. following (1642) his majesty having had notice of his sufferings, sent his letters to archb. Laud, then a prisoner in the Tower, that he bestow the parsonage of Chartham in Kent upon him, then void by the death of Dr. Isaac Bargrave dean of Canterbury: which being accordingly done, as much as lay in the archbishop's power, Mr. Reading did not receive any profit from it, or from [407] a prebendship of Canterbury, about that time bestowed on him, because much opposed by sir Nath. Brent vicar-general, "and Mr. Edw. Corbet (as you "may see above,) got Chartham." In the month of July 1644, sir William Brockman did freely bestow upon him the parsonage of Cheriton in Kent,[3] and about the same time he was appointed by the assembly of divines to be one of the nine divines to write *Annotations on the New Testament*. Not long after, upon the discovery of a plot for the taking of Dover castle by the cavaliers, he was inhumanly seized on in a cold winter night in his house in Cheriton, by the command of major Boys (son of sir Edw. before-mention'd) and hurried to Dover castle, and the next day sent to that of Leeds, with many others of the town of Dover. Where continuing for some time, he composed the book called *The Guide to the holy City*. At length being discharged from his imprisonment by the committee of those parts, they ordered also his goods that had been plundered should be restored to him. However Boys of Chilham a sequestrator (different from either of the former) had money of him before he would part with them. On the 10th of March 1650 he publicly disputed (upon the receipt of a challenge some days before) with Sam. Fisher an anabaptist in Folkston church in Kent. The subject of the debate was, 'Whether all Christians indefinitely were equally and eternally obliged to preach the gospel without ecclesiastical ordination, or contrary to the commands of the civil magistrate,' or to that purpose. Fisher pleaded the affirmative, fetching most of his arguments from Jer. Taylor's *Discourse of the Liberty of Prophecying*. After the debate was ended, our author Reading thought himself obliged to answer several passages in the said book of Dr. Taylor, which gave too great a seeming advantage to fanaticism and enthusiasm. In the year 1660, May 25, (about which time he was restored to his cure at Dover) he spake a short speech to his majesty Charles II. at his first landing there to take possession of those kingdoms from whence he, by a barbarous usurpation, had been ejected: which being done, he presented to him a large *Bible* with gold clasps in the name of the corporation of Dover. About that time he was restored to his prebendship of Canterbury and rectory of Chartham near it, which he kept to his dying day. He was, in the opinion of many, a severe Calvinist, and one who had not only defended the irresistibility of grace in several sermons, in opposition to what Joh. Goodwin had delivered in the same parish church of S. Mary in Dover, but in his oral disputes with Fisher the anabaptist, being then as zealous in disproving that man's tenet of universal redemption, as he was in asserting pædobaptism against Reading. Farther, since his majesty's return, he did in a public sermon in the cath. ch. at Canterbury reprehend and disprove some doctrine to that effect, which had been in the same place then lately delivered by Dr. Thom. Pierce prebendary of that church. He hath written and published,

Several sermons, viz. (1.) *A fair Warning after Sickness*. Lond. 1623. qu. (2.) *Job's Hour; a Funeral Sermon at Dover* 10 *Mar*. 1623. Lond. 1624. qu. (3.) *Moses and Jethro: or, the good Magistrate, preached at S. Mary's in Dover, on*

[3] [Johannes Reading institutus in eccl. de Cheriton a vicario generali 1644, 15 Jul. mandat. inductionis habuit 1644, 18 Jul. *Reg. Cant.* Ad rectoriam de Chartham institutus 28 Jul. 1660. *Reg. Juxon.* KENNET.]

the Election Day, on Exod. 18. 24. Lond. 1626. qu. [Bodl. 4to. A. 42. Th.] (4.) *David's Soliloquy, containing many Comforts for afflicted Minds, in sundry Sermons at S. Mary's in Dover, on Psal.* 42. 11. Lond. 1627 in tw. [Bodl. 8vo. P. 210. Th.] (5.) *Characters of true Blessedness, preached in the same Church* 21 *Sept.* 1637, *at the Funeral of Mrs. Alice Percivall, Wife of Anth. Percivall, Esq; on Psal.* 84. 4, 5. Lond. 1638. in tw. [Bodl. 8vo. R. 11. Th.] dedic. to the said Anthony then captain of Archlift Bulwark near Dover, comptroller of his majesty's customs in Kent, &c. " (6.) *Sermon in the Cathedral Church of Canterbury concerning Church-music, on* 2 *Kings* 3. " 15, 16. Lond. 1663. qu." [Bodl. C. 7. 15. Linc.] With several other sermons printed 1621, 1642, &c. which I have not yet seen.

Brief Instructions concerning the holy Sacrament, for their Use who prepare themselves to receive the Lord's Supper. Lond. 1645. oct.

A Guide to the Holy City: or Directions and Helps to an Holy Life, &c. Oxon. 1651. qu.

[403] *An Antidote against Anabaptism, in a Reply to the Plea for Anabaptists. Or Animadversions on that Part of The Liberty of Prophecying, which in Sect.* 18. *p.* 223. *beareth this Title, 'A particular Consideration of the Opinions of the Anabaptists.'* Lond. 1654. qu. In another title of this book, which bears date 1655, it runs thus, *A particular Answer to all that is alledged in Favour of the Anabaptists by Dr. Jer. Taylor, in his Book called The Liberty of Prophecying. In the* 18*th Section of which, the Doctor hath mention'd more, or Things in more plausible Terms, than ever the Anabaptists have alleged for their own Opinions.*

Survey of the controverted Points concerning (1.) *Infant-baptism.* (2.) *Pretended Necessity of Dipping.* (3.) *The dangerous Practice of Rebaptizing.*—This was printed with the *Antidote* 1654. qu. and is sometimes called *Anabaptism routed*, &c.

An Evening Sacrifice: or, Prayers for a Family in these Times of Calamity.

Speech made before K. Ch. II. on the Shore, where he landed at Dover, 25 *May* 1660. Lond. 1660, on one side of a sh. of paper. To which is added a Lat. copy of verses, with their English, by Rich. Bradshaw. This our author Mr. " (or as he is " stiled in the title page of his last sermon Dr.)" Reading, who had spent his time partly in prosperity, and partly in affliction, surrendred up his last breath on the 26th of Octob. in sixteen hundred sixty and seven, and was buried on the 30th of the 1667. said month in the chancel of his parish church of Chartham near to Canterbury before-mention'd, leaving then behind him fit for the press, (1.) *Several Sermons preach'd before the King.* (2.) *Comments on the whole Bible.* The former are in the hands of Joh. Reading his son living in Essex; and the other in those of William, another son living in Dover. (3.) *A Whip for Sacrilledge. Written in Answer to a Pamph. of Anth. Parsons,* [or Pearson [4]] *entit. The great Case of Tithes.* This *Whip* is contained in 15 sheets, and is now in the hands of Basil Kennet,[5] M.A. of the university of Dublin, rector of Dunchurch, and vicar of Postling in Kent. (4.) A Lat. MS. in fol. containing a large *Comment, Paraphrase, and Explication on the whole New Testament*, dedic. to general George Monke, and sent to be printed at Lond. in 1666, but being prevented by the great fire that happened there that year, it was delivered into the hands of Dr. Wren bishop of Ely; and whether it be recovered from the hands of his heirs or executors, I know not. The said Mr. Kennet hath also another tract concerning *Proper Sacrifice*, in vindication of sir Edw. Deering from the attempts of a Popish priest or Jesuit; but being imperfect, 'twas not design'd, I presume, by the author Mr. Reading for the press.

WILLIAM THOMAS was born in a market town in Shropshire called Whitchurch, and educated in gram. learning in the free-school there. In 1609, May 17, he was admitted a student of Brasen-n. coll. aged 16 years, took the degrees in arts, that of master being compleated in 1615, and in the year 1616, Jan. 4. he was admitted rector of Ubley alias Obley near to Pensford in Somersetshire, by the free and unsolicited bounty of Th. Egerton baron of Ellesmere, and lord chancellor of England. This person Will. Thomas, being always a puritan, closed with the presbyterians when they raised a rebellion against his majesty 1642, was a frequent preacher against his cause and followers, and was esteemed one of the chief ministers in his time of that persuasion in the neighbourhood where he lived. He afterwards took the engagement, as before he had the covenant, and in 1654 he was appointed an assistant to Oliver's commissioners for the ejecting such whom they then called scandalous, ignorant, and insufficient ministers and schoolmasters. Afterwards he ran thro' the remaining part of the changes, and took the oaths again, after his majesty's return, of allegiance and supremacy. His works are these,

The Dead speaking: or, the living Names of two deceased Ministers of Christ, viz. Mr. Sam. Oliver Pastor of Wells, and Mr. Sam. Croke, &c. containing two several Speeches delivered at the Funerals of them. Lond. 1653. qu. [Bodl. B. 3. 2. Linc.] With them is printed a *Sermon preached*

[4] [WOOD, *MS. Note in Ashmole.*]

[5] [Basil Kennett inducted into the vicaridge of Poslin, Kent, Aug. 8, 1668: buried Nov. 28, 1686.

Basil Kennett, son of B. K. was baptized Oct. 29, 1674 (brother of White and Godfrey Kennett) which said B. K. senior had 3 sons and 3 daughters: his wife Mary Kennett was buried Sept. 13, 1679. *Poslin Register.*

Value of Poslin was then about 40 pounds per an. and Dunchurch about 80 pounds per ann. *From the rev. Conier, Middleton.* BAKER.]

[409] *at the Funeral of Sam. Oliver*, by Joh. Chetwind, sometime of Exeter college, then a godly brother, and after the king's return prebendary of Bristol.[6]

Railing rebuked: or a Defence of the Ministers of this Nation, by Way of Answer to the unparallel'd Calumnies cast upon them in an Epistle lately published by Tho. Speed Merchant of Bristol, unhappily become the Quaker's Advocate, &c. Lond. 1656. qu. Answer'd by George Fox, quaker, in his book entit. *The great Mystery of the great Whore unfolded*, &c. Lond. 1659. fol. p. 237, &c.

The Protestant's Practice: or the Compleat Christian, being a true and perfect Way to the Celestial Canaan. Lond. 1656. in tw.

A Vindication of Scripture and Ministry, in a Rejoynder to a Reply not long since published by Tho. Speed, formerly (but unsuitably) Merchant in the City of Bristol, and a Preacher lately (but more sadly) Merchant and Quaker, &c. Lond. 1657. qu. Answer'd also by Geo. Fox in the aforesaid book, p. 104, 105, &c.

A Preservative of Piety, in a quiet Reasoning for those Duties of Religion that are the Means and Helps appointed of God for the preserving and promoting of Godliness, &c. Lond. 1662. qu.

Exposition on Ruth. Lond. 166—in tw.

The Countrie's Sense of London's Sufferings in the late most lamentable Fire, discovered in the Opening and improving the Lamentation of Jeremiah. Lond. 1667. oct.

Scriptures opened, and sundry Cases of Conscience resolved, in plain and practical Answers to several Questions upon the Proverbs of Solomon, Jerem. Lam. Ezek. and Daniel. Lond. 1675 and 83. oct. He died at Ubley before mention'd in
1667. sixteen hundred sixty and seven, and was buried in the chancel of the church there. Over his grave was soon after a mon. put up by his son Mr. Sam. Thomas with this inscription following. Hic jacet Gulielmus Thomas, Ecclesiæ hujus Rector plus quàm quadragenarius, qui populum docuit, publicè & domatim, sermone & exemplo. Quem non tam mors rapuit, quam ille mortem; munere scilicet, prius cedere coactus, quam mundo, vitam, quam pro grege diutius insumere, ut Pastor, non potuit, avidissime summo Pastori reddidit, Nov. 15. an. Dom. 1667. ætat. 74. I shall make mention of another William Thomas, under the year 1689.

[See in Calamy's *Ejected Ministers*, ii, 587—597, a long account of this writer, whence it appears, that he met with trouble for refusing to read the book of sports, and was suspended ab officio et beneficio in 1635. After three years suspension he was restored upon intercession being made to archb. Laud in his behalf. Calamy has given various extracts from MS. papers left behind him, which he entitles

1 Σφαγματα.
2 *Preces Auditæ.*
3 *Preces pro Futuro.*
4 *Vota.*]

WILLIAM HILL son of Blackleech Hill, was born at Cudworth in Warwickshire, at which time, his father, who in his younger years had been a petty attorney, was then bailif of Hemlingford hundred, which is one of the four hundreds in Warwickshire and the largest; by which employment gaining a considerable subsistence, lived in a fashionable condition, and bred up his children very well. This William being trained up in grammar in his own country, became a student in Merton coll. about the beginning of Mich. term, 1634, aged 15 years, being then esteemed a sober and ingenious youth, and soon after was made one of the postmasters of the said coll. After he had taken one degree in arts he was a candidate for a fellowship of that house, and shewing himself a most excellent proficient in Greek, Latin, and physics, was elected prob. fell. an. 1639. But soon after the time that he was admitted bach. fellow, he was prefer'd to be master of the free-school at Sutton Colfield in his own country, and soon after to a rich wife, tho' the daughter of a plain country-man: which school he brought into great credit during his abode there. In 1641 he proceeded in arts, and having not long after buried his wife, he removed to London, where, having obtained a considerable practice in physic, he married a young lass, daughter of one Mr. Burges a physician, son of Dr. Joh. Burges sometime parson of Sutton Colfield before mention'd, who brought him forth a child that lived, within the seventh month after marriage. In 1649 and 52, he had leave from the delegates of the university to accumulate the degrees in physic; but whether he did so, it doth not appear in our registers. Afterwards, (as before) being a man of those times and a sider with factious people, he was prefer'd to be chief master of the great school at Dublin in [410]
Ireland, where continuing till the restoration of king Charles 2, was then, as it seems, forced to leave that place. So that removing to Finglass a village near to that city, taught there privately to the time of his death. He hath written,

Dionysii Orbis Descriptio Græc. Lat. Commentario critico & geographico, in quo Controversiæ pluraque quæ, in veteri Geographia occurrunt, explicantur, & Obscura plurima elucidantur, ac Tabulis illustrata. Lond. 1658.[7] 59. 1663. 1679. &c. In a large oct. used in many schools, and by most juniors of the university of Oxon. He hath also

[6] [*The Watch charged: or a Warning to God's Watchmen; in a Sermon preached at Bridgwater, on 29 Septemb. 1658, on the Day set apart for Ordination, by John Chetwind Mast. of Arts, Preacher of the Gospel, and one of the joint Pastors for the City and Parish of Cuthberts in Wells.* Lond. 1659. 12mo. KENNET.]

[7] [Dedicated to Henry Cromwell lieutenant of Ireland. RAWLINSON.]

epitomized some of the works of Laz. Riverius a physician, which I have not yet seen; nor a certain MS. of his which he wrote to justify his lawful begetting of the aforesaid child by himself: which MS. he shewed to two physicians for their approbation before it went to the press; but they looking upon the work as done by a meer scholar, unknowing in the world, returned it with seeming content, and afterwards jeer'd him behind his back for an antedated cuckold. He died of a pestilential fever, which took away most of his family, in the month
1667. of November, in sixteen hundred sixty and seven, and was buried on the 29th of the said month, just before the minister's seat in the church at Finglass before mentioned. I find another Will. Hill of Merton coll. also, (the son of a committee-man, a notorious schismatic of Herefordshire) who became one of the bible-clerks of that house in the latter end of 1647, and afterwards did all, or most of his exercise, with much ado, for the degree of bach. of arts, and so abruptly left the college. But while he continued there, he shew'd himself a dunce, a tale-bearer to the parliamentarian visitors that then acted in the university, and a factious person. Soon after his father provided for him a parsonage that had belonged to an honest man, and a wife: the first of which he keeping till his majesty's restoration, was then ejected and put to his shifts. At length repairing to London, he fell into the company of desperate fanatics, as fifth-monarchy men, anabaptists, independents, &c. and did seemingly plot with them to surprize the king at Whitehall, the lord chancellor Clarendon, George duke of Albemarle, major gen. sir Richard Browne, &c. to have the Tower, Windsor castle, and other holds delivered to them, and of reducing the kingdom to a free state. These things being freely imparted to him by one, or more of the said fanatics, knowing that he and his father had been villains in the time of usurpation, he secretly betrayed all to the said sir Rich. Browne. Whereupon the said sir Rich. putting him into a way to gain more intelligence, which he accordingly did, draw'd them on, till almost the time that they were to rise and be in arms, which was to be on the vigil of Allsaints day, an. 1662. But two days before that time, when all things were in a manner made ready, some of the principal actors were seized on by the said sir Rich. Browne, and sir Joh. Robinson lord mayor of London, according to the directions of the said Will. Hill, viz. Tho. Tongue, Geo. Phillips, Franc. Stubbs, Jam. Hind, Joh. Sallers, and Nath. Gibbs. All which coming afterwards to a tryal at Justice-Hall in the Old-Baily, four of them were condemned and afterwards suffered at Tyburn, on the 22d of Dec. following, viz. Tongue, Phillips, Gibbs, and Stubbs. Soon after came out a pamphlet in qu. entit. *A brief Narrative of that stupendous Tragedy, late intended to be acted by the satanical Saints of these reforming Times, humbly presented to the King's Majesty*, &c. Before which is printed and set *A Narrative of the said Plot*, written by the said Will. Hill to the king's most excellent majesty: and in the pamphlet following, wherein is the tryal and condemnation of the said persons, Hill is one of the principal speakers, as being a chief witness. Afterwards for a reward of his loyalty, he had a considerable benefice bestowed upon him in Glocestershire; but being hated by one party for his falseness, and by another for his facetiousness, did enjoy it but few years, he dying upon the place.

JOHN EEDES son of Nich. Eedes, was born in the city of Salisbury, entred a student in Oriel col. 1626, aged 17 years, took one degree in arts, [411]
and afterwards became a minister in the isle of Shepie; whence being ejected in the time of the rebellion, suffer'd much by imprisonment in Ely-House, and other miseries. At length returning to his native country, he became curate of Broadchalke, which, with much ado, he held for about two years, and then was made vicar of Hale in Hampshire. He hath written in answer to Will. Eyre of Salisbury,

The Orthodox Doctrine concerning Justification by Faith, asserted and vindicated. Lond. 1654. qu. After his majesty's restoration he did not return to Shepie, but continued at Hale (which is not far from Sarum) where he was first rob'd in his own house, and then murder'd, by thieves, in sixteen hundred sixty and seven or thereabouts, and was 1667.
buried in the church there.[a] What other things he hath published, or left behind him fit for the press, I cannot tell.

WILLIAM D'AVENANT made his first entry on the stage of this vain world in the parish of S. Martin within the city of Oxford, about the latter end of the month of Febr. and on the third of March following, an. 160½, he received baptism in the church of that parish. His father John Davenant was a sufficient vintner, kept the tavern now known by the name of the Crown, (wherein our poet was born) and was mayor of the said city in the year 1621. His mother was a very beautiful woman, of a good wit and conversation, in which she was imitated by none of her children but by this William. The father, who was a very grave and discreet citizen (yet an admirer and lover of plays and play-makers, especially Shakespeare, who frequented his house in his journies between

[a] [Walker in *The Sufferings of the Clergy*, notices one of the same name, though certainly not this Eedes, who was a very great sufferer for the royal cause, and died before the restoration. He was B. D. rector of Honiton and Clift St. Lawrence in Devon. I know nothing more of Mr. Eedes, says Walker, but that he had several children at the time of his sequestration; that he was very ill used, and that he was a very worthy person and much a gentleman. See *Suff. of Cler.* part ii, page 236.]

Warwickshire and London) was of a melancholic disposition, and was seldom or never seen to laugh, in which he was imitated by none of his children but by Robert his eldest son, afterwards fellow of St. John's coll. and a venerable doct. of div. As for William, whom we are farther to mention, and may justly stile 'the sweet swan of Isis,' was educated in grammar learning under Edw. Sylvester, whom I shall elsewhere mention, and in academical in Linc. coll. under the care of Mr. Dan. Hough, in 1620, 21, or thereabouts, and obtained there some smattering in logic: but his geny, which was always opposite to it, lead him in the pleasant paths of poetry, so that tho' he wanted much of university learning, yet he made as high and noble flights in the poetical faculty, as fancy could advance, without it. After he had left the said coll. wherein, I presume, he made but a short stay, he became servant to (Frances) the first dutchess of Richmond, and afterwards to Foulk lord Brook, who being poetically given (especially in his younger days) was much delighted in him. After his death (an. 1628.) he being free from trouble and attendance, betook himself to writing of plays and poetry, which he did with so much sweetness and grace, that he got the absolute love and friendship of his two patrons Endimyon Porter and Hen. Jermyn afterwards earl of S. Alban's; to both which he dedicated his poem, which he afterwards published, called *Madagascar*. Sir John Suckling[2] also was his great and intimate friend, who exercis'd his fancy on that book, and other of his poems, but could not let him pass without this censure in his[1] *Session of Poets*.

Will. Davenant, asham'd of a foolish mischance,
That he had got lately travelling into France;
Modestly hoped the handsomness of his muse
Might any deformity about him excuse.

This sir John, son of sir Joh. Suckling of Whitton in Middlesex knight, sometime[4] one of the secretaries of state, afterwards controller of the household to king James and king Charles 1. to which last he was of the privy council: who dying 27 March 1627 (at which time sir John the poet was 19 years of age) was buried in the church of S. Andrew, in the city of Norwich. The said mischance which sir John mentions, hapned to D'avenant by lying with a handsome black girl in Axe-yard in Westminster, on whom he thought when he spoke of Dalga in his Gondibert, which cost him his nose; and thereupon some wits were too cruelly bold with him, and his accident, as sir Jo. Mennes, sir Jo. Denham, &c. After the death of Ben. Johnson he was created poet-laureat, an. 1687: At which time Tho. May the translator of Lucan, a candidate for that place, was put aside; which ever after, especially when the times were changed, caused him in his writings to be an enemy to the king and his cause. In the month of May, 1641, our author D'avenant being accused to be one of the conspirators to seduce the army against the parliament, he absconded, but upon the issuing out of a proclamation to have him and others taken, he was apprehended at Feversham in Kent, and committed to the custody of a serjeant at arms. Among the said conspirators Hen. Percy esq; brother to the earl of Northumberland was one, who "was originally of "Ch. church, created lord Percy of Alnwick 19 "Car. and" afterwards lived and died a perfect Hobbist at Paris. Hen. Jermyn esq. (afterwards earl of S. Alban's) sir John Suckling, Kt. &c. were two more, who all escaped: But D'avenant being bailed in July following, he fled towards France, and in his way thither was seized on by the mayor of Canterbury, and strictly examined; upon which sir John Mennes hath a pleasant poem.[3] After he had spent some time there, he returned, was entertained by William marquess of Newcastle, and by him made pro-prefect or lieutenant-general of his ordnance. In Sept. 1643 he received[4] the honour

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[2] [Sir John Suckling the poet was born at Witham in Middlesex in 1613: his mother going eleven months with him. He spoke Latin at five years old, and wrot it at nine. He made a campaign under Gustavus Adolphus, and at his return to England, he raised a troop of horse for the king which cost him 12000*l*. But his endeavours not meeting with success, he laid it so much to heart, that he was seized with a fever, of which he died at 28 years of age. Macro.

See a long, and, in many respects, a very entertaining account of Suckling in Aubrey's *Lives*, affixed to *Letters From the Bodleian Library*, 8vo. 1813, vol. ii, page 144.]

[1] In his poems called *Fragmenta aurea*. Lond. 1648. oct. p. 8.

[2] The said sir Joh. Suckling was made one of the principal secretaries of state, 30 of March 1622. So Camden in his *Annals of K. James* 1. an. 1622.

[3] [The reader shall have that portion of it which relates to his circumstance;

—You heard of late, what chevaliers
(Who durst not tarry, for their eares)
Proscribed were for laying a plot
Which might have ruin'd God knows what!
Suspected for the same 's Will. Davenant;
Whether he have been in't, or have not,
He is committed, and like sloven
Lolls in his bed in garden Coven.
He had been rack'd, as I am told,
But that his body would not hold.
Soon as in Kent they saw the bard—
(As to say truth, it is not hard,
For Will. has in his face the flawes
Of wounds receiv'd in country's cause;)
They flew on him, like lyons passant,
And tore his nose, as much as was on't,
And call'd him superstitious gloome,
And popish dog, and cur of Rome:
But this I'm sure was the first time,
That Will's religion was a crime.
Whatere he is in's outward part,
He's sure a poet in his heart.

Musarum Deliciæ. Lond. 1656, 12mo. p. 8.]

[4] Thomas Walkley in his *New Catalogue of the Dukes, Marquesses, Earls, Viscounts, Barons of England, &c. also Baronets, Knights*, &c. Lond. 1658. oct. p. 163,

of knighthood from his majesty near to Glocester, that city being then besieged, at which time sir William was in great renown for his loyalty and poetry. But upon the declining of the king's cause, and all things thereupon, especially the church, being visibly tending to ruine, he retir'd again into France, changed his religion for that of Rome, and setling for a time in Paris, where Charles prince of Wales then was, he began to write his romance in verse called *Gondibert*, and had not wrote scarce two books, but being very fend of them, did priat them with a large epistle to Hobbes of Malmsbury, and Hobbes's excellent epistle to him, before them. The courtiers who were then with the said prince, could never be at quiet for the discourse had about this piece, which was the reason why some there (George duke of Buckingham, sir John Denham, &c.) made satyrical verses on him and his poem. Afterwards having laid an ingenious design to carry a considerable number of artificers, chiefly weavers, from France to Virginia (being encouraged thereunto by Henr. Maria the queen mother of England,[a] who got leave for him so to do from the king of France) he did effect it so far, that he and his company were ship'd in their way thither, and had got on the main ocean; but being soon after seized on by certain ships belonging to the parliament of England, he was carried prisoner, first to the isle of Wight an. 1650, and afterwards to the Tower of London, in order to be tried for his life in the high court of justice, an. 1651, but upon the mediation of Joh. Milton and others, especially two godly aldermen of York (to whom he had shewed great civility, when they had been taken prisoners in the north by some of the forces under William marquess of Newcastle[b]) he was saved, and had liberty allow'd him as a prisoner at large. At that time tragedies and comedies being esteemed very scandalous by the presbyterians, and therefore by them silenced, he contriv'd a way to set up an Italian opera to be performed by declamations and music: And that they might be performed with all decency, seemliness and without rudeness and profaneness, John Maynard serjeant at law, and several sufficient citizens were engagers. This Italian opera began in Rutland-house in Charterhouse-yard, "4 May 23. 1656," and was afterwards translated to the Cock-pit in [413] Drury-lane, and delighting the eye and ear extreamly well, was much frequented for several years. So that he having laid the foundation of the English stage by this his musical drama, when plays were, as damnable things, forbidden, did, after his majesty's restoration, revive and improve it by painted scenes, at which time he erected a new company of actors, under the patronage of James duke of York, who acted several years in a tennis-court in Little Lincoln's-inn Fields. He hath written and published,

The Tragedy of Albovine King of the Lombards. Lond. 1629. qu.

Just Italian. Trag. Com. Lond. 1630. qu. [Bodl. 4to. S. 34. Art.]

Cruel Brother. Trag. Lond. 1630. qu. [Bodl. 4to. S. 34. Art.]

Cœlum Britannicum. Masque at Whitehall. 18 *of Feb.* 1633.——This is attributed to D'avenant, but Th. Carew and Inigo Jones[7] drew it up.

Triumphs of Prince D'amour. A Masque presented by his Highness at his Palace in the Middle Temple, the 24th of Feb. 1635. Lond. 1635. qu.[8]

[a] [When Charles the first was in the hands of the Scots, and they insisted that he should consent to the extirpation of episcopacy in England, as he had in Scotland, which the king refused; sir Will. Davenant was sent over from France with a letter of credit from the queen; and when he offered to the king some reasons in which he mentioned the church slightingly, as if it were not of importance enough to weigh down the benefit that would attend the concession, the king was transported with so much indignation, that he gave him a very sharp reprehension, and forbid him to presume to come again into his presence. MACRO.]

[b] [See *Letters from the Bodleian Library*, &c. Oxford 1813, 8vo. vol. ii, pages 305 and 307.]

[7] [Mr. Inigo Jones was born on the 19th day of July 1572, and was brought up by William, earl of Pembroke, lord steward of the royal household, at whose charge he travelled much abroad and studied at home (in the times of king James and king Charles I.) for representations, masques and more solid buildings, and proved of singular skill both in the theory and history of architecture, as appears by that excellent discourse written by him, upon king James's motion, called *Stone-Henge-Restored*, that still remaining magnificent fabrick of the banqueting house at Whitehall, as also that late lofty portico at the west end of the cathedral of S. Paul's, in London, were both of his design and contrivance, the figures whereof adorned his monument in the church of S. Bennet near Paul's wharf, the former on the east side and the latter on the west. During the times of the parliamentary rebellion he was a great sufferer for his loyalty, having paid 345*lb.* for his composition, as I find in the *Catalogue of the Compounders* printed 1655. He died on the 22d day of May 1651, and was buried in S. Bennet's church aforesaid, against the north wall, whereof was a monument erected to his memory by his scholar Mr. John Webb, (who married his niece) with an epitaph, which notwithstanding the violence of those flames which destroyed that church, and the greatest part else of the city of London, in the beginning of Sept. 1666, I copied off thence near four years after, viz. 1670, and which was as followeth:

Ignatius Jones Arm.
Architectus Reg. Mag. Brit. celeberrimus
Hic jacet.
Aul. Alb. Reg. aedificavit,
Templum D. Pauli restauravit:
Natus Id. Julii MDLXXII.
Obiit xi Cal. Junii MDCLI.
Vixit Ann. LXXIX Dⁿ XXX IIX.

(And lower underneath)

Uxoris Patruo amantissimo
Praeceptori suo meritissimo
Hæres et Discipulus
Possit Moerens Johan. Webb.

Ex Notis MSS. Willmi Griffith. KENNET.]

[8] [Wood, *Ath. Oxon.* speaking of the *Triumphs of Prince D'Amour*, a production of sir William Davenant's, calls it *A Masque presented by his Highness at his Palace in the*

Platonic Lovers, Tr. Co. Lond. 1636, &c.

The Wits, Com. Lond. 1636, &c.

Britannia Triumphans: a Masque presented at Whitehall by the King's Maj. and his Lords on Sunday after Twelfth night, An. 1637. Lond. 1637. qu. In this masque sir W. Davenant was assisted by Inigo Jones surveyor of his majesty's works.

Temple of Love: Masque before the Queen at Whitehall.

Salmacida Spolia. A Masque presented to the K. and Qu. at Whitehall 21 *Jan.* 1639. Lond. 1639. qu. The subject was set down by D'avenant and Inigo Jones, the invention, ornament, scenes, &c. by the said Jones; and what was spoken or sung was by the said D'avenant then her majesty's servant, and the music belonging to it composed by Lewis Richard master of her majesty's music.

Unfortunate Lovers, Tr. Lond. 1643. 49. qu. [Bodl. 4to. D. 7. Art. BS.]

Madagascar, with other Poems. Lond. 1648. oct. 2d edit. [Bodl. 8vo. H. 16. Th. BS.]

Love and Honour, Tr. Co. Lond. 1649. qu. [Bodl. 4to. D. 4. Art. BS.]

A Discourse upon Gondibert, an heroic Poem. Par. 1650. in tw. This was written by way of pref. to his *Gondibert* in prose, dat. at the Louvre in Paris 2 Jan. 16⁴⁄₅. To which is added the answer of Th. Hobbes of Malmsbury.

Gondibert, an heroic Poem, in 3 *Books.* Lond. 1651. oct. [Bodl. 4to. D. 8. Art. BS.] On the first two, finished before the author took his voyage towards Virginia, Abr. Cowley hath an excellent copy of verses; and so hath Edm. Waller, which is remitted into his *Poems on several Occasions*, printed at Lond. 1668. p. 166, 167. The third book of the said *Gondibert*, or most part of it, was finish'd during his imprisonment in Cow's Castle in the isle of Wight, an. 1650. But such who took themselves to be the wits of that time, as sir Joh. Denham; Jo. Donne, sir Allen Broderick, &c. did club together and made abusive verses on that poem, in a little book entit. *Certain Verses written by several of the Author's Friends to be reprinted with the second Edition of Gondibert.* Lond. 1653. oct. in one sh. and an half: Whereupon sir Will. D'avenant came out with a little thing entit.

The incomparable Poem Gondibert vindicated from the Wit-cabals of four Esquires, Clinias, Dametas, Sancho, and Jack-Pudding. Lond. 1653. oct. in 1 sh. Which, tho' it seems to be written by D'avenant's friend, yet he himself was the author. It was printed at the end of a second edition of the said *Certain Verses*, &c. with *Hero and Leander a mock Poem.*

The first Day's Entertainment at Rutland House by Declamations and Music. Lond. 1657. oct. [Bodl. 8vo. D. 3. Art. BS.] Published in Sept. 1656, notwithstanding the nicety of those times.[9]

Play-house to be let, containing the History of S. Franc. Drake, and the Cruelty of the Spaniards at Peru. Com.

News from Plymouth, Com.

Law against Lovers, Com.

The Distresses, Tr.

The Siege. Co. or Tr. Com.

Fair Favourite, Co. [414]

A Panegyric to his Excellency the Lord Gen. Monk. Lond. 1659. On one side of a sheet of paper, printed in the beginning of March the same year.

A Poem upon his Majesty's most happy Return to his Dominions. Lond. 1660. qu. [Bodl. 4to. J. 12. Art.]

The Siege of Rhodes, Tr. Com. in two parts. Lond. 1663. qu. &c.

Poem on the King's most sacred Majesty. Lond. 1663. qu.

Man's the Master, Com. Lond. 1669. qu. [Bodl. 4to. W. 19. Art.]

Poems on several Occasions.

The Tempest, or the enchanted Island. Com Lond. 1676. qu. This play was originally Shakespear's (whom and his works D'avenant much admired) as those that have seen his *Sea Voyage* may easily discern.

The seventh or last Canto of the third Book of Gondibert. Lond. 1685. oct. never before printed.

Most of which comedies, tragedies, trag. com.

Middle Temple, the 24th of Feb. 1635: where by *his highness*, you are not to understand Prince Charles, afterwards Charles II. for he had no palace there, but Charles the Elector Palatine, who was then in England, (Rapin, vol. ii. p. 934) and was lodged, I presume, whereabout *Palsgrave Head Court* now is; though Rapin says he and his brother Rupert were lodged in the king their uncle's palace. But query whether Charles I. had any palace in the Middle Temple. Cibber, vol. ii. p. 89. takes it right, that the exhibitor was the elector; but he is mistaken in making him brother-in-law to Charles I. for he was his nephew; the brother-in-law, Frederic, father of Charles the Elector, and the nephew of Charles I. being dead when the mask was presented: this was 1635, and he died 1632.

NB. Both Wood and Cibber say the mask was presented by his Highness; and yet by Cibber's account it appears to have been presented by the Society of the Middle Temple for the entertainment of his Highness. This matter may be cleared by a view of the Mask in sir William Davenant's works, particularly of the maker's names. *S. Pegge's Anonymiana*, page 174.

Pegge's supposition is perfectly correct, though the title of *Prince D'Amour* expresses it, as Wood has done, 'presented *by* his highness,' &c. The mask was an entertainment provided *for* the prince elector; one hastily prepared (says the address to the reader) as from eager hearts that could delay no ceremony that might render an expression of their loves. The maskers were Tho. Mautsel, Will. Morgan, Will. Wheeler, Mich. Hutcheson, Laur. Hide, Tho. Bourke, Edw. Smyth, Edw. Turnor, Tho. Way, Tho. Trenchard, Geo. Probert, Phil. Morgan, John Freman, John Bramston, Clement Spillman, John Norden, Will. Lyele, John Stepkin, Charles Adderley, John Ratcliffe, Rich. May, Giles Hungerford.]

[9 [I have it, about 90 pages. The vocal and instrumental musick was composed by Dr. Charles Coleman, capt. Henry Cook, Mr. Henry Lawes and Mr. George Hudson. Cole.]

masques and poems were printed together in a large folio—Lond. 1673.—3. [Bodl. A. 2. 18. Art.] with the author's picture before them (adorned with a wreath of lawrel) and a notch in his nose, as over the first letter of his sirname. At length this noted and celebrated author having lived to about his grand climacterical year, made his last exit in his house in Little Lincoln's-Inn-Fields, in the parish of S. Clement's Danes near London, on the seventh
1668. day of April in sixteen hundred sixty and eight, and was two days after buried in the south cross isle, or south transcept of the abbey church of S. Peter within the city of Westminster, without any lawrel upon his coffin, which, I presume, was forgotten.[1] His body was deposited in the very place, or near it, where his antagonist Tho. May the English Lucan had been buried, of whom I shall speak more anon, and in the mean time give you the epitaph of sir Will. D'avenant, made on him soon after his death, which runs thus.

Here lies a subject of immortal praise,
Who did from Phœbus' hand receive his bayes:
Admir'd by all, envied alone by those
Who for his glories made themselves his foes:
Such were his virtues that they could command
A general applause from every hand:
His *Exit* then, this on record shall have,
A *Clap* did usher D'avenant to his grave.

In the office of poet laureat succeeded Joh. Dryden, son of Erasmus Dryden of Tichmersh in Northamptonshire, third son of Erasm. Dryden of Canons Ashby in the same county, baronet: which John was born at Oldwincle (called by some Aldwincle) near to Oundle in the same county, (being the very same place that gave breath to Dr. Tho. Fuller the historian) educated in grammar learning in the college school in Westminster, elected thence a scholar of Trin. coll. in Cambridge, an. 1650, and is now highly celebrated among ingenious men for his poetry, and other polite learning. "In the office of "poet laureat (and historiographer royal) succeeded "John Dryden, Tho. Shadwell, esq; in the begin- "ning of the reign of king Will. III. Dryden being "then remov'd for being a papist. The said Tho. "Shadwell died suddenly (of an apoplexy) at Chel- "sea near London in Nov. 1692, and was buried in "the church there the 24th of the same month; "at which time his friend and acquaintance Nicholas "Brady minister of St. Katharine Cree-Church in "London and chaplain to James duke of Ormond "preached his funeral sermon entit. *A Sermon "preach'd at the Funeral of Thomas Shadwell Esq; "&c. on Revelations* 14, *part of the* 13*th verse*— "Lond. 1693. qu. wherein are several things said "in honour of the defunct."

As for Tho. May before-mentioned, he was the son of Th. May of Mayfield in Sussex knight, by his wife, the daughter of ..... Rich. of Hornden on the hill in Essex, was educated in all kind of humane learning when he was a youth, and in academical in his manly years in Cambridge.[2] Afterwards, his geny being chiefly enclined to poetry, he retired to, and mostly lived in, the city of West- [415]
minster, where performing divers things for the honour of this nation, never paralell'd by any English man before, was graciously countenanced by king Charles I. and his royal consort; but he finding not that preferment from either, which he expected, grew discontented, sided with the presbyterians upon the turn of the times, became a debauchee ad omnia, entertained ill principles as to religion, spoke often very slightly of the *Holy Trinity*, kept beastly and atheistical compauy, of whom Tho. Chaloner the regicide was one; and endeavour'd to his power to asperse and invalidate the king and his cause. Among several things that he hath written and translated, some are these. (1) *The Trag. of Antigone the Theban Princess.* Lond. 1631. oct. (2) *The Heir*, a com. Acted 1620. Lond. 1633. qu. (3) *The victorious Reign of K. Ed.* 3 *in* 7 *Books.* Lond. 1635. oct. Written in verse by the special command of king Charles I. (4)* *The Reign of King Henry II. in* 7 *Books*, title torn, dedicated "to king Charles I. in a poem in "octavo, and hath at the end in "prose, *A Description of King "Hen. II. with a short Survey of the Changes in "his Reign.* Bib. Shald." (5) *Trag. of Cleopatra Qu. of Ægypt.* Acted 1626. Lond. 1639. oct. Dedic. to sir Ken. Digby. (6) *Trag. of Julia Agrippina Empress of Rome.* Acted 1628. Lond. 1639. oct. (7) *Supplementum Lucani, Lib. vii.* Lugd. Bat. 1640. oct. Written in so lofty and happy Lat. hexameter, that he hath attained to much more reputation abroad, than he hath lost at home. (8) *The old Couple*, Com. Lond. in qu. (9) *Historiæ Parliamenti Anglicæ Breviarium, tribus Partibus explicitum.* Lond. 1649 or thereabout, in oct. It was afterwards translated into English by the author, with this title. *Breviary of the History of the Parliament of England, in three Parts*, &c. Lond. 1655. oct. sec. edit. Before which is the picture of the author in a cloak, with a wreath of laurel over his head. He hath also translated from Lat. into Engl. (1) *Lucan's Pharsalia; or, the civil Wars of Rome, between Pompey the Great and Julius Cæsar. In* 10 *Books.* Lond. 1635. oct. third edit. with annotations made by Th. May on each book. (2) *A Continuation of the Subject of Lucan's Historical Poem, till the Death of Julius Cæsar. in* 7 *Books.* Lond. 1635. oct. sec. edition,[3] with annotations made by Th. May on each book. (3)

* *The Reign of Hen.* 2. *London in oct. written also in verse, and dedicated to K. Ch. I.* First edit.

[1] [There is over Davenant's grave a small square stone, with these words: *O rare Sir William Davenant!* WHALLEY.]

[2] [In Sidney college. Tho. May admissus in socionum commeatum Sept. 7, 1600. *Reg. Coll. Sidn.* BAKER.]

[3] [First edit. of the *Continuation*, 1630; second edit. of the *Pharsalia*, 1631; both in small 8vo.]

Virgil's Georgics, four Books. Lond. 1622, oct. with annotations on each book. (4) *Selected Epigrams of Martial.* Lond. 1629. oct. At length this person Tho. May (who had been favoured by the rebellious parliament so much, as to be made their historian) going well to bed, was therein found next morning dead, an. 1650, occasion'd, as some say, by tying his night-cap too close under his fat chin and cheeks, which choak'd him, when he turned on the other side. Afterwards his body being conveyed to the abbey church of S. Peter in Westminster, was buried on the West side of the large South isle or transcept there: And soon after had a large monument of white marble set in the W. wall over his grave, with this inscription thereon made by March. Nedham. 'Quem Anglicana Respub. habuit vindicem, ornamentum Literaria, sæcli sui Vatum celeberrimus, deliciæ futuri, Lucanus alter plusquam Romanus, Historicus fidus, Equitis aurati filius primogenitus, Thomas Maius h. s. e. Qui paternis titulis claritatis suæ specimen usque adeo superaddidit, ut à supremo Anglorum senatu ad annales suos conscribendos fuerit ascitus. Tandem fide intemeratâ Parliamento præstitâ, morte inopinâ noctu correptus diem suum obiit id. Nov.

A libertatis { humanæ / Angliæ } restitutæ { M.DC.L. / II.
Ætatis suæ Lv.

Hoc in honorem servi tam bene meriti, Parliament. Reipub. Angl. P.P.' Soon after was an epitaph made in answer to it, beginning thus. 'Asta, viator, & poetam legas Lucani interpretem, quem ita feliciter Anglicanum fecerat, ut Maius simul & Lucanus videbatur,' &c. But before his body had rested in the said south isle eleven years, 'twas taken up, with other bodies that had been unwarrantably buried there, from 1641, to his majesty's restoration, and buried in a large pit in the yard belonging to S. Margaret's church in Westminster, where to this day it continueth. At the same time his monument also was taken down, and thrown aside; and in the place of it was set up that of Dr. Tho. Triplet, an. 1670.

[416] ALEXANDER HUISH was born in the parish of S. Cuthbert within the city of Wells, became either a batteror commoner of Magd. hall, 1609, from whence being taken by the foundress of Wadham coll. was made by her one of the original scholars thereof, an. 1613, and in the same year he took the degree of bach. of arts, being the first of all that obtained that degree as a member of that college. Afterwards being master of his faculty, he entred into holy orders, became a noted preacher, and in the year 1627 was admitted to the reading of the sentences. Afterwards he was made rector of Beckington, and of Hornbloton in Somersetshire, the last of which he obtained on the death of Thom. Clarke, by the presentation thereunto of Joh. Milbourne esq. in the beginning of Febr. 1638. Afterwards he became a sharer of afflictions for the king's cause in the sad time of rebellion, and tho' driven from place to place, yet, in the quiet repose that he sometimes obtained, he did improve his talent for the public good of learning. After the return of his majesty Charles II. an. 1660, he was restored to what he before had lost, and the same year Sept. 12, was collated to the prebendship of Whitlackingtoni in the church of Wells; the gift of which he had before obtained. He was a person well read in the fathers, a noted critic, a good linguist, and a solid and sober divine. He hath written,

Lectures on the Lord's Prayer; in three Parts. Lond. 1626. qu. [Bodl. 4to. H. 46. Th.] He also was much assisting to Dr. Brian Walton in the compleating the *Polyglot Bible;* was one of the four correctors of it at the press, and took great pains in the Septuagint translation, the Greek text of the *New Testament* and the vulgar Latin, compared with the most ancient Alexandrian MS. copy with the old edit. of the *Septuagint*, printed at Rome according to the Vatican copy, and Rob. Stephens his edition of the Greek text of the *New Testament*, and did diligently collect the various readings of the Alexandrian copy, which are throughout the work put under the Roman edition of the *Septuagint*, and Stephen's edition of the Greek text of the *New Testament.* In the sixth vol. of the said *Polyglot Bible*, our author Huish hath *A Greek Hymn with the Latin to it;* written by him on S. Hilary's day, 13 Janu. (styl. vet.) 165⅞ in the year of his great climacteric 63. At length having lived beyond the age of man, and done extraordinary benefit for the common good, died in the beginning of the year (in Apr. as it seems) in sixteen hundred sixty and eight, 1668. and was buried either at Beckington or Hornbloton. In his prebendship succeeded Henry Dutton bach. of div. sometime fellow of Corp. Chr. coll. in Oxon, to which he was collated on the 22d of April, in the same year. See more of Alex. Huish in the second vol. an. 1617 in John Flavell, col. 207.

GEORGE HALL son of Dr. Joseph Hall sometime bishop of Exeter, and afterwards of Norwich, was born at Waltham Abbey in Essex, (where his father had been a constant preacher for above 20 years) had the seeds of virtue sown in him very early by his said father, who, when this his son was ripe for the univ. sent him to Exeter coll. an. 1628, aged 16 years: where living in the condition of a commoner under a noted and careful tutor, he became fellow of that house, an. 1632, and afterwards proceeding in arts, took holy orders, became archdeacon of Cornwall, and vicar of Mayhenet in that county. What his sufferings were in the time of rebellion I know not: Sure I am that several years before his majesty's restoration, he was first preacher of S. Bartholomew's near to the Old Exchange, and afterwards vicar of S. Botolph's church without Aldersgate, in London; and that after his majesty's re-

storation he became one of his chaplains, canon of Windsor in the place of Dr. G. Goodman who had held it in commendam with the see of Glocester, doctor of divinity actually created, and archdeacon of Canterbury. At length upon the death of Dr. Hen. Ferne, he was consecrated bishop of Chester, on the eleventh day of May, an. 1662, and about the same time had the rectory of Wigan in Lancashire confer'd on him by sir Orlando Bridgman then chief justice of the Common Pleas: Which rich [417] rectory he kept in commendam with his see to his dying day. He hath written and published,

Several sermons, viz. (1) *God's Appearing for the Tribe of Levy. Serm. preached at S. Paul's* 8 *Nov.* 1655 *to the Sons of the Ministers; on Rom.* 8. 31. Lond. 1656. qu. [Bodl. 4to. N. 5. Th. BS.] (2) *Serm. at Court; on Psal.* 7. 9. Lond. 1666. oct. &c. He hath also written a book against papists and popery, entit.

The Triumphs of Rome over despised Protestancy. Lond. 1655. qu. there again 1667. oct. [Bodl. 8vo. A. 59. Linc.] "This book, as Dr. Bar-"low saith, is really an answer to a popish pamphlet "entit. *The Reclaim'd Papist: or, the Prayers of* "*a Popish Knight reform'd by a Protestant Lady,* "*by the Assistance of a Presbyterian Minister, and* "*his Wife an Independent.*——Printed 1655. oct." He paid his last debt to nature in the rectory-house at Wigan before mentioned, on the 23. of Aug. in sixteen hundred sixty and eight, and was buried at the east end of the rector's chancel there. Over his 1668. grave was soon after a large marble stone laid, with this inscription thereon. 'P. M. S. ejus repostus pulvere in sacro cinis expectat istic ultimæ sonum Tubæ, mendace qui ne falleret titulo lapis, sonum hoc sepulchro jussit incidi suo.

Georgius Hall S. Th. Pr. Ecclesiæ Dei servus inutilis, sed cordatus, D. Josephi Hall Præsulis pientissimi, primo Exoniensis, dein Norwicensis, scriptis semper victuri filius (imo umbra potius) sex inter septemque annos sedit, non meruit, Cestriæ Episcopus; denatus ætatis suæ anno LV. Christi vero MDCLXVIII.—Mirare, lector, Præsulis modestiam, aliunde quæras cætera.' By his last will and test. he gave to Exeter coll. after the decease of his wife Gertrude, (who was afterwards buried under the same marble) his golden cup and all his estate of land at Trethewen in S. Germans in Corawall, to the end that they be employed to the best commodity and advantage of the said coll. by the rector and fellows thereof, with the advice of Dr. John Fell dean of Ch. Ch. if he be then living.

[Georgius Hall Cestr. episcopus archid. Cant. commendat. 18 Sept. 1663. *Reg. Lond.*

Georgius Hall S. T. P. installatus in canonicatu Windsor 8 Jul. 1660. Frith, *Catal.* KENNET.

An. 1668, Aug. 22, Geo. Hall, bishop of Chester, once preacher at Aldersgate-street, died at Wiggan Lancashire. *Mr. Ric. Smith's Obituary.* BAKER.

Bishop George Hall died of a wound received by a knife in his pocket, in a fall from the mount in his garden at the rectory house at Wigan.[4] COLE.]

WILLIAM WALLER son of Tho. Waller knight, lieutenant or constable of Dover-castle and chief butler of England, as he is sometimes stiled, by Margaret his wife, daughter of Sampson Lennard lord Dacre, was born at Knolle in Kent, matriculated at his first coming to the university as a member of Magd. hall in Mich. term an. 1612, aged 15 years, but making no long stay there, was translated to Hart hall, where he spent most of his time during his abode in Oxon. Afterwards he went to Paris, and in an academy there learn'd to fence and manage the great horse. Thence he went to the German wars, where he served in the army of the confederate princes against the emperour. After his return he was knighted at Wansted 20 June 1622, and took to wife Jane daughter and heir of Rich. Reynell of Fourd in Devonshire, knight, who dying at Bath in the month of May 1633, was buried in the south transcept of the church of St. Pet. and S. Paul there; over whose grave is a very fair monument erected, and thereon the statua's of her and her husband lying at length. Afterwards taking to him a second wife, he was elected a burgess for Andover in Hampshire to serve in that most unhappy parliament, that began at Westm. 3 Nov. 1640, wherein he shew'd himself an active person against the prerogative and every thing that looked that way. Soon after when the rebellion broke out, he was for his great knowledge in martial affairs constituted (tho' little in person) by the said parliament one of their generals to fight against their king, an. 1642, in which year, and after, he performed, in the opinion of those of his own persuasion, many notable exploits, yet not without great violation and injury to the church, and its orthodox members, and therefore flatter'd and cajoul'd by the parliament with several sums of money; part of which was given, as a largess, to his soldiers, the more to encourage them in their service. About that time, that he might shew his zeal for the beloved cause, he took the covenant twice in the house of commons, meerly to put forward some that had not taken it before, and was not wanting on all occasions to promote and carry on the war. But being soon after very unfortunate by losing two armies in the service of the said parliament, caused a diminution of his former fame, which was raised up near to a competition or emulation with Robert earl of Essex the captain general. "He laid down his "commission Apr. 2. 1645." In Jan. 1646, when Winchester castle was disgarrison'd, it was given to him as part of a reward for his former service, but the next year shewing himself active amongst the presbyterians in the house of commons against the designs of the independents, was one of the eleven

[4] [See Birch's *Life of Archb. Tillotson*, page 37.]

members impeached by the army of high treason. Whereupon absconding for a time, returned and took his place, but in the very next year (1648) he was with forty more members turned out of the house by the army on the 6th of December, and on the 11th of Jan. following he was committed prisoner to S. James's house, and afterwards to Windsor and Denbigh castles, and to the Tower of London during the reign of Oliver, as many of his brethren the presbyterians were, least he and they should carry on plots for the bringing in of the king, or at least cross the designs of the said Oliver. So that all that time being esteemed by the generality of royalists an honest man, and a patriot of his country, was committed to custody upon suspicion of being engaged in ye George Booth's insurrection, in Aug. 1658, where continuing till the beginning of Nov. following, gave then bail for his further appearance. "In Feb. 1659 he was nominated one "of the council of state, and was elected one of the "knights for Middlesex for that parliament that "began at Westminster 25 April, 1660." What he got by his sufferings at the king's restoration, an. 1660, I know not; sure I am he was no loser. Under this person's name were printed these things following.

Letter to Robert Earl of Essex General of the Parliament Forces, concerning a great Victory obtained by him at Malmsbury in Wilts. dated 23 March 1642. Lond. 1643. March 28. in one sh. in qu. Tho' this victory was very inconsiderable, scarce worthy to be taken notice of, yet to encourage the party, it was made a very bloody matter.

Full Relation of the late Proceedings, Victory and good Success obtained by the Parl. Forces under his Conduct at the Taking of the Town and Castle of Arundel in Sussex, Dec. 20, and Jan. 6. an. 1643——Sent to William Lenthall speaker of the house of com. and printed in one sh. in qu.

Narration of a great Victory obtained by the Parl. Forces under his Conduct at Alton in Surrey, 13 Dec. 1643. Lond. 1643 in one sh. in qu.

Letter of a great Victory obtained against Col. Sir James Long, High Sheriff of Wilts, at the Devises, Lond. 1644, in one sh. in qu. or more. It is dated 13 Mar. 1644. Concerning these his victories, tho' little, or inconsiderable, yet they were highly cried up by the godly brethren. See more in a book very partially written by a grand presbyterian named Josiah Ricraft a merchant of London, entit. *A Survey of England's Champions, and Truth's faithful Patriots. Or a Chronological Recitement of the principal Proceedings of the most prosperous Armies raised for the Preservation of Religion, the King's Majesty's Person, the Privileges of Parliament, and the Liberty of the Subject, &c. with a most exact Narration of the several Victories, &c. with the lively Portraitures of the several Commanders.* Lond. 1647. oct. with the author's picture before it.

Divine Meditations upon several Occasions; with a daily Directory,[a] Lond. 1680. oct. They were

[a] [This volume contains much good sense clothed in a quaint dress. As it is not easily met with I have given an extract from his fifth meditation, p. 26.

Upon the contentment I have in my books and study.

Here is the best solitary company in the world: And in this particular chiefly excelling any other, that here I am sure to converse with none but wise men; but abroad it is impossible to avoid the society of fools. What an advantage have I by this good fellowship, that besides the help which I receive from hence, in reference to my life after this life, I can enjoy the life of so many ages before I lived? that I can be acquainted with the passages of three or four thousand years ago, as if they were the weekly occurrences! Here, without travelling as far as Endor, I can call up the ablest spirits of those times; the learnedst philosophers, the wisest counsellours, the greatest generals, and make them serviceable to me; I can make bold with the best jewels they have in their treasury, with the same freedome that the Israelites borrowed of the Ægyptians, and without suspition of felony make use of them, as mine own. I can hear without trespassing, go into their vine-yards, and not only eat my fill of their grapes for my pleasure, but put up as much as I will in my vessel, and store it up for my profit and advantage.

How doth this prospect at once set off the goodness of God to me, and discover mine own weakness? his goodness in providing these helps for the improvement of mine understanding; and my weakness in needing them. What a pitiful simple creature am I, that cannot live to any purpose, without the help of so many other men's brains? Lord, let this be the first lesson that I learn from these silent counsellours—to know my own ignorance; other knowledge puffeth up, this edifieth.

It was a scoffing and contrairsome speech in Festus to Paul, that much learning made him mad: but it was seriously and sadly said by the prophet Jeremy, that every man (every idolatrous wicked man,) is foolish or brutish (which is mad almost) by his own knowledge.

It is possible for a man to know so much, that at last by overwalking his knowledge, he may come to know nothing as he ought to know; and we have an unhappy proof of this in the example of our first parents, who out of a fond desire to know more than came to their share, transgressed, and thereby brought themselves to that pass that they knew only their own shame, and were ashamed of their own knowledge. Whilst others please themselves in high notions, and speculations, it shall be my study to follow the Apostle's rule, and be wise unto sobriety.

But we have a generation of people in the world, that are so far from putting themselves upon the hazard of knowing too much; that they affect a kind of Socratical knowledg (though it be the clear contrary way,) a knowledg of knowing nothing; they hate learning, and wisdom, and understanding with that perfect hatred, that if one could fancy such things to be in Paradise, one would think (if I may speak it, as I mean it, without profaneness) that the devil could not tempt them to come near the tree of knowledg. I cannot say these are in a state of innocency, but I am sure they are in a state of simplicity—But among those few persons (especially those of quality) that pretend to look after books, how many are there that affect rather to look upon them, than in them? Some covet to have libraries in their houses, as ladies desire to have cupboards of plate in their chambers, only for shew; as if they were only to furnish their roomes, and not their minds: if the only having of store of bookes, were sufficient to improve a man, the stationers would have the advantage of all others; but certainly bookes were made for use, and not for ostentation; in vain do they boast of full libraries, that are contented to live with empty heads.

written in his retirement from business and public employ, and hath set before them his picture engraven to the life,[6] "under which it is put falsly "that he died Sept. 19. 1669." He hath also written,

Vindication for his taking up Arms against the King—This he left behind him in MS. but whether publish'd I cannot tell.[7] In 1680 was published in one sh. in folio, *Sir Will. Waller his Vindication, by a Friend that understood his Life and Conversation.*

Military Discourse of the Ordering of Soldiers——This he also left behind him in MS. but whether printed I know not. He departed this mortal life in his house at Osterley park in Middlesex on the nineteenth day of Sept. in sixteen hundred sixty and eight, and was buried* 9 *Oct. in the middle of the chancel, or in the upper part of the middle isle of the chappel in Tuttle-street,*[8] *Westminster:* Whose funeral, as to honour, being then falsly managed by an herald painter without the advice of any of the officers of the coll. of arms, his atchievement, helmet with a false crest, banners, &c. which were hung over his grave by the said painter, were soon after plucked down by the aforemention'd officers, and thrown aside as false things. He left behind him a son of both his names, sometimes a gen. com. of Wadham coll. afterwards a knight, and justice of the peace for the county of Middlesex, "an active man against the papists "when Oats his plot broke forth an. 1678," by "imprisoning them, rifling their houses of goods, "under the notion of searching after papers, and "chappel-stuff, called by him popish trinkets. He "was also a great man for carrying on the trade of "petitioning his maj. for the calling of a parliament; "was chose a burgess for Oxford parliament, and "left out of the commission of peace in Apr. 1680, "for taking one Higgie out of the Gate-house in "Westminster, whither he had been committed for "treason. Afterwards he withdrew himself into "Holland, to avoid trouble that might come upon "him for taking away the said goods, and returned "not till the prince of Orange made his expedition "into England. 'By his care it was, as 'tis said,' "that a collection from the records of Berne was "made of *The tragical History of Jetzer, or a "faithful Narrative of the feigned Visions and "false Miracles of the Dominicans of the Convent "of Berne in Switzerland, to propagate their Superstitions*, &c. This was several times printed, "[third edit. Lond. 1680, Bodl. 8vo. Z. 30. Jur.] "and in that which came out in 1683 in 8vo, 'tis "said that it was translated from sir William's "French copy, by an impartial pen."

1668. [419]

* *was buried in the new chappel near the chancel, in the abbey church of S. Peter in Westminster.* First edit.

In opposition to these extreams, I meet with another sort of people, that delight themselves in reading; but it is in such a desultory way; running from one book to another, as birds skip from one bough to another, without design, that it is no marvaile if they get nothing but their labour for their paines, when they seek nothing but change, and diversion; they that ride post can observe but little.

It is in reading, as it is in making many bookes, there may be a pleasing distraction in it, but little or no profit. I would therefore do in this as merchants use to do in their trading; who in a coasting way, put in at several ports, and take in what commodities they afford, but settle their factories in those places only, which are of special note: I would by the by allow myself a traffick with sundry authors, as I happened to light upon them for my recreation, and I would make the best advantage that I could of them; but I would fix my study upon those only, that are of most importance to fit me for action, which is the true end of all learning; and for the service of God, which is the true end of all action. Lord, teach me so to study other men's works, as not to neglect mine own, and so study thy word, which is thy work, that it may be a lamp unto my feet, and a light unto my path, my candle to work by. Take me off from the curiosity of knowing, only to know; from the vanity of knowing, only to be known; and from the folly of pretending to know more than I do know; and let it be my wisdome to study to know thee, who art life eternal. Write thy law in my heart, and I shall be the best book here.]

"RICHARD LASSELS was born of gentee "parents in Richmondshire, within the province of "York, was an hospes for some time in this univer- "sity, as those of his persuasion have told me, but "whether before or after he left England, they "could not tell, spent several years in the English "coll. at Doway, and was at length a secular "priest: Afterwards taking great delight in seeing "foreign countries, he travelled thro' Italy five "times as tutor to several of the English nobility "and gentry, whereby obtaining great knowledge "of places, men, manners and customs, was es- "teemed the best and surest guide or tutor for "young men of his time, and drew up for the use "of them, and others, that should come after,

"*The Voyage of Italy, or, a compleat Journey "thro' Italy. In two Parts: with the Characters "of the People, and the Description of the chief "Towns, Churches, Monasteries, Tombs, Libra- "ries, Palaces, Villas, Gardens, Pictures, Statues "and Antiquities.* Paris 1670, in oct. [Bodl. 8vo. "E. 57. Art.] or in two vol. in oct. collected, cor- "rected, and set forth by his old friend and fellow- "traveller Simon Wilson a secular priest. What "other things Rich. Lassels hath written I know "not, nor any thing else of him, only that he dying

[6] [Bull by sir Rob. Pye. WOOD, *MS. Note in Ashmole.*]

[7] [*Vindication of the Character and Conduct of Sir William Waller, Knight, Commander in chief of the Parliament Forces in the West. Explanatory of his Conduct in taking up Arms against King Charles the First. Written by himself, and now first published from the original Manuscript with an Introduction by the Editor.* Lond. 1793, 8vo.]

[8] [See sir J. Dalrymple's *Memoirs*, pp. 65, 103.]

"at Mountpelier in France in the month of Sept.
1668. "in sixteen hundred sixty and eight, aged 65 or
"thereabouts, was buried in the church of the bare-
"footed Carmelites, in the suburb of that city, as I
"havebeen informed by my most worthy and never to
"be forgotten acquaintance Ralph Sheldon of Beoly,
"esq: who was then present, and took some order
"about his burial. Of the same family of this
"Rich. Lassels was Hen. Lassels gent. sometime a
"cornet under col. John Lane of Bentley in Staf-
"fordshire, for his majesty king Charles I. against
"his rebellious subjects, and was with the said co-
"lonel highly instrumental in preserving his majesty
"king Charles II. after his defeat at the fatal battel
"at Worcester in Sept. 1651, as you may fully see
"in a book entit. *Boscobel: or, the compleat His-*
"*tory of his sacred Majesty's most miraculous*
"*Preservation after the Battel of Worcester*, 3
"*Sept.* 1651, &c. pen'd with great truth and fide-
"lity by Thom. Blount of the Inner-Temple,
"esq."

RICHARD RHODES, a gentleman's son of London, was educated in Westminster school, transplanted thence to Ch. Ch. and soon after was made student thereof, being then well grounded in gram-
[420] mar and in the practical part of music. He wrote and compos'd,

Flora's Vagaries, a Comedy—Which, after it had been publicly acted by the students of Ch. Ch. in their common refectory on the 8th of January, 1663, and at the Theatre-Royal by his majesty's servants, was made public at Lond. 1670, and afterwards in 1677. qu. This person, who only took one degree in arts (at which time he made certain compositions in music of two or more parts, but not, as I conceive, extant) went afterwards into France, and took, as I have heard, a degree in physic at Mountpelier: But being troubled with a rambling head, must needs take a journey into Spain, where, at Madrid, he died and was buried, in sixteen hun-
1668. dred sixty and eight. In which year also George More M. of A. and fellow of Oriel coll. died there also, being then in attendance on the English ambassador.

JOSEPH ALLEIN, son of Tobie Allein, was born in a market-town in Wilts, called *The Vies* or Devises, an. 1633, and being when a child forward to learn, was educated in grammar there; which faculty he in a short time conquering, was instructed by a minister of that, or a neighbouring, place in the art of logic. At 16 years of age he was sent to Linc. coll. (being then well skill'd in the Lat. and Gr. tongues) where continuing till the 8th of Nov. 1651, was then admitted scholar of that of Corp. Chr. and in short time after, if the Wilts. fellowship should happen to be void, as it did, he would consequently have been fellow. But he esteeming himself as most admirably well gifted for extempore prayer, as indeed he was by those of his party, who took him to be a precious young man (for he and his friend could hardly ever walk or discourse together, but before they parted, they must, at his request, go and pray together) he humbly desired the president of the said coll. that upon the next vacancy of a chaplainship, he would confer that office upon him, purposely (as was conceived by some) that he might shew his excellencies in public twice in a day. I say that he being solicitous for that place, his acquaintance would often dissuade him from taking it, as being much inferior to a fellowship: yet take it he did, prised it, and looked upon it as his honour and happiness to enjoy it. This was, I presume, in the beginning of the year 1653, for in July that year, he, as chaplain of Corp. Ch. coll. was admitted bach. of arts. But before he could stay to take the degree of master, he received a call to assist George Newton minister of Taunton S. Magdalen in Somersetshire, an. 1655; where being ordained in a public association meeting of the brethren, he administred all ordinances jointly with Mr. Newton. Soon after our author Joseph received another call to take to wife a fair and holy sister; which being[1] effected, he would (as in jest) complain to his intimate friend of C. C. C. of the inconveniences of marriage, viz. that whereas he used to rise at four of the clock in the morning, or before, his loving spouse would keep him in bed till about six. Also whereas he used to study 14 hours in a day, she would bring him to eight or nine. And lastly that whereas he used to forbear one meal a day at least for his studies, she would bring him to his meat, &c. At Taunton in this employment under Mr. Newton he continued till Bartholomew-tide, called by his party the black day, an. 1662, at which time being deprived of it for non-conformity, sate silent for a time to his great regret. At length receiving a third call for the propagation of the gospel, he would by all means go into China to do it, but being dissuaded by the brethren he fed the flock of God's people in private. At length he being snapp'd for a conventicler, was committed to prison at Ilchester, where he continued some years not without teaching and preaching, and writing letters to the chosen of God in Taunton. Several pieces of his practical divinity he hath written, of which these are published,

A most familiar Explanation of the Assemblies shorter Catechism. Wherein their larger Answers are broken into lesser Parcels, thereby to let the
Light by Degrees into the Minds of the Learners— [421]
When this was first printed, I cannot find. Sure I am the last edition came out at Lond. 1674. in oct. [Bodl. 8vo. B. 302. Th.]

A most brief Help for the necessary, but much

[1] The marriage was consummated 4 Oct. 1655. So Theodosia his widow in *The Narrative of his Life from his Silencing to his Death*, p. 91.

neglected, Duty of Self-examination to be daily perused.—Printed with the former book.

Letter of Christian Counsel to a destitute Flock.—Printed with the former also.

Christian Letters full of spiritual Instructions, &c. Lond. 1672. oct. They are about 40 in number, and were all written in prison to persons of his church. Five more were added to the second edit.—Lond. 1677. oct.

Cases of Conscience, &c. Lond. 1672. oct. This goes under his name, and without doubt he was the author of it.

Remains: being a Collection of sundry Directions, Sermons, sacramental Speeches and Letters, not heretofore published. Lond. 1674. oct.

The true Way to Happiness, in a serious Treatise, shewing (1) *What Conversion is not,* &c. (2) *What Conversion is,* &c.—This book, commended in two epistles, one by Mr. Rich. Baxter, the other by Rich. Alleine, was printed at Lond. 1675. oct. [Bodl. 8vo. Z. 29. Th.] It is the same book, with that of the same author which was publ. in 8vo. an. 1672. entit. *An Alarum to the Unconverted,* &c.[6] The other part of the title is altogether the same with this before mentioned; and at the end of this new impression (if they be different in more than their titles) is a copy of English verses, said to be made on the reading of Mr. Jos. Alleine's book entit. *An Alarum to the Unconverted,* which plainly shews that they are the same. Mr. Baxter[5] tells us that he was also author of,

The Synopsis of the Covenant. Or God speaking from Mount Gerizim, &c.——Printed in Mr. Rich. Alleine's book, entit. *Heaven opened,* &c. being the third part of his *Vindiciæ Pietatis;* in which book is also printed another shorter piece, entit.

A Soliloquy representing a Believer's Tryal in God's Covenant, &c.——Also another shorter than that called

A Form of Words expressing Man's covenanting with God.—Besides these he hath also written,

Prayers for his People's Use—And a little thing entit.

A Call to Archippus: to persuade the silent Nonconformists, to pity Souls——And left behind him at his death, several theological MSS. written and composed by him, but all, or most, are imperfect, except this,

Theologiæ Philosophicæ, sive Philosophiæ Theologicæ Specimen: In quo æterni Dei Providentia solius Naturæ Lumine comprobatur, &c. Written an. 1661, and licensed for the press, but being Lat. and Greek, and such books having too few buyers in England, none yet are found that will be at the charge of printing the said book. He gave up the ghost in Novem. in the year sixteen hundred sixty and eight, and was buried in the chancel of Taunton S. Magd. At which time Mr. G. Newton preached a sermon before a large auditory, mostly consisting of dissenters, wherein were many things said to the great honour of the person that then lay dead before him. Over his grave was only this engraven on a stone, 1668.

Here Mr. Joseph Allein lies
To God and you a sacrifice.

Not long after was published his life[4] written by Mr. Rich. Baxter (who wrote also the introduction) Rich. Alleine, Rich. Fairclough, George Newton, his widow Theodosia Alleine, and two conforming ministers, who conceal their names. From which sermon and canting farce or life, especially that ridiculous discourse of Theodosia, the reader may easily understand what a grand zealot for the cause this our author Jos. Alleine was, and how his life was spent in actions busy, forward, (if not pragmatical) and meddling without intermission. The said Theodosia a prating gossip and a meer Xantippe finding Jos. Alleine to be a meer scholar and totally ignorant of women's tricks, did flatter, sooth him and woe, and soon after married, and brought him up to her lure. After she had buried him, and being not able to continue long without a consort, she freely courted a lusty chaundler of Taunton, alienated his affections by false reports, from a young damsel that he was enamoured with, and by three days courting, they were the fourth day married, as I have been credibly informed by several persons of Taunton, and so obtained him meerly to supply her salacious humour.[5] In 1691, our author Alleine had another book put out under his name, entit. *A sure Guide to Heaven,* &c. printed in tw. [422]

RICHARD GOVE, a gentleman's son, was born at South Tavistock in Devonsh. became a commoner of Magd. hall in Lent term, an. 1604, aged 18 years, where going through the courses of logic and philosophy, he took the degree of M. of A. an. 1611. Afterwards entring into holy orders,

[6] [*An Alarme to unconverted Sinners, in a serious Treatise, shewing*

1 *What Conversion is not, and correcting some Mistakes about it.*

2 *What Conversion is, and wherein it consisteth.*

3 *The Necessity of Conversion.*

4 *The Marks of the Unconverted.*

5 *The Miseries of the Unconverted.*

6 *Directions for Conversion.*

7 *Motives to Conversion.*

Whereunto are annexed divers practical Cases of Conscience judiciously resolved. By Joseph Alleine late Preacher of the Gospel at Taunton in Somersetshire. London, Printed and are to be sold by Nevil Simmons at the Princes Arms in St. Pauls Church-yard. 1672.]

[5] In the *Introduction* before *Jos. Alleine's Life,* p. 17.

[4] Printed at Lond. 1672 and 1677, in a large octavo.

[5] [Theodosia Allen was accounted among her parrie a religious woman, and a good neighbour: she died before Monmouth's rebellion began. Wood, *MS. Note in Ashmole.*]

he became chaplain to John lord Paulet, and in Aug. 1618 was by him presented to the rectory of Henton S. George in Somersetshire; at which place, much about the same time, he taught a grammar school. In the time of the rebellion he was outed thence for his loyalty, as some of his relations have said, but I think false; and afterwards retiring to the city of Exeter, closed so much with the presbyterians, that he became minister of S. David's church there, and for several years was much frequented by them. About the time of his majesty's restoration, he went to East Coker in Somersetshire, (where he had lived for some time before he went to Exeter) at which place he taught school for some time, and afterwards was made minister of it. His works are,

The Saint's Honey-comb full of divine Truths, touching both Christian Belief and a Christian Life, in two Cent.[5] Lond. 1652. oct. [Bodl. 8vo. J. 5. Art. BS.]

The Communicant's Guide, directing both the younger and elder Sort how they may receive the Sacrament of the Lord's Supper. Lond. 1654. oct. [Bodl. 8vo. J. 5. Art. BS.]

Pious Thoughts vented in pithy Ejaculations. Lond. 1658. oct. as also *A Catechism*, print. in oct. which I have not yet seen. He died on the vigil of the nativity of our Saviour, in sixteen hundred
1668. sixty and eight, and was buried in the chancel of the church of East Coker before mention'd, but hath neither inscription or monumental stone over his grave.

JOHN DENHAM the only son of sir John Denham knight, sometime chief baron of the Exchequer in, and one of the lords justices or commissioners of, Ireland, by Eleanor his wife one of the daughters of sir Garret More knight, sometime baron of Mellifont in that kingdom, was born within the city of Dublin, but being brought thence very young, at what time his father was made one of the barons of the Exchequer in England, an. 1617,[7] he was educated in grammar learning either in London or Westminster, and being made full ripe for the university, was sent to Trinity coll. where he became a gent. com. in Michaelm. term, an. 1631, aged 16 years. But being looked upon as a slow and dreaming young man by his seniors and contemporaries, and given more to cards and dice, than his study, they could never then in the least imagine, that he could ever inrich the world with his fancy, or issue of his brain, as he afterwards did. From Trin. coll. where he continued about three years, and had been examined in the public schools for the degree of bach. of arts, he went to Lincolns inn,[8] where tho' he followed his study very close to the appearance of all persons, yet he would game much, and frequent the company of the unsanctified crew of gamesters, who took'd him sometimes of all he could wrap or get. But his father having received notice of these matters, took him severely to task, with many threatenings to cast him off, if he did not forbear from so doing. Whereupon he wrote a little *Essay against Gaming*, shewing the vanities and inconveniences, which he presented to his father to let him know his detestation, of it. [423]
After his father's death, (who died 6 Jan. 1638, and was buried in Egham church in Surrey) he fell to gaming again, and shortly after squandred away several thousands of pounds that were left him, &c. In the latter end of the year 1641 he published the tragedy called *The Sophy*, which took extremely much and was admired by all ingenious men, particularly by Edm. Waller of Beaconsfield, who then said of the author, that he broke out like the Irish rebellion, threescore thousand strong, when no body was aware, or in the least suspected it. Shortly after he was prick'd high sheriff for Surrey, and made governour of Farnham-castle for the king: But he being an inexpert soldier, soon after left that office, and retired to his maj. at Oxon, where he printed his poem called *Cooper's-Hill:* which hill is in the parish of Egham in Surrey above Runey Mead, hath a very noble prospect, and the author of it from thence doth admirably well describe several places in his view there, which he mentions in that most celebrated poem. In "April" 1648, he[9] conveyed or stole away, James duke of York from S. James's in Westminster, then under the tuition of Algernon earl of Northumberland, and carried him into France to the prince of Wales and the qu. mother, and not long after was sent with William (afterwards lord) Crofts as envoies to the king of Poland by the said prince, then king Charles 2. In 1652 or thereabouts, he return'd into England, and being in some streights (for by gaming and the war he had squandred away much of his estate at Egham and elsewhere, and the rest ordered to be sold by the parliament 15 July 1651) he was kindly entertain'd by the earl of Pembroke at Wilton; where, and sometimes at London, he

[6] [This is printed by R. Royston. He is stiled *preacher* of Henton S. George. TANNER.]

[7] [Sir Jo. Denham, one of the barons of the Exchec. died 6 Janu. 1638, buried in the chancel of the church of Egham in Surrey. He married to his second wife Eleanor, &c. WOOD, *MS. Note in Ashmole.*]

[8] [He was generally temperate as to drinking, but one time when he was a student of Lincoln's inne, having been merry at ye taverne with his camerades, late at night, a frolick came into his head, to gett a playsterer's brush and a pott of inke, and blott out all the signes between Temple barre and Charing crosse, wch made a strange confusion the next day, and 'twas in terme time. But it happened that they were discovered, and it cost him and them some moneys. This I had from R. Estcourt esq. that carried the inke pot. Aubrey, *MS. Lives in the Ashmole Museum.*]

[9] Quære. See Birch's *History of the Royal Society*, ii, 407.]

continued with that count more than a year: In which time he did translate one of *Virgil's Æneids* and burlesqu'd it, but whether he ever publish'd it, I know not. King Charles 1. did grant to him the reversion of the place of surveyor of his buildings after the decease of Inigo Jones: Which place he entring upon at the restoration of king Charles 2, an. 1660 (for the said Jones[1] died 21 July 1651, aged 79 years or thereabouts, and was buried in the church of S. Bennet near to Pauls-wharf in London) he enjoyed it to the time of his death, and got by it 700*l*. In the year following he was made knight of the Bath at the coronation of king Charles 2. and became much renown'd in the court of that king for his ingenuity; but upon some discontent arising from a second match,[2] he became craz'd for a time, and so consequently contemptible among vain fops.[3] Soon after being cured of his distemper, he wrote excellent verses on the death of Abr. Cowley the prince of poets, and some months after followed him. The things that he hath written and translated have been many, but those that are published are only these.

The Sophy: a Tragedy. Lond. 1642. qu. and 1667. oct.

Coopers-Hill: a Poem. Oxon. 1643 in one sh. and an half in qu. Printed again with additions at Lond. 1650 [Bodl. 4to. P. 82. Th.] and 55[4] in qu. [Bodl. BB. 16. Art. Seld.] There again in 1667-68 in oct. A poem it is which for the majesty of the stile, is, and ever will be, the exact standard of good writing. It was translated into Latin verse by Moses Pengrey, as I shall elsewhere tell you.

An Essay against Gaming. Lond. in about 3 sh. in oct. This I have not yet seen.[5]

Cato Major, of old Age, a Poem. Lond. 1648. in tw. in four parts, &c.

The Destruction of Troy: or an Essay upon the second Book of Virgil's Æneids. Lond. 1656. in 4 sh. and an half in qu. written in the year 1636.

Panegyric on his Excellency the Lord General George Monk, Commander in Chief, &c.—Printed at Lond. in one sh. in qu. in the month of Mar. 16$\frac{59}{60}$. Tho' the name of John Denham is not set to it, yet the frequent report was then among the academians that he was the author of it.

Various Poems and Translations. Lond. 1667, 68, [Bodl. 8vo. D. 82. Art.] &c. oct. Among which is *The Destruction of Troy, Cato Major,* (before mention'd) and *A Poem on Mr. Abr. Cowley's Death and Burial among the antient Poets:* Which last was a little before printed by it self, in one sh. in fol. in Aug. 1667. Among them also, as I remember, is *The Prologue to his Majesty at the first Play presented at the Cock-pit in Whitehall, being Part of that noble Entertainment which their Majesties received Nov.* 19. *An.* 1660, *from his Grace the D. of Albemarle.* Which prologue was printed by it self at Lond. 1660, on one side of a broad sh. of paper. [424]

A new Version of the Psalms of David[6]—This I have not yet seen, only mention of it in an excellent copy of verses made in its commendation by Mr. Sam. Woodford sometime of Wadham coll. in his *Occasional Compositions in English Rhimes.* Lond. 1668. p. 146.

The true Presbyterian without Disguise: or, a Character of a Presbyterian's Ways and Actions. Lond. 1680. in half a sh. in fol. The name of sir John Denham is set to this poem, but then question'd by many whether ever he was the author of it. See other works of his poetry in sir Will. D'avenant, before-mention'd. He died at his office (near to Whitehall) which he before had built, in March, in sixteen hundred sixty and eight, and was buried on the 23d of the same month, in the S. cross isle or transcept of the abby church of S. Peter in Westminster, near to the graves of Jeffry Chaucer, and Abr. Cowley. In the year 1666, were printed by stealth in oct. certain poems entit. *Directions to a Painter,* in four copies, or parts, each dedicated to king Charles 2. in verse. They were very satyrically written against several persons engaged in the war against the Dutch, an. 1665, and at the end of the said four parts, is a copy entit. *Clarendon's House-warming,* and after that his epitaph, both bitterly reflecting on Edward earl of Clarendon, his 1669.

[1] So have I been informed by the letters of James Webb of Butleigh in Somersetsh. gent. son of John Webb who married the cousin german of the said Inigo Jones.

[2] [He married his second wife, Brookes, a very beautiful young lady, an. dom. 166 sir John was ancient and limping. The duke of Yorke fell deeply in love with her: This occasioned sir John's distemper of madnesse, which first appeared when he went from London to see the famous free-stone quarries at Portland, in Dorset. When he came within a mile of it, turned back to London againe, and would not see it: He went to Hounslowe, and demanded rents of lands he had sold many yeares before, &c. His second lady had no child, and was poysoned by the hands of the co. of Roc. with chocolate. Aubrey, *MS. Lives in the Ash. Museum.*]

[3] [See a note of Mr. R. Thyer, who published in 1759 in two vol. 8vo. at London, *Mr. Butler's Genuine Remains in Prose and Verse,* among which at page 155, vol. 1. is 'a panegyric upon sir John Denham's Recovery from his Madness.' See also an ingenious French book wrote by Anthony, count Hamilton, and called *Les Memoires de Mr. le Comte de Grammont,* where is a great deal concerning sir John Denham and his last young wife. COLE.]

[4] [This professes to be the first authentic edition. In the address to the reader, signed J. B. we are told that 'though there have been five impressions this now in your hand is the onely true copie.' It is said to have been derived from the author's own papers, and to be distinguished from the spurious editions by the 'excellent allegory of the royall stag lopt off by the transcriber.']

[5] [The *Essay on Gaming* is called *The Anatomy of Play, written by a worthy and learned Gent. Dedicated to his Father to shew his Detestation of it.* Lond. 1645. small 8vo. BOWLE.]

[6] [Printed at London, 1714, 8vo. Published by Heighes Woodford. LOVEDAY.]

house call'd Clarendon-house, and his ways of getting and scraping up of wealth. To which *Directions*, tho' sir John Denham's name is set, yet they were thought by many to have been written by Andr. Marvell, esq. The printer that printed them, being discover'd, stood in the pillory for the same.

[Sir John Denham was (says Aubrey) of the tallest but a little incurvetting at his shoulders, not very robust. His haire was but thin and flaxen, with a moist curle. His gate was slow, and was rather a stalking (he had long legges) which was wont to putt me in mind of Horace *De Arte Poetica*.

Hic dum sublimis ructatur, et errat,
Si, veluti merulis intentus decidit auceps
In puteum foveamve.——

His eie was a kind of light goose-gray, not big, but it had a strange piercingness, not as to shining and glory, but (like a Momus) when he conversed with you, he look't into your very thoughts.]

GEORGE BATE a most noted physician of his time, son of John Bate of Burton or Bourton in Buckinghamshire, was born at Maids-morton near to Buckingham, became one of the clerks of New coll. in the beginning of 1622, aged 14 years, was thence translated to Qu. coll. for a time, and thence to S. Edm. hall, took the degrees in arts as a member of the last, entred on the physic line, and took a degree in that faculty 1629, at which time being licensed to practise, exercised it, in and near Oxon, for some years among precise and puritanical people, he being then taken to be one of their number. In 1637 he proceeded in his faculty, and became thereupon more noted among men, especially when king Charles I. (to whom he was chief physician) and his court kept their residence several years in Oxon in the time of the grand rebellion. Afterwards when his majesty and his cause declined, he retired to London, closed with the times for interest sake, became physician to the Charter-house, fellow of the coll. of physicians, and at length chief physician to Oliver while he was general, and afterwards when protector, and did not stick (tho' he pretended to be a concealed royalist) to flatter him in an high degree. Upon the restoration of king Charles 2. an. 1660 he got in with the royal party, (by his friends report that he[7] by a dose given to Oliver hastned him to his end) was made chief physician to king Charles, and a member of the Royal Society. His published works are these,

The Royal Apology:[8] *or, the Declaration of the Commons in Parliament*, 11 *Feb.* 1647, *canvassed.* ——Printed 1648 in about 14 sh. in qu. [Bodl. 4to. T. 23. Jur.] There was also a book entit, *The Regal Apology*, printed, as 'tis said, at Paris the same year in qu. but who the author of it was, I know not, unless the king himself.

Elenchus Motuum nuperorum in Anglia, simul ac Juris regii ac Parliamentarii brevis Narratio. Par. 1649. Franc. ad Mæn. 1650, 51. qu. Which being communicated to Dr. Pet. Heylin before it went to the press, or else when the second part was joyned to it, were by him made many observations on it, which much tended to the honour of the king and church. This first part of *Elenchus* was translated into English by an unknown hand, and printed at Lond. 1652. in oct. The second part of the said *Elenchus*, wherein the author was assisted by some papers lent to him by sir Edw. Hyde lord chancellor of England, was printed at Lond. in Lat. 1661, and at Amsterdam in the year following in oct. &c. and reprinted with the first part at Lond. 1663. in oct. &c. Of which two parts and their author, hear what a learned[9] writer says (after he had condemned George Hornius, Honorius Reggus, a Scotch[1] Anonymus, and Salmonetus[2] Scoto-Britannus, who have written very falsly concerning our English affairs) thus——'Eorum omnium qui hactenus de rebus apud nos nuper gestis scripserunt Latino idiomate, unus Bateus dignus est, qui legatur; quanquam etiam ab Anonymo scriptore propensi nimium in Puritanos animi nuper est accusatus,' &c. A third part of *Elenchus Motuum* was slightly composed, and continued from newer books to the year 1669, by Tho. Skinner a doctor of phys. of this university; published in Latin with the former parts at Lond. 1676, which would have been far better performed by our author Bate, if he had lived but one year longer. At length, after the impressions had all in a manner been vended, one A. Lovel, M. A. of Cambridge, "who lives by scribbling," gave us a translation of all the *Elenchi*, but not well done——Pr. at Lond. 1685. oct. In which year he had two translations of other men's works extant, the mentioning of which, as being not pertinent, is now to be omitted. But the two parts published by Dr. Bate having several passages in them that gave offence, not only to the papists but cavaliers, for the reason before given, one Robert Pugh, who had been an officer in the king's army, wrote an answer to them entit. *Elenchus Elenchi*, &c. Par. 1664. oct. To which Bate made a reply, but, as his son hath told me, he did not publish it,

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[7] [In 1650, when general Cromwell had a severe ague and relapse in Scotland, the council of state sent him two eminent doctors, Dr. Wright and Dr. Bates, for whose advice and good effect of it, Cromwell returned thanks in a letter, Edinburgh, June 5. KENNET.]

[8] [In my copies, it is the book, called the *Regal Apology*, which has the word *Canvassed* in the title (pr. 1648) but the book printed at Paris, is called, *The Royall Apology*. In the title page of this last, I find under my own hand, that it was supposed to be written by chancellor Hide, but I cannot remember, who it was that told me so. HUMPHREYS.]

[9] John Durell in his *S. Ecclesiæ Anglicani, &c. Vindiciæ*. Lond. 1669. cap. 28. p. 339.

[1] Qui scripsit *Historiam Motuum nuperorum in Scotia.*

[2] Qui Gallicè scripsit *De Rebus Anglicis.*

only put it in MS. in the Cottonian library; and upon that report did I in my *Hist. & Antiq. Univ. Oxon.* say as much in the life of[3] Dr. Bate. Whereupon Pugh having had notice of, or else had read, it, he made a search after it in the said library (as he himself hath told me several times) but could not find it, otherwise he would have made a rejoynder. Now here by the way I must let the reader know, that this Rob. Pugh was born at Penryhn in the parish of Eglos-Rosse in Caernarvansh. and educated in the Jesuit's coll. at S. Omer's: afterwards coming into England, he bore arms for the king, and was a captain in that war that began 1642: Which being done without the consent of the superiors of his order, he himself being then a Jesuit, he was ejected from among them. Afterwards he entred himself among the secular priests, became confessor to Henrietta Maria the queen mother of England, and by P. Innocent the 10th was created protonotarius publicus apostolicus, an. 1655.' Besides the former book, he wrote *Bathoniensium & Aquisgranensium Thermarum Comparatio, variis Adjunctis illustrata.* Lond. 1676. oct. Written by way of epistle to his patron Roger Palmer earl of Castlemain, dated at Bath 7 kal. Aug. 1675. Also another book *Of the several States and Governments that have been in England since* 1642. Which is in MS. in the said earl's hands. I have seen also a Latin ode of his composition, made on the immature death of Sidney Mountague, who either died of a wound, or in the flames or waters, in the sea-fight between the English and Dutch, on the 5th of the kal. of Jun. 1672, being then in the ship of his kinsman Edw. earl of Sandwich. 'Tis printed on one side of a broad sh. of paper. "This "Rob. Pugh was thought to be the author of this "pamphlet, *To all the Royalists that suffered for* "*his Majesty, and to the Rest of the good People* "*of England, the humble Apology of the English* [426] "*Catholics.*—Printed and published at London in "Nov. 1666.—The author was enquired diligently "after (by the house of commons) but not found. "The printer fled, but his presses were broken by "the command of the house of lords.[4] The begin- "ning of the pamphlet is—'My lords and gentle- "men, the arms which Christians can use against "lawful powers,' &c." Dr. Barlow saith it was writ "by one Pugh a pretended physician and a Welsh "man; answer'd by Will. Lloyd of Jesus college "(now bishop of Litchfield) who writ *The late* "*Apology in Behalf of the Papists, reprinted and* "*answered in Behalf of the Royalists*—Lond. "1667. qu. This was reply'd upon by this book "following, *A Reply to the Answer of the Catholic* "*Apology: or a clear Vindication of the Catholics* "*of England from all Matter of Fact charg'd* "*against them by their Enemies.* Printed 1668. "oct. At the end of this reply is a catalogue of "those catholics that suffer'd for their loyalty in the "rebellion. Those things here said to be written "by Rob. Pugh, by others are thought to have "been written by Rog. earl of Castlemain." At length upon the breaking out of the plot called by some 'the popish plot,' and by others 'Oats's plot,' he was, with other priests, committed to Newgate prison in London; where being not able to undergo hardship, and coldness of weather, he surrendred up his last breath about 12 of the clock at night, on the 22d of January 1678, aged 69 years or thereabouts; whereupon his body was buried the next day in the yard or burying place belonging to the parish of Christ Church, situate north-west at some distance from the said church, within Newgate, London; where, I remember, I saw his grave soon after, under the middle part of a brick wall, on the north side of the said yard. He was a person of a most comely port, well favour'd, and of excellent parts, and therefore he deserved a better end. Our author Dr. Bate also, with Franc. Glisson, and Abasuerus Regemorter doctors of physic, and fellows of the college of physicians, did compile a book entit.

De Rachitide, sive Morbo puerili, qui vulgo the Rickets dicitur. Lond. 1650. oct. Chiefly composed by Glisson: which book was afterwards translated into English by Philip Armin.——Lond. 1651. oct. and about that time also by Nich. Culpeper, as I conceive, who writes himself a student in physic and astrology, author of divers physical books and almanacks. "Will. Salmon, professor of physic, "translated into English *Pharmacopœia Bateana:* "*or, Bate's Dispensatory—Phil. Transac.* num. "206. 1693. See an account of the translation "there." Dr. Bate died in his house in Hatton-Garden in Holbourn near London,[5] April 19, in sixteen hundred sixty and nine: Whereupon his 1669.
body was carried to Kingston upon Thames in Surrey, and was buried by that of his wife Elizabeth (who died the 17th of Apr. 1667) in an isle, or rather a vestry, joining on the north side of the church there. Over his grave is a monument fastned to the east wall of the said vestry, between the two east windows, with an inscription thereon, which for brevity sake[6] I shall now omit; and only tell you, (1) That after his death was published, *Pharmacopœia Bateana. In qua octingenta circiter Pharmaca, pleraque omnia è praxi Georgii Batei Regi Car. 2°. Proto-medici excerpta,* &c. Lond. 1688, and 1691, oct.[7] by the care of J. Shipton an apothe-

[3] Lib. 2. p. 354.

[4] [House of *Commons* rather, as is said rightly in the article WILLIAM LLOYD.]

[5] [An. 1668, April 19, Dr. Geo. Bates, a learned physician, died at Kingston upon Thames, and there buried. *Mr. Ric. Smith's Obituary.* BAKER.]

[6] [See it in Aubrey's *Natural Hist. and Antiq. of Surrey*, 1. 36.]

[7] [Bodl. 8vo. M. 60. Med. Translated into English, with additions, by W. Salmon, pr. Lond. 1694, Bodl. 8vo. M. 53.

cary. And (2.) That whereas there hath been one George Bate who hath published, *The Lives, Actions, and Execution of the prime Actors and principal Contrivers of that horrid Murder of our late pious and sacred Sovereign King Charles I.* &c. Lond. 1661. oct. he is not to be understood to be the same with the doctor, but another far inferior to him in all respects, one that had run with the mutable times, and had after his majesty's restoration endeavoured, by scribling, to gain the favour of the royalists.

" THOMAS READ, a most noted royalist of " his time, was born at Linkenholt in Hampshire, " educated in grammar learning in Wykeham's " school near Winchester, became perpetual fellow " of New coll. after he had served two years of pro- [427] " bation an. 1625, entred upon the law-line, took " the degrees in that faculty, that of doctor being " compleated in 1638, and in 1642 trailed a pike " for his majesty in the univ. of Oxon, among the " masters of arts, bachelors, and under graduates, " under the command of capt. Will. Holland, son of " the famous Dr. Thom. Holland sometime regis " professor of divinity, and soon after became an " officer among them. In Octob. 1643 he was, by " his majesty's command, admitted principal of " Magd. hall, upon the flight of Dr. Jo. Wilkinson " to the parliament, served his majesty in his army, " but upon the declining of his cause he changed his " religion for that of Rome, became a secular priest, " as one that knew him well hath informed me, tho' " others say he was a Carthusian. And after the " restoration of king Charles II. coming into Eng- " land, he was civilly treated, and tacitly (or as some " say clancularly) admitted into Doctors Commons " at London to obtain a bare livelihood, where he " was afterwards surrogate for sir William Merick " judge of the Prerogative. This person, who was " always esteemed a good scholar and civilian, hath " written,

" *An Answer to Two Letters to Mr. T. B. giving* " *an Account of the Church Catholic, where it was* " *before the Reformation*, &c. Par. 1654, in oct. " This *Answer*, which was published under the two " letters of R. T. esq; I have not yet seen, and " therefore I cannot justly say whether it be the " right title. See more in Edward Boughen among " these writers in this vol. col. 388. This Dr. Read, " who, as 'tis said, hath written other matters of " controversy, died in Exeter House in the Strand " near London (to which house Doctors Commons " had been before translated after the dismal confla- " gration of London) in the beginning of the year 1669. " sixteen hundred sixty and nine, and was, as I pre- " sume, buried in the church belonging to the hos- " pital called the Savoy, for in the parish belonging " thereunto Exeter House is situated."

RICHARD MATHER, son of Tho. Mather by Margaret his wife, was born at Lowton in the parish of Winwick in Lancashire, an. 1596, educated in grammar learning in the school at Winwick, distant about four miles from Lowton, and thence was called to teach a public school at Toxteth Park near to Liverpool in the said county, an. 1612, where pretending to receive a new light within him, was converted to godliness an. 1614. Thence he went to Oxon and was admitted a student in Brasen-n. coll. 9 May 1618, being then about 22 years of age; where he met with some that had been his scholars, and became acquainted with a most zealous and godly divine, from whom he gained much in his studies. Afterwards being invited by the people of Toxteth to take upon him the ministry there, he returned into his own country, and preached the first sermon among them on the 30th of Nov. following, and about that time married Katharine daughter of Edward Holt of Bury in Lancashire. For fifteen years, or more, he preached every Sunday at Toxteth, and on Tuesdays at Prescot, and was much frequented at both places by the precise party. But so it was that being a severe Calvinist, and little or no friend to the church of England, he was suspended for nonconformity to ceremonies, an. 1633, but quickly restored, and soon after was suspended again by the visitors when they visited Chester diocese. In 1635 he, with his family, left Lancashire, and removed to New England, where putting in at Boston in Aug. the same year, the people of Dorchester in that county gave him a call to be their minister: Whereupon settling at that place, he continued among them in the laborious work of the gospel to his dying day. He hath written,

Answer to 32 Questions. } Lond. 1643. qu.
Discourse about the Church Covenant. }

These two things pass under the name of the Elders of New England, but Mather was the author of them.

Answer to Mr. Charl. Herle and to Mr. Sam. Rutherford; wherein is defended the congregational Way of Church Government, and how it differs [428] *from the Presbyterian.* Lond. 1646. qu.

" *A Reply to Mr. Rutherford, or a Defence of* " *the Answer to Mr. Herle's Book against the In-* " *dependency of Churches.* Lond. 1647. qu."

An Heart-melting Exhortation, together with a Cordial Consolation, presented in a Letter from New England to his dear Country-men of Lancashire, &c. Lond. 1650. in tw. [Bodl. 8vo. A. 10. Th. BS.] Tho' the name of Will. Tomson a Lancashire man born, and pastor of Braintry in New England, is set to this book with that of Mather, yet Mather was the sole author of it, as his son hath informed me.

Med. Another edition of the Latin, with *Arcana Godardiana*, and an appendix printed at Amsterdam, 1709, 8vo. Bodl. 8vo. K. 53. Linc.]

A Catechism: or, the Grounds and Principles of Christian Religion, set forth by Way of Question and Answer, &c. Lond. 1650. oct. [Bodl. 8vo. C. 17. Th. BS.]

Sermons on the second Epistle of S. Peter——They were transcribed by him for the press, but are not yet made public.

Treatise of Justification. Cambr. in N. E. 1652. qu. He also prepared for the press,

A Defence of the Churches in New England.—Written against W. Rathbond minister of the gospel: and had a principal hand in drawing up *The Platform of Church Discipline, agreed unto by the Elders and Messengers of the Churches assembled in the Synod at Cambridge in N. E. An.* 1648. He also left behind him a MS. of his composition, to prove that *The Power of Rule and Government in the Church belongs only to the Elders, and not to the Fraternity.* At length after he had spent the greatest part of his time in the zealous ministry of the gospel, surrendred up his pious soul to him that first gave it on the 22d of Apr. in sixteen hundred sixty and nine: whereupon his body was buried at Dorchester in New England before-mention'd. He had several sons that were non-conforming ministers, as (1.) Samuel, whom I shall mention among these writers under the year 1671. (2.) Nathaniel, sometime minister of Barnstaple in Devonsh. afterwards at Rotterdam in Holland, now pastor of a congregation in London, "who is the author of "*The Righteousness of God through Faith upon* "*all, without Difference, who believe. In two Ser-* "*mons on Rom.* 3. 22. Lond. 1694. qu." (3.) Eleazer, who died pastor of the church at Northampton in N. Engl. after he had been a preacher there eleven years. (4.) Increase, or as he writes himself in his Latin books, Crescentius Matherus, born at Dorchester in N. E. educated in Harwarden coll. in Cambridge there, and thence, after six years standing, removed to Ireland, where in Trin. coll. near Dublin he proceeded mast. of arts 1658, aged 19 years or thereabouts. In 1661 he returned to his native country, was elected president of the coll. wherein he had been educated an. 1681, and in May 1688 he came into England to acquaint king James II. from the principal gentlemen in New England of the state of his subjects in that territory, whose civil liberties and properties were then invaded in an intolerable manner. This person who is also now, or at least was lately, pastor of a church at Boston, [and president of Harwarden college, in Cambridge[2]] in his native country, hath written several things, as (1.) *Discourse concerning the Mystery of Israel's Salvation; on Rom.* 11. 26. Lond. 1669. oct. (2.) *The first Principles of New England concerning the Subject of Baptism and Communion of Churches*, Cambr. in N. E. 1675. qu. (3.) *A brief History of the War with the Indians in New England, from the 24th of June 1675, (when the first English Man was murthered by the Indians) to the 12th of Aug.* 1676, *when Philip alias Metacomet was slain, &c. together with a serious Exhortation to the Inhabitants of that Land.* Boston in N. E. 1676. qu. Afterward reprinted at Lond. (4.) *Some important Truths about Conversion, delivered in sundry Sermons.* Lond. 1674. oct. [Bodl. 8vo. Z. 35. Th.] (5.) *The Divine Right of Infant Baptism asserted and proved from Scripture and Antiquity.* Bost. in N. E. 1680. qu. (6.) *Practical Truths tending to promote Godliness in the Power of it.* Bost. in N. E. 1682. (7.) *Diatriba de Signo Filii Hominis, & de secundo Messiæ Adventu*, &c. Amstel. 1682. oct. (8.) *An Essay for the Recording of illustrious Providences: wherein an Account is given of many remarkable and very memorable Events, which have hapned in this last Age, especially in N. England.* Boston in New Engl. 1684. oct. with his picture before it. (9.) *Discourse concerning the Person, Office and Glory of Jesus Christ.* Bost. in N. E. 1686. oct. (10.) *De Successu Evangelii apud Indos in Nova Anglia, Epistola ad cl. Virum D. Joh. Lensdenum Ling. Sanctæ in Ultrajectinâ Academia Professorem scripta.* Lond. 1688. in one sheet in oct. [Bodl. 8vo. J. 35. Linc.] (11.) *The Wonders of Free-Grace: or a compleat History of all the remarkable Penitents that have been executed at Tyburn, and elsewhere, for these last thirty Years. To which is added a Sermon preached in the hearing of a condemned Person, immediately before his Execution.* Lond. 1690. in tw. [Bodl. 8vo. Z. 279. Th.] &c. "(12.) *A further Account* "*of the Tryal of the New England Witches*, &c. "Lond. 1693. qu. [Bodl. C. 8. 4. Linc.] (13.) "*Cases of Conscience concerning Witchcraft and* "*evil Spirits personating Men.*" This Mr. Mather,[9] who is a person of learning, candor and civility,

1669.

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[2] [WANLEY.]

[9] [Increase Mather. He was the youngest son of Mr. Richard Mather, and was born at Dorchester in New England, where his father was minister, an. 1639. He took the degree of batchelor of arts in Haward college in 1656. In 1657 he took a journey to England, and after visiting his friends in Lancashire, crost the sea again for Ireland, where he was kindly receiv'd by his eldest brother, Samuel Mather, who was at that time minister in Dublin and had invited him thither. He enter'd himself in Trinity college there, and in 1658 proceeded master of arts; he was chosen fellow of the college but did not accept it, the air of that country not agreeing with him, wherefore he returned to England, and was for some time a preacher to Mr. John Howe's parish at Great Torrington, Mr. Howe being in close waiting as chaplain to the protector in the county of Devon. Then upon an invitation of the governor of Guernsey he went thither and there preach'd till the time of the restoration, but coming under a necessity either of conforming or quitting the place, he left Guernsey and came into England, where, tho' he was offer'd a living of some hundreds a year if he would conform, he refus'd it and sail'd for New England, and there he settled in the new church in the north part of Boston, there he married the daughter of Mr. John Cotton, by whom he had Dr. Cotton Mather, so well known by his writings.

hath a son by his wife, the daughter of the famous Mr. John Cotton of N. England, named Cotton Mather, now pastor of a church in Boston, and in great reputation among the people, in N. Engl. author of (1) *Late memorable Providences relating to Witchcrafts and Possessions, clearly manifesting, not only that there are Witches, but that good Men (as well as others) may possibly have their Lives shortned by such evil Instruments of Satan.* Lond. 1691. sec. edit. "(2) *The Life and Death of Mr. "John Eliot who was the first Preacher of the "Gospel to the Indians in America*, &c. Lond. "1694. oct. [Bodl. 8vo. Z. 274. Th.] and other "things."

In 1680 the synod sate at Boston and the confession of faith was agreed upon; Mather was the moderator and drew up the preface to it. In 1683, K. Charles, by a declaration required from the inhabitants of New England a full submission and an entire resignation of their charter to his pleasure, or else signified a quo warranto should be prosecuted. Mather being desired to be present at a publick assembly of the freemen of Boston and give his thoughts about that matter, complied, and publickly declar'd against their having an hand in their own ruin, and persuaded them rather to leave themselves in the hands of God and submit to his pleasure in a faithfull discharge of their duty, than deliver themselves immediately into the hands of men, by a full submission and entire resignation to their pleasure. The question was carried in the negative, nemine contradicente, and this had a great influence on the country in general. Some impertinent people, that they might be revenge'd on him for this, forg'd a letter, full of impertinent as well as treasonable expressions, no one of which was his, and dating it Boston 1683, they subscrib'd his name to it, and sent it to one at Amsterdam. This letter was read before the king and council, but it carried such evidences of its being a forgery, and tho' sir Rog. L'Estrange publish'd some scraps of it, with his comments, yet there was no prosecution of him. Judgment was enter'd against the charter of Massachusse's colony. K. Charles died soon after, and in 1686 K. James sent a governour, with a commission, that enabled him with three or four other men, to make what laws and levy what taxes they pleas'd, &c. but in a little time, the king published a declaration for liberty of conscience; some of the ministers of New England and their churches, drew up addresses of thanks to him for the benefit enjoy'd by this declaration, and Mather was desir'd to take a voyage to England and deliver them. A copy of the letter foremention'd, coming to New England, Mather, writing to a gentleman that had it, vindicated himself and named a person whom he suspected to have a hand in the contrivance; this person arrested Mather in an action of defamation and 500*l.* damage, purely, as was apprehended, with a design to stop his voyage, but the jury cleared him and order'd the plaintiff to pay costs of suit, and he embark'd for England in 1688: coming thither, he presented the addresses to K. James, and had before him the state of the country and was favourably received. Upon the revolution, he waited on the prince of Orange, and was instrumental in preventing the sending a letter to New England (in common with the other plantations) confirming their old governor till farther order, which would have had pernicious consequences. Mather's great endeavour was to get New England restored upon their charter foundation, but he was disappointed in his attempt of getting their charter restored by a bill in parliament, through the unexpected dissolution of parliament. His next attempt was to get a writ of error in judgment, by which the case relating to the Massachuset's colony might be brought out of Chancery into the King's-bench, but herein he also failed, and therefore, all he had left to do, was to petition the king for a new charter containing all the old one, with the addition of new and more ample privileges, which he, after some time, obtained, and then in 1692 he set sail for New England in the company of sir William Phipps, whom the king sent over governour, and at Boston, there being a meeting of the great and general assembly of the province, the speaker of the house of representatives or commons, publickly returned him thanks for his faithfull and indefatigable endeavours to serve the country. He now returned to his employment, the care of his churches and of the college of which he was president, and was created doctor of divinity, but in 1701 he resign'd his charge in the college because the general assembly requir'd the president to reside at Cambridge. He continued at Boston till he was past eighty, and was not at all infeebled in his intellectuals. He died in 1723 and was honour'd with a greater funeral than ever had been seen for any divine in those parts, and his church bore the expence of it, and the ministers of Boston, for nine or ten weeks successively, did in his own pulpit express their condolence with his church. MACRO.]

HENRY BYAM son of Laur. Byam of Luckham alias East Luckham near Dunster in Somersetshire clerk, was born there on the last of Aug. 1580, and in Act term 1597 was sent to Exeter coll. where he continued in the condition of a sojourner till he was elected a student of Ch. Ch. 21 Dec. 1599. In both which houses, he, by the advantage of an ingenious and liberal education, joyned with his own diligence and industry, soon became one of the greatest ornaments of this university and the most noted person there for his excellent and polite learning: which being seconded with judgment and experience, when he began to serve at the altar, made him like a burning and shining light, and to be looked upon as the most acute and eminent preacher of his age. Much about the time that he took the degree of bach. of div. an. 1612 he was called home to his own country, and succeeded his father in the rectory of Luckham before-mention'd, and Will. Fleet in that of Selworthy adjoyning. From which time till the rebellion broke out, nothing occurs memorable of him, only that about the year 1636 [1] he became prebendary of Exeter, and when a parliament afterwards was conven'd, he was, by the unanimous consent of the clergy of the diocese wherein he liv'd, elected to be their clerk in convocation. In the beginning of the civil war he was the first person that was seized on, in the parts where he lived, by Rob. Blake then a captain of dragoons, afterwards general at sea under Oliver; from whom, after some time of imprisonment, making an escape, he fled to the king at Oxon, where, among many loyalists, he was actually created doct. of divinity. Before that time he had raised both men and horse for his majesty, and then, or after, had engaged his five sons (of which four were captains) in that just quarrel, exposing all his estate, whether spiritual or temporal (which was not inconsiderable) to rapine, plunder and sequestration, his children to distress and danger, and him-

[1] [He was collated March 17, 1636, to a prebend in the church of Exeter, on the death of Sampson Strode. Walker, *Sufferings of the Clergy*, part ii, page 29.]

self to many grievous shifts and exigencies. His wife and daughter also that were left at home, were so much troubled by the rebels, that they endeavouring to avoid their cruelties by flight over the sea into Wales, were both drowned. All these sufferings our author Dr. Byam patiently endured, that he might keep a good conscience, not out of any base or greedy desire of reward, but meerly out of generous and religious principles. When the prince of Wales (afterwards king Charles II.) fled from England, this our author went with him, first to the island of Scilly, and afterwards to that of Jersey, where the prince left him, as his chaplain, to preach in his chapel in the castle called Elizabeth, and there he remained till that garrison was taken by the parliament forces. From which time till the
[480] king's return, he lived in a poor and obscure condition; but as soon as that glorious star appeared in the British firmament, he was made canon of Exeter and prebendary of Wells. And then when he might have obtained what he would have asked, he contented himself only with what his majesty was pleased freely to bestow upon him. However, had not his own modesty stood in the way, 'tis well known his majesty's bounty towards him had not rested here, but he must have died a bishop. Which honourable function he really deserved, not only for sanctity of life but for learning, charity and loyalty, scarce to be equal'd by any in the age he lived. His works are these.

Thirteen Sermons, most of them Preached before his Majesty King Charles II. in his Exile. Lond. 1675. in oct. [Bodl. 8vo. S. 15. Th.] They were deliver'd before the king in the island of Scilly and Jersey, at which time this worthy Dr. was chapl. in ord. to his majesty, who was his constant auditor, admiring equally his learning and his loyalty. Among them are these two Lat. sermons. *Osculum Pacis: Concio ad Clerum habita Exoniæ in trien. Visitat. D. Jos. Hall Episc. Exon. in S. Marc. cap.* 9. *ver. ult.* And *Nativitas Christi: Concio in Æd. S. Mar. Ox. habita pro Gradu An.* 1612, *in Matth. cap.* 1. *ver.* 18. Also, if I mistake not,* is his sermon entit. *A Return from Argier, preached at Minhead in Somers.* 16 *Mar.* 1627, *at the Readmission of a relapsed Christian into our Ch. on Rev.* 2. *part of the 5th vers.* Lond. 1628. qu. [Bodl. 8vo. P. 44. Th.] All which 13 sermons were published by Hamnet Ward M.D. vicar of Sturminster-Newton-Castle in Dorsetshire. He the said Dr. Byam hath other elaborate pieces that were fairly written with his own hand and ready for the press, if the executor will oblige posterity so far as to publish them: but these I have not yet seen. At length after he had lived to a great age, and had seen many changes in the world, concluded his last day on the 16th of June, and was buried in the chancel of the church at Luckham, on the 29th of the same month, in sixteen hundred sixty and nine. On the 1669.
wall near to his grave, is a comely monument fastned, with this inscription thereon, made by Dr. Ward before-mention'd. 'Non procul hinc sub marmore congenito, sepultum jacet corpus Henrici Byam ex antiquiss. Byamorum familiâ oriundi, SS. Theologiæ Doctoris insignissimi, hujus ecclesiæ & proximæ Selworthianæ Rectoris, Pastorisque vigilantissime, ecclesiæ Cath. Exon. Canonici, ecclesiæque Wellensis Prebendarii, serenissimi Majestatis Car. II. Regis Capellani & Concionatoris ordinarii, necnon ejusdem, sævientæ illâ tyrannide & semper execrandâ Phanaticorum rebellione, terrâ marique comitis, exulisque simul. Ex meliore luto ejus constructum corpus post annos tandem octoginta & novem, an sal. Millesimo sexcentesimo sexagesimo nono, morti non triumphanti quam invitanti placide cessit. Sed extat adhuc viri hujus optimi celebrius multo hoc & ornatius monumentum non marmore perituro, sed typis exaratum perpetuis, scripta scilicet ejus plane divina; ubi animi vires & summum ejus ingenii acumen intueberis simul & miraberis. Lugubrem hunc lapidem honoris & reverentiæ indicem posuit filius ejus obsequentissimus. Franciscus Byam.'

RICHARD SAMWAIES son of Ric. Sam. was born at Illminster in Somersetshire, of which his father was vicar, was admitted scholar of Corp. Ch. coll. 26 Mar. 1630,[3] aged 16 years, was "18 Jan. 1638" fellow, M[r] of A. and in holy orders. In 1648 he was ejected his fellowship by the visitors appointed by parliament, and afterwards, being a shiftless person, suffer'd great misery and hardship for his loyalty. In 1660 he was restored to his fellowship by the king's commissioners, was actually created bach. of div. and on the death of Hen. Jackson became rector of Meisey-Hampton in Glocestershire. He hath written,

England's faithful Reprover and Monitor, under 9 Heads; directed first to the Church of England, 2 to the inferior Ministers of the Gospel, 3 to the Nobility and Gentry, &c. with a Postscript. Lond. 1653. in oct. [Bodl. 8vo. H. 23. Th. BS.] Besides which he had one or more books fitted for the press, but were lost. He died 21 Aug. in sixteen hundred sixty and nine, and was buried in the chancel 1669.
of the church of Meisey-Hampton, near to the grave of his predecessor, H. Jackson before-mention'd: Whereupon Will. Fulman succeeded him in that [481]
rectory, as I shall tell you hereafter. One Peter Samwaies hath written *An Exposition on Catechistical Principles*, but whether he was related to the former,[4] or was of this university, I cannot yet tell.[5]

* [It's no mistake. LOVEDAY.]

[3] [In the beginning of 1630. WOOD. *MS. Note in Ashmole.*]

[4] [Yes, he was his cousin by a zealous cavalier of whom see an account in *Walker's Sufferings of the Clergy.*]

[5] [Peter Samwaies rector of Malden:—*The wise and faithful Steward, or a Narration of the*

HENRY KING the eldest son of Dr. John King, (whom I have mention'd in the second vol. of this work, under the year 1621 col. 294.) by Joan his wife, daughter of Hen. Freeman of Staffordshire, was born in the same house and chamber at Wornal in Bucks, wherein his father had received his first breath, in the month of January 1591, and was baptized there on the 16th of the said month, educated partly in grammar learning in the free-school at Thame in Oxfordsh. and partly in the college school at Westminster: from which last he was elected a student of Ch. Ch. in 1608, being then put under the tuition of a noted tutor: Afterwards he took the degrees in arts, entred into holy orders, became a most florid preacher, and successively chapl. in ord. to king James I. of pious memory, archdeacon of Colchester, residentiary of S. Paul's cathedral, canon of Ch. Ch. chapl. in ord. to king Charles I. D. of D. and dean of Rochester, in which dignity he was installed 6 Febr. 1638, but whether in the room of Dr. John Richardson, who occurs[6] dean of that church in Apr. 1636 (in which month and year he died) or in that of Dr. Walt. Balcanqual, who had the grant of the deanery of Durham made to him in 1638, but not installed therein till May 1639, I cannot justly tell. In 1641 he was made bishop of Chichester, (being one of those persons of unblemished reputation that his majesty, tho' late, promoted to that honourable office) to which being consecrated (at Westminster as it seems) on the 19th of Decemb. the same year, sate there, without any removal, saving only that by the members of the long parliament, to the time of his death. When he was young he delighted much in the studies of music and poetry, which, with his wit and fancy, made his conversation much accepted. When he was elder, he applied himself to oratory and philosophy, and in his reduced age fixed on divinity; in which faculty he became eminent, as his sermons partly shew, which remain'd fresh in the minds of his auditors many years after his death. His works are,

Several sermons, as (1) *Sermon preached at Paul's Cross 25 Nov.* 1621. *upon Occasion of that false and scandalous Report (lately printed) touching the supposed Apostacy of Dr. John King late B. of Lond. on Joh.* 15. 20. Lond. 1621. [Bodl. 4to. K. 1. Th.] To which is added *The Examination of Tho. Preston taken before the Archb. of Cant. at Lambeth* 20 *Dec.* 1621, *concerning his being the Author of the scandalous Report of Bishop King's Apostacy.* (2) *David's Enlargement: the Morning Sermon on Act Sunday, on Psal.* 32. 5. Oxon. 1625. qu. [Bodl. 4to. J. 12. Th.] See more in John King in the second vol. an. 1638. col. 632. (3) *Sermon of Deliverance, at the Spittle on Easter Monday, on Psal.* 91. 3. Printed 1626. qu. (4) *Two Sermons at Whitehall in Lent, on Eccles.* 12. 1. *and on Psal.* 55. 6. Printed 1627. in qu. (5) *Serm. at Paul's on his Maj. Inauguration, on Jer.* 1. 10. Printed 1640. in qu. (6) *Sermon at Whitehall* 29 *May, being the happy Day of his Maj. Inauguration and Birth; on Ezek.* 21. 27. Lond. 1661. qu. (7) *Serm. at the Funeral of Brian Bishop of Winchester in the Abbey Ch. of Westm.* 24 *Apr.* 1662; *on Psal.* 116. 15.[7] Lond. 1662. qu. (8) *Visitation Serm. at Lewis,* 8 *Oct.* 1662; *on Titus* 2. 1. Lond. 1663. qu. (9) *Sermon preached* 30 *Jan.* 1664 *at Whitehall, being the Day of the King's Martyrdom; on* 2 *Chron.* 35. 24, 25. Lond. 1665. qu.

Exposition on the Lord's Prayer, delivered in certain Sermons,[8] *on Matth.* 6. 9. &c. Lond. 1628. qu. [Bodl. 4to. L. 35. Th.] It must be now observed that this worthy bishop being at divine service on Sunday in a certain church (at Langley, I think, in Bucks) and hearing there a psalm sung, whose wretched expression quite marr'd the penman's matter, and his devotion, he did at his return home that evening, try whether from the version of our *Bible*, he could not easily and with plainness, [462] suiting the lowest understanding, deliver it from that garb, which indeed made it ridiculous. From one to another he passed on until the whole book was run through: Which done, he could not resist the advice and importunity of better judgments than his own, to put it to press. He was, as he confess'd, discouraged, knowing that Mr. George Sandys, and then lately one[9] of our pretended reformers, had failed in two different extreams. The first too elegant for the vulgar use, changing both meter and tunes, wherewith they had been long

exemplary Death of Mr. Benjamin Rhodes, Steward to the Rt. Humble Thomas Earl of Elgin, &c. briefly touched in a Funeral Sermon, and since enlarged. Together with some remarkable Passages concerning Mrs. Anne Rhodes his Wife, who dying a few Hours after him, was buried together in the same Grave with him in Maldon Church, in Bedfordshire Aug. 4th, 1657. 8vo. Lond. 1657. WANLEY.

Devotion digested in several Discourses and Meditations on the Lord's Prayer, together with additional Exercitations on Baptism, Lord's Supper, Heresies, &c. By Peter Samwaies fellow lately resident in Trin. Coll. Cambridge. Lond. 1652. 12mo. He was chaplain to Elizabeth, countess dowager of Peterborough, to whom he dedicates this book; was afterwards D.D. and rector of Bedal, co. Ebor. 1681. TANNER.]

[6] In *Reg. Pole*, in the Will office near S. Paul's cath. Lond. Qu. 52.

[7] [This sermon at p. 42, 43, contains a remarkable particular; viz. an expedient for preserving the succession of bishops (1659) wherein this bishop was forward; tho' charged here with being puritanical. BAKER.]

[8] [*An Exposition upon the Lord's Prayer delivered in certain Sermons in the Cathedral Church of S. Paul, by Henry King, Archdeacon of Colchester, and Residentiary of the same Church. Lond. Printed by Anne Griffin,* 1634, 4to. pp. 373. Ep. ded. to the sacred majestie of my sovereign lord and master king Charles. Must gracious sir, Though I have had two masters, I never had but one p[illegible]tron. When by the directions of your majestie's bless[illegible] father, my first royall master, somewhat was done to d[illegible] that (since confessed) scandall touching my father's f[illegible] from his religion, I then addressed myself to your p[illegible] protection, which you so liberally afforded, &c. KENNETT.]

[9] Francis Rous, or Will. Barton.

acquainted; the other as flat and poor, as lamely worded, and unhandsomly rhimed as the old, which with more confidence he undertook to amend. He therefore ventur'd in a middle way, as he[1] himself said, aiming without affectation of words, and endeavouring to leave them not disfigur'd in the sense. This version soon after came out with this title.

The Psalms of David from the new Translation of the Bible, turn'd into Meter, to be sung after the old Tunes used in Churches. Lond. 1651. 54. in tw. &c. He hath also written,

"*A deep Groan fetch'd at the Funeral of the* "*incomparable and glorious Monarch King Charles* "*I.* &c. printed 1649. 1 sh. said to be written in "the title by D. H. K. The same printed the "same year under the letters of J. B." [Both these are in Wood's study.]

Poems, Elegies, Paradoxes and Sonnets. Lond. 1657.[2] oct. [Bodl. 8vo. A. 16. Art. BS.] When these poems were first published, all the report was that Dr. Philip King brother to the said Hen. King was the author, and thereupon it was put into the *Bodlcian Catalogue* under the said Philip's name.

Several Letters——Among which are extant one or more to the famous Dr. Usher primate of Ireland; and another to Isaac Walton concerning the three imperfect books of *Rich. Hooker's Ecclesiastical Polity*, dat. 13 Nov. 1664.——Pr. at Lond. 1665. oct.

"Dr. Henry King hath compos'd several an-"thems, one of which, for the time of Lent, begin-"ning thus, *Hearken O God*, &c. was compos'd to "music by Dr. John Wilson, gentleman of his "majesty's chappel."

Divers Lat. and Gr. Poems——Many of which are extant in several books. What remains to be observ'd of this prelate is, that he was always puritanically affected, and therefore to please the puritans he was promoted to the see of Chichester: That after episcopacy was silenced by the long parliament he mostly lived in the house of sir Rich. Hobart (who had married his sister) at Langley near to Colebrook in Bucks: That being restored to his see at the return of king Charles II. became esteemed by many persons of his neighbourhood and diocess, 'the epitome of all honours, virtues and generous nobleness,' and a person never to be forgotten by his tenants, and by the poor: That also being not removed to a better see, became discontented, as I have heard, and a favourer thereupon of the presbyterians in his diocese: And lastly that
1669. dying on the first day of Octob. in sixteen hundred sixty and nine, was buried on the south side of the choir (near the communion table) belonging to the cathedral church of Chichester. Soon after was a comely monument put over his grave, with an inscription thereon, wherein 'tis said that he was 'antiquâ, eâque regiâ Saxonium apud Danmonios in agro Devoniensi, prosapiâ oriundus, that he was natalium splendore illustris, pietate, doctrinâ & virtutibus illustrior,' &c. Near to his body was in short time after buried his eldest son named John, to whose, as also to the memory of the said bishop King, did his widow Anne, daughter of sir Will. Russell of Strensham in Worcestersh. Kt. and Bt. (now the wife of sir Tho. Millington Dr. of phys.) erect the said monument at her proper charges.

[1615, 24 Jan. Hen. King A.M. coll. ad officium penitentiarii et preb. Sancti Pancratii, per mortem Rogeri Fenton, S. T. P. *Reg. King, Ep. Lond.*

1617, 10 Apr. Henr. King A. M. coll. ad archid. Colcestre per mort. Tho. Withers S. T. D. *Ibid.*

1641, 15 Mar. Ric. Steward LL. D. admiss. ad officium penitentiarii, et preb. S. Pancratii, per promot. Henr. King, ad episc. Cicestr.

Henr. King fuit rector eccl. de Fulham sine cura; tempus vero admiss. non constat.

1642, 25 Mar. Tho. Howell S. T. P. admiss. ad eccl. de Fulham per promot. Henr. King ad ep. Cicestr. ad pres. regis. KENNET.

I copy the following from King's very rare volume of poems, edit. 1657:

The Dirge. (page 147.)

What is th'existence of man's life,
But open war, or slumber'd strife;
Where sickness to his sense presents
The combat of the elements;
And never feels a perfect peace
Till death's cold hand signs his release?

It is a storm where the hot blood
Out-vies in rage the boyling flood;
And each loud passion of the mind
Is like a furious gust of wind
Which beats his bark with many a wave
Till he casts anchor in the grave.

It is a flower which buds and growes,
And withers as the leaves disclose;
Whose spring and fall faint seasons keep,
Like fits of waking before sleep:
Then shrinks into that fatal mold
Where its first being was enroll'd.

It is a dream, whose seeming truth
Is moraliz'd in age and youth;
Where all the comforts he can share
As wandring as his fancies are,
Till in a mist of dark decay
The dreamer vanish quite away.

It is a diall which points out
The sun-set as it moves about:
And shadowes out in lines of night
The subtile stages of times flight,

[1] See in the *Collection of Letters*, at the end of *Archb. Usher's Life*, printed 1686. nu. 265.

[2] [Small 8vo. Lond. 1664, Printed for Henry Herringham, penes Mr. Lort of Trin. coll. Camb. 1774. COLE.]

Till all obscuring earth hath laid
The body in perpetual shade.
It is a weary enterlude
Which doth short joyes, long woes, include.
The world the stage, the prologue tears,
The acts vain hope and vary'd fears:
The scene shuts up with loss of breath
And leaves no epilogue but death.]

JOHN TRAPP son of Nich. Trapp of Kemsey, as it seems, in Worcestershire, was born at Crome D'abitot commonly called Crumdebitot in the same county, 5 June 1601, educated in grammar learning in the condition of a king's scholar under Mr. Hen. [433] Bright in the free-school at Worcester, and made great proficiency in the three learned languages. In 1618 he made his academical entry into Ch. Ch. and lived there some years in the condition, as it seems, of a servitor, under the tuition of Mr. George Jay a student of that house, and partly by the benefaction of Dr. Corbet then dean thereof. After he had compleated the degree of master of arts, an. 1624, he was invited to Stratford upon Avon in Warwickshire, to teach a free school there: where shewing great industry in that employment, had the small vicaridge of Weston upon Avon in Glocestershire, (about two miles from his school) conferr'd upon him: both which places, (with the church of Luddington in Warwickshire for some time) he kept about 47 years. He was by those of the puritannical party esteemed to be a person endowed with several virtuous qualifications, and to be one of the prime preachers of his time. Yet this the reader must know, that upon the breaking out of the rebellion, he closed with the presbyterians, took the covenant, and in his preachings and discourses became violent against the king, his cause and his adherents, yet lest nothing for so doing, but was a gainer by it, as he was by the publication of these books following, taken into the hands and admired by the brethren, but by others not.

God's Love-tokens: or, the afflicted Man's Lessons brought to Light, and laid before him, &c. on Rev. 3. 19. Lond. 1637. oct. [Bodl. 8vo. T. 78. Th.]

Theologia Theologiæ: or, a true Treasure of holy Truths touching God's Word, and God in the Word. Being a Discourse on Hebr. 1. *ver.* 1, 2, 3. Lond. 1641. oct.

Comment upon the four Evangelists and the Acts of the Apostles.——When this was first published I know not; sure I am that his *Exposition of S. Joh. the Evang.* was pr. at Lond. 1646. qu.

Comment upon all the Epistles of the Apostles, and upon the Revelation——Pr. in qu.

A Decad of common Places.——Pr. in qu.

Clavis to the Bible. Or, a new Comment upon the Pentateuch, or 5 Books of Moses, wherein are (1) *difficult Places explained* (2) *Controversies discussed*, &c. Lond. 1650. qu.

Comment on Joshua, Judges, Ruth, first and second of Sam. first and sec. of Kings, and first and sec. of Chronicles.

Solomonis ΠΑΝΑΡΕΤΟΣ: *or, a Commentary upon the Books of Proverbs, Ecclesiastes, and the Song of Songs; wherein the Text is explained, some Controversies are discussed, divers common Places are handled*, &c. Lond. 1650. qu. [Bodl. 4to. T. 7. Th. BS.]

Com. or Exposition upon all the Books of the New Test. wherein the Text is explained, some Controversies are discussed, &c. with a Decad upon these Ten Heads, Abstinence, Admonition, Alms, Ambition, Angels, Anger, Apostacy, Arrogance, Arts and Atheism. Lond. 1656. fol. sec. edit. with the author's picture before it. In this folio book are contained the *Comment on the four Evangelists and Acts of the Apostles; Com. upon the Epistles of the Apost. and upon the Rev. as also the Decad of com. Places* before-mention'd.

Com. or Exposition upon the twelve minor Prophets. Wherein the Text is explained, some Controversies discussed, &c. Lond. 1654. fol. [Bodl. BS. 157.]

The righteous Man's Recompence: Or, a true Christian characterized and encouraged. Grounded on Malac. 3. 16, 17, 18.——Printed with the *Com. or Expos. upon the twelve min. Proph.*

Com. on Proverbs, Ecclesiastes, the Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel and Daniel. Lond. 1656 and 60 fol. In this folio is contained the *Com. on the Proverbs, Eccles. and Song of Songs*, before-mentioned, which were printed in qu. 1650.

Com. on Ezra, Nehemiah, Esther, Job and Psalms. Lond. 1656. fol. At length this voluminous author paying his last debt to nature on the 17th of Octob. in sixteen hundred sixty and nine, [169] was buried in the church of Weston upon Avon in Glocestershire before-mentioned near to the grave of his sometime wife. What other things he left behind him fit for the press I know not. Since my [434] writing of this, I find that our author Trapp[3] was appointed an assistant to the commissioners of Warwickshire, for the ejection of such whom they then (in Oliver's reign) called scandalous, ignorant and insufficient ministers and schoolmasters.

WILLIAM PRYNNE, a most noted and frequent writer of his time, was born at Swainswick near Bath in Somersetshire, an. 1600, at which time his father (as afterwards this his son whom we now mention) was a tenant to Oriel coll. educated in grammar learning (as I conceive) within the same city of Bath, became a commoner of the said coll. of Oriel under the tuition of Giles Widdowes, an. 1616, took one degree in arts in 1620, went afterwards to

[3] [Concerning his son and grandson see *Gentleman's Magazine* for 1786, page 381.]

Linc. inn to obtain knowledge in the common law, where he was made successively barrester, utter barrester, bencher and reader. At his first coming to that inn he became a great follower and admirer of that noted puritan Dr. John Preston then lecturer there; who finding him to be of an enterprizing nature, hot-spirited, and eager in pursuit of any thing that was put into him, he was looked upon by Preston and his party as the fittest person to adventure upon such exploits, which a more sober and considerate man durst not have appeared in. Whereupon he was put into the road of writing, not without the helps and advice of Preston and the brethren, and having made or gotten a common-place-book, published several matters against the loosness and debauchery (so he took it) of the times, as against drinking of healths, long or womanish hair, stage-plays, wherein the queen (Henr. Maria) was in a gross manner reflected upon several times, and other matters relating to the church, discipline and members thereof; which were altogether looked upon as aliene from his profession, and pragmatical and impudent for him so to do. About the time of Christmas, an. 1632, he published a book entit. *Histriomastix*, &c. wherein breathing out nothing but disgrace to the nation, infamy to the church, reproaches to the court, dishonour to the queen, and some things which were thought to be tending to the destruction of his majesty's person, as Dr. Pet. Heylin an enemy to our author Prynne tells[4] us; great complaints therefore were made of that book, notwithstanding it had been licensed by Mr. Tho. Buckner chaplain to Dr. Abbot archb. of Canterbury. Before I go forward with this matter, you may be pleased to hear what a certain[5] author saith of it, thus——'About this time (meaning the latter end of 1632) Mr. Prynne published his book called *Histrio-mastix*, by license of archb. Abbot's chaplain, which being against plays, and a reference in the table of the book, to this effect,—women actors notorious whores, relating to some women actors mention'd in his book as he affirmeth.—It hapned, that about six weeks after this, the queen acted a part in a pastoral, at Somerset-house, and then the archbishop Laud, and other prelates, whom Prynne had angered, by some books of his against Arminianism, and against the jurisdiction of the bishops, and by some prohibitions which he had moved, and got to the high commission court.——These prelates and their instruments, the next day after the queen had acted her pastoral, shewed Prynne's book against plays, to the king, and that place of it, 'Women actors notorious whores,' and they informed the king and queen, that Prynne had purposely written this book against the queen and her pastoral, whereas it was published six weeks before that pastoral was acted. Yet the king and queen, though thus exasperated, did direct nothing against him, till Laud set Dr. Heylin (who bare a great malice to Prynne for confuting some of his doctrines) to peruse Prynne's books, and to collect the scandalous points out of them; which Heylin did, though (as Prynne affirms) not at all warranted by the text of his book; but these two gentlemen were well matched, and alike in other things, tho' so much different in divinity, or shew of it,' &c. Thus our author here quoted, of whom I shall hereafter make large mention. Upon the said complaints concerning that book, Heylin being appointed to collect such passages out of it that were esteemed scandalous to the king, queen, state, and government of the realm, did, after some time, deliver them in writing to sir John Coke or Cook secretary of state and to Dr. Laud bishop of London: the last of which did soon after, on a sabbath-day morning, go to Will. Noy attorney gen. and charged him to prosecute Prynne for the said book, which Noy did rigorously enough. Afterwards Prynne was sent for before the lords in the inner star chamber, where being examined about the said matters, was committed prisoner to the Tower of London, on the first day of Febr. 1632, where remaining without permission of bail till the month of Feb. 1633, was at last brought to a tryal in the court of star chamber, (having been first precondemned by the gentlemen of his own profession) and afterwards sentenced by that court on the 17th day of the said month, thro' the eager prosecution of the said Noy, to be fined 5000*l.* to the king, expelled the university of Oxford and Lincolns-inn, degraded and disinabled from his profession in the laws, to stand in the pillory, first in the Palace-yard in Westminster, and three days after in Cheapside, in each place to lose an ear, (tho' this last part of his censure was much moderated in the execution) to have his book called *Histriomastix* publicly burnt before his face by the hand of the hangman, and remain prisoner during life. After this sentence was executed (which was in May an. 1634.) he was remitted to his prison: But all this was so far from working any remorse in him, that it rather hardned him in his ways, for on the 11th of June following, as soon as he could provide himself of pen, ink, and paper, he wrote[6] a most sharp and libellous letter to Dr. Laud then archb. of Cant. touching his censure in the said court, and that which the archb. in particular had declared against him. With this letter the archb. acquainted his majesty, who thereupon commanded him to refer it to attorney Noy. Noy sent for Prynne from his prison, and demanded of him, whether the letter was of his own handwriting or not: to which Prynne cunningly replied, that he could make no answer to that demand, unless he could see the letter, and might read the same. No sooner was the letter put into his hands,

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[4] In his *Life of William Archb. of Cant.* part 1. lib. 3. an. 1632.

[5] Bulstr. Whitlock in his *Memorials of English Affairs*, under the year 1632.

[6] In the *Life of William*, &c. as before part 1. lib. 4.

and Noy's back turn'd a little towards him, but presently he tore it to pieces, and flung the pieces out of the window, to the end that the said letter might not rise in judgment against him, if the attorney should proceed to an ore-tenus, as he meant to do. For this affront, and the principal passages of the letter, the attorney acquaints their lordships in open court, but there was no remedy: for being there was no proof of the misdemeanor but the letter it self, and that the letter could not be brought in evidence as it should have been, the archb. thought it a more noble act to omit the crime, than trouble the court, or any of his majesty's ministers in the prosecution of it. But herein Prynne sped better than some others, who had before been snarling at him, and laboured to expose him to scorn and danger. In Apr. the same year (which is a step back in this discourse) he was solemnly degraded in the univ. of Oxon, and his name dashed out of the *Matricula*. In 1636 he published two books at once, or immediately after each other. One of them was called *The Quench Coal*, in answer to that called *A Coal from the Altar; against placing the Communion-Table Altarwise*. The other named *The Unbishoping of Timothy and Titus, against the Apostolical Institution of Diocesan Bishops*. But that which was entit. to him by the name of a libel, was his pamphlet called *News from Ipswich*, intended chiefly against Dr. Wrenn then bishop of Norwich, who had taken up his dwelling in that town: and fell as scandalously foul on the archb. himself and some of the other bishops also, and such as acted under them in the present service. For therein he descants very trimly (as he conceived) on the archbishop himself with his arch-piety, arch-charity, arch-agent for the devil, &c. With like reproach he fell on the bishops generally, calling them Luciferian lord bishops, execrable traytors, devouring wolves, &c. with many other odious names not fit to be used by a Christian, and more particularly on Wrenn, &c. In midsummer term he was brought to his tryal in the star chamber, for what he had done; but his answer was so libellous and full of scandal, that no counsellor could be found to put his hand to it, according to the course of that court. So that instead thereof he exhibited a cross bill against the archbishop and his confederates, (as he called them) charging them with the greatest part of those reproaches which had been made the subject matter of his former libels: which being signed by no hands but by his own, and tendred so to the lord keeper, was by him rejected, and himself taken pro confesso, his obstinacy in not answering in due form of law, being generally looked upon by the court as a self conviction. On the 14th of June an. 1637, he received his sentence, which briefly was to this effect, that he be fined 5000*l.* to the king, to lose the remainder of his ears in the pillory, to be branded on both cheeks with the letters S. L. for a schismatical libeller, and to be perpetually imprison'd in Caernarvan castle. At the pronouncing of which sentence the archb. made a long and elaborate speech in vindication of himself and the rest of the bishops from any design to bring in popery, or innovating in the government and forms of worship, here by law established.' On the 30th of the said month the lord's censure was put in execution in the Palace-yard at Westminster; at which time suffer'd also by clipping of ears John Bastwick dr. of physic, not of this, but of another, university; and Hen. Burton, bac. of div. minister of S. Matthew's church in Friday-street in London. On the 27th of July following, our author Prynne was removed from the Tower to the Fleet, and the same day, being guarded, he began his journey towards Caernarvan castle in Wales: from which time till the 5th of Aug. when then he arrived at Caernarvan, he was met, saluted, bless'd and exhibited to, by the godly party in all chief towns that he passed thro'. But such a haunt there was to the said castle when he was there, that for the prevention of all intelligence and correspondence to be held between him and Burton in Lancaster castle, or with the said party, the state found it necessary to remove him to Mount Orgueil castle in the isle of Jersey. So that by virtue of a warrant dated the 27th of Aug. Prynne was conveyed thither, not without great danger, in January following: where being well used, tho' closely shut up, he exercised his pen in writing divine and profitable meditations. In 1640, Nov. 7. an order issued out from the blessed house of commons (as by the said godly party it was called) for his releasement from his prison, as also for the releasement of Bastwick, who was then in S. Mary's castle in the isle of Scilly, and for Burton in Castle Cornet in the isle of Guernsey. So that our author Prynne and Burton, who were prisoners at no great distance, met together at Guernsey, and travelled in each others company to London: In whose passage thither, divers of the godly party met them at Dartmouth, Exeter, Lime, Dorchester, Salisbury, Andover, Basing, and elsewhere, visited them, blest them, and accompanied them on horse-back, some part of their way. On the 28th of the same month they triumphantly entred London, being then accompanied by thousands on foot, and horse-back, and in coaches, with rosemary and bays in their hats, crying 'Welcome home, welcome home, God bless you, God be thanked for your return,' &c. to the great defiance and contempt of authority and justice. On the 30th of the said month, they were both presented by their keepers, who came with them, to the commons house, where they had liberty granted to frame new petitions in their own names, according to their own liking, and to present them to the house as soon as they could prepare them. The 3d of Dec. following Prynne presented a large petition, fully shewing his sufferings, and the grand tyranny, as he call'd it, of the archbishop, &c. for which after-

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wards he had a large requital. Not long after, upon the leaving of the house of commons by divers members, purposely to adhere to his majesty, he was elected a recruiter for Newport in Cornwall, to serve in that most unhappy parliament. So that being settled in the house, he became the most busy and pragmatical person of the herd, and so inveterate and implacable against the bishops, but more in an especial manner against Laud in private action and speech with him while he was prisoner in the Tower, in public speeches against him in the parliament-house, and in writing and publishing books and pamphlets of, and against, him, that he could scarce take quiet rest till he had fetch'd off his head, in requital of his ears, that he (as Prynne pretended) had taken off before. But of these matters when it was too late, and that he had fully seen to what great woe, misery and confusion the godly party had brought the king and the nation, he did heartily repent, and wished that when they had cut off his ears they had cut off his head. "By order from a close "committee he searched archbishop Laud's chamber "in the Tower, took away many bundles of papers "——put his hand in the archbishop's pocket lying "by his bed side, took away his *Diary* containing "all the occurrences of his life; and his *Book of* "*private Devotions*.[8] He was trusted with the pro-"viding of all the evidence against Laud at his "tryal, and was relator and prompter and all. "Never weary of any thing, so that he might do the "archb. mischief, &c."[9] During the sitting of the long parliament he shew'd himself a zealous covenanteer in ordering and settling presbytery, but when the independents began to overtop the brethren, he shew'd himself a bitter enemy to them, and advanced much the king's cause, especially in his declension. In 1647 he was appointed one of the visitors for the univ. of Oxon by the said parliament, and how busily he behaved himself there, in Apr. 1648, I have told you elsewhere. See in *Hist. & Antiq. Univ. Oxon.* lib. 1. sub an. 1648. On the 6th of Dec. 1648, he, with other members of the H. of Com. were turn'd out from the house by the army, and imprison'd for that they were zealous for peace and in bringing the king to his parliament. Whereupon he became a bitter enemy to the said army, and Oliver their leader; doing them also much mischief by publishing divers pamphlets against them and their tyranny. Soon after he conveyed his estate away to one or more of his relations, and thereupon denied the paying of taxes, and stood in open defiance to Oliver; for which he was imprison'd in Dunster Castle in Somersetshire, and brought into trouble. He then stood much upon Magna Charta, the liberty of the subject (for which he was beloved by several cavaliers) and I know not what. But all that he did being to little purpose, he bent his mind and pen for some time against the papists, Jews, quakers, &c. and in writing books of divinity; which being not answer'd, or seem'd to be regarded, he grew, as 'twere, weary of himself, began to look up at last, and to settle on more moderate and quiet courses. "Mr. Prynne's busy warm temper involved him in "many difficulties, as will appear by this list of the "places and times of his first imprisonments under "his professed enemies the prelates. (1) Tower "of London, to which he was committed for his "*Histrio-mastix*, 1 Feb. 1632. (2) The Fleet, "when his first sentence for his *Histrio-mastix* was "exerted, 7 May 1634. (3) Tower of London, to "which he was committed from the Fleet 1 June "1636. (4) Caernarvan castle in North-Wales, to "which by his said sentence he was sent close pri-"soner to the tower, 5 August 1637. (5) Mount "Orguell castle in the isle of Jersey, where he was "closely imprison'd, when remov'd from Caernar-"van-Castle 17 Jan. 1637, whence he was sent for "and enlarg'd by the parliament, 19 Nov. 1640.

"Places and times of his second imprisonments "under false brethren and pretended friends. (1) "Hell in Westm. by the army officers, for speaking "his conscience and discharging his duty in par-"liament, 6 December, 1648. (2) The Swan in "the Strand by the same officers, for the same "cause, Dec. 7. an. 1648. (3) The King's-head "in the Strand by the same power and for the same "cause, 2 Jan. 1648. (4) Dunster-castle in Somer-"setshire, where he was close prisoner by a White-"hall warrant under Mr. Jo. Bradshaw's hand, ex-"pressing no particular cause, 1 Jul. 1650, which "Whitehall warrant was dated 25 Jun. 1650. (5) "Taunton castle and the Lamb tavern in Taunton, "when remov'd from Taunton, by no particular "warrant, 12 Jan. 1650. (6) Pendennis castle in "Cornwall, where he remain'd close prisoner by a "Whitehall warrant under Mr. Bradshaw's hand, "mentioning no cause but Taunton's unfitness to "restrain him in, 2 Jul. 1651." On the 21st of Feb. 1659, he, as a secluded member of the commons house, being restored to sit again, became instrumental for the king's restoration, and so forward and bold that he openly spoke in the house, when it was not thought seasonable for such expressions, that if the king must come in, it was safest for them that he should come in by the votes, who had made the war against his father, &c. Which I say being then unseasonably spoken, he was sent for by general Monk and his privy counsellors, and admonished to be quiet; and then it was the business of Mr. Will. Morice to keep the then expiring parliament steddy and clear from intermeddling in the change of government; in which case he did excellent service, punctually observing the directions of the general, who passionately longed for their dissolution. In Apr. 1660 he the said Prynne was chose [438]

[8] See Prynne's book entit. *A new Discovery of the Prelate's Tyranny*, p. 141. and elsewhere.

[9] "*Hist. of the Troubles and Tryal of Archb. Laud*, cap. "16. p. 205, 206."

[9] "Ibid. cap. 21. p. 216."

a burgess for the city of Bath to sit in the healing parliament that began at Westm. 25th of the said month: and after his majesty's restoration, he, instead of being made one of the barons of the exchequer, which, as 'tis said, he sought after, was made chief keeper of his maj. records in the Tower of London, with 500*l.* per an. salary; (but afterwards much lessened) purposely to employ his head from scribling against the state and bishops. But so it was that he extracting thence several books, did in some of them, particularly in his two tomes of *An exact Chronological Vindication*, &c. endeavour to bring an odium upon the bishops and their function by giving an history in them of the pope's usurpations upon the king and subjects of England and Ireland. In Aug. the same year he was appointed one of the six commissioners for appeals and regulating the excise; and in the month of Apr. 1661 he was again elected a burgess for Bath to sit in that parl. that began at West. the 8th of May the same year: But in July following being discontented at some proceedings in the house, he published a seditious paper against them entit. *Sundry Reasons tendred to the most honourable House of Peers, &c. against the new intended Bill for governing and reforming Corporations.* This pamphlet coming into the hands of several members of parliament who much complained against it, the house appointed a committee to examine and enquire after the author, the printer and publisher thereof. The committee met and soon found that Prynne was the author of it: And accordingly on the 15th of the said month of July the whole matter was reported to the house: who, thereupon, being highly provok'd, Prynne unable to conceal it any longer (for 'twas proved that he had sent that paper to the printing-house, and that he had corrected the proof sheet and revise with his own hand) he flew to the printing-house and commanded the compositors to distribute the form, for they would be searched. Which being done, Prynne desired to be heard, and (unable to evade the evidence) confessed himself to be the unhappy author. Then speaking largely, setting forth what service he had done for the king formerly, how kind and civil the king had been to him, &c. alledging that he had no mischievous intent, but was sorry for what he had done, and humbly craved their pardon; the house then unanimously called upon him to withdraw, and afterwards proceeded to debate it, and resolved upon the question, that the said printed paper entit. *Sundry Reasons*, &c. is an illegal, false, scandalous, and seditious [439] pamphlet. Prynne afterwards was called in again to receive the sense of the house, which was as aforesaid. Then Mr. speaker (sir Edw. Turner) worthily told him, how sorry he was that a person of his years and experience should commit so foul an offence, and one that had formerly much, and yet now deserved to suffer all his punishments over again, as imprisonment, pillory, &c. But the house had considered his late services and hazards for his majesty, and in contemplation of them, and his expressions of his sorrow, (which truly seemed very great) the house shewed mercy unto him. Prynne then did thankfully acknowledge the justice of the house in their judgment of his great offence, that the said paper was an illegal, false, scandalous and seditious pamphlet, that he did humbly submit thereunto, and did render most humble thanks to the house and every member thereof for their mercy and favour to him: which words he spake with great sense of his own offence, and the house's goodness, not offering to justify the least line of his paper, which his conscience told him he could not. Whereupon the house being satisfied with his confession and recantation, they did remit his offence, and Prynne sat down in his place. From which time to the day of his death we heard of no more libels publish'd by him. The books and little pamphlets that he wrote, were theological, historical, political, controversial, &c. but very few of his own profession: all which are in number near 200, as the titles following shew, bound up in about 40 volumes in fol. and qu. in Linc. inn library: To which an eminent[1] sage of the law, who had little respect for those published in his time, promised to give the works of John Taylor the water-poet to accompany them. 'Twas not only he, but many others afterwards, especially royalists, that judged his books to be worth little or nothing, his proofs for no arguments, and affirmations for no testimonies, having several forgeries made in them for his and the ends of his brethren. They are all in the English tongue, and by the generality of scholars are looked upon to be rather rapsodical and confus'd, than any way polite or concise, yet for antiquaries, critics, and sometimes for divines, they are useful. In most of them he shews great industry, but little judgment, especially in his large folios against the pope's usurpations. He may be well intituled Voluminous Prynne, as Tostatus Albulensis was 200 years before his time called Voluminous Tostatus: for I verily believe, that if rightly computed, he wrote a sheet for every day of his life, reckoning from the time when he came to the use of reason and the state of man. His custom when he studied was to put on a long quilted cap which came an inch over his eyes, serving as an umbrella to defend them from too much light, and seldom eating a dinner, would every 3 hours or more be maunching a roll of bread, and now and then refresh his exhausted spirits with ale brought to him by his servant.

Thou that with ale, or viler liquors,
Did'st inspire Wythers, Prynne, and Vicars,
And teach, though it were in despight
Of nature and the stars, to write, &c.

Thus *Hudibras*, part 1.—He was a right sturdy

[1] Will. Noy of Linc. inn attorn. gen.

and doughty champion for the cause, a puritan beutifew, an inveterate enemy against the hierarchy of bishops, especially upon his imprisonment and sufferings for his *Histrio-mastix*, a busy, pragmatical and meddling man without end, and one that had brought his body into an ill habit, and so consequently had shortned his days, by too much action and concernment day and night. M. Needham the weathercock tells[3] us, that he was one of the greatest paper worms that ever crept into a closet or library, &c. and others that he never intended an end in writing books, and that his study or reading was not only a wearisomness to the flesh, but to the ears: Nay a printed petition, whereby some wags, under the name of the peaceable and [440] well-affected people of the three nations, did shew that whereas Will. Prynne bencher of Lincoln's-inn, had for many years last past (reckoning backward from 1659, in which year the said petition was published) been an indefatigable and impertinent scribler, and had almost nauseated the sober part of the said nations with the stench of his carion pasquils and pamphlets, for some whereof he had suffered under the hierarchy in the time of the late king, &c. that he might have an act of amnesty and pardon for all his treasons, seditions, Jesuitismes, contempts of government, misunderstanding of the scriptures, law and reason, misquotations and misapplications of authorities to his pasquils, &c. Which petition I say being published, and cried in Westm. hall and about London streets, did so extreamly perplex Prynne for a time, that he became in a manner crazʼd. To conclude: I must now let the reader know, that there was no writer of his time, nor ever before, except Bale, that was given more to calumny and railing in his writings than he, especially against the bishops, true churchmen of England, episcoparians and papists, while in the mean time his brethren that deserved justly to be chastised by his pen, were omitted. As for his railing at the episcoparians, all readers of his books penʼd against Dr. Laud and the bishops may in a plentiful manner behold; and what he says against the papists, let it be truth or not truth, may also in them be easily discernʼd. But for these last, the papists, let one of their[3] number, who is a grave writer, characterize our author Prynne for an egregious lye that he hath committed against a red-letterʼd-man and against the English papists, when he would have them all massacred in 1666.——ʼYet of late this poysonous humour of calumniating Godʼs saints is become the principal character of the new reformed gospel. I will add one example more of a calumniator, at least parallel to these; viz. Mr. Will. Prynne a late stigmatized presbyterian, who in his not long since published censure of archb. Whitgift, charges S. Anselme[4] that he induced sir Walt. Tyrrell to murder king Will. Rufus. Now by the consent of all historians, Tyrrell himself was no murderer, for it was by the unhappy casual glancing of an arrow that the king was slain. However it hapned, yet certain it is that at that time S. Anselme was an exilʼd person in France: and whereas at the kingʼs burial many noble-men met, but few mournʼd for his death, yet saith a late protestant[5] historian, of all mourners Anselme expressed most cordial sorrow at the news. That blasphemous tongue therefore must expect that such envenomed darts as these, shot against heaven itself, will, if he repent not, one day descend upon his own head, and the wounds made by them never be cured. But alas, what repentance can be expected in such a person who is inveteratus dierum malorum, when we see in his decrepit age his rancorous tongue against innocent catholics yet more violently set on fire of hell, so far as to solicite a general massacre of them by publishing himself, and tempting others to damn their souls also, by publishing through the whole kingdom that in the last fatal calamity by fire, hapning to London, (1666) they were the only incendiaries. This he did, thoʼ himself at the same time confessed that not the least proof could be produced against them: But, said he, it concerns us that this report should be believed. Complaints of this most execrable attentate were made, and several oaths to confirm this were offerʼd; but in vain. However surely there is a reward for the innocent oppressed. And whatsoever Mr. Prynne may think, doubtless there is a God who judges the world. Let him therefore remember what the spirit of God says, Quid detur, What must be given to thee, and what must be assigned to thee for thy portion, O deceitful tongue? Sharp dartsʼ cast by an almighty arm with devouring coals of juniper,ʼ &c. ʼThe books and pamphlets that this unwearied writer hath published are these. [441]

The Perpetuity of a regenerate Manʼs Estate, against the Saints total and final Apostacy. Lond. 1627. qu. [Bodl. 4to. C. 16. Th.]

Healthʼs Sickness. Or a compendious and brief Discourse, proving the Drinking, and Pledging of Healths, to be sinful and utterly unlawful unto Christians, &c. Lond. 1628. qu. [Bodl. 4to. M. 46. Th.]

The Un-loveliness of Love-locks, or a summary Discourse, proving The wearing and nourishing of Locks or Love-locks, to be altogether unseemly and unlawful unto Christians; in which there are likewise some Passages out of the Fathers, &c. against Face-painting; the Wearing of suppositious, powdred or extraordinary long Hair; and the Womenʼs mannish, unnatural, impudent, un-

[3] In *Merc. Pol.* nu. 7.

[3] Ser. Cressy in his *Church Hist. of Britany*, book 14. chap. 4. p. 321.

[4] See also in *Prynne's Antipathy of the English Lordly Prelacy*, &c. part 1. p. 10.

[5] Thom. Fuller in his *Ch. Hist.* lib. 3. sect. 40.

Christian Cutting of the Hair, &c. Lond. 1628. qu. in 12 sh. [Bodl. 4to. M. 46. Th.]

Brief Survey and Censure of Mr. Cozens his couzening Devotions. Lond. 1628. qu. [Bodl. 4to. M. 46. Th.] This was written against the *Private Devotions* that were published by John Cosin, afterwards bishop of Durham, as containing Arminianism in them, as Prynne says; who adds that it was one of the [6] reasons why Laud archb. of Cant. did malign him and caused his *Histrio-mastix* to be called into question.

Anti-Arminianism: or the Church of England's old Antithesis to new Arminianism, &c. Lond. 1630.[7] It was twice pr. that year in qu. [Bodl. B. 24. 2. Linc.]

Appendix concerning Bowing at the Name of Jesus.—See more in Giles Widdowes, under the year 1645, who by the strangeness of his parts, was fitted as 'twere on purpose to duel with Prynne (as Don Quixot with the wind-mill which no man else was knight errant enough to encounter) about the said matter.

God no Impostor or Deluder: or, an Answer to a Popish and Arminian Cavil in Defence of Free Will and universal Grace, wherein God's Tender of Grace, &c. Lond. 1629. 30. qu. [Bodl. B. 24. 2. Linc.]

Lame Giles his Haultings, together with an Appendix concerning the Popish Original and Progress of Bowing at the Name of Jesus. Lond. 1631. qu. Written against Giles Widdowes before mention'd.

Histrio-mastix: The Players Scourge, &c. against the intolerable Mischief and Abuses of common Plays and Play-houses. Lond. 1633. qu. [Bodl. 4to. A. 33. Th.]

Books written during his imprisonment in the Tower of London.

Appendix, Supplementum, & Epilogus, ad Flagellum Pontificis: touching the Parity of Bishops and Presbyters Jure divino—An. 1635. This *Flagellum* was written by Joh. Bastwick Dr. of phys. of Padua, sometime of Emanuel coll. in Cambridge, afterwards a practitioner at Colchester in Essex,[8] in which country he was born.

A Breviate of the Bishops' intolerable Usurpations and Encroachments upon the King's Prerogative, and Subject's Liberties; with an Appendix to it——An. 1635.

Certain Queries propounded to the Bowers at the Name of Jesus, and the Patrons thereof—An. 1636.

The Unbishoping of Timothy and Titus: proving them no Diocesan Bishops of Ephesus and Crete, and that Presbyters have a divine Right to ordain Ministers, as well as Bishops, with a Postscript—Print. 1636, reprinted with additions at Lond. 1660. qu. [Bodl. B. 25. 18. Linc.] the bishops then being about to be restored by king Charles 2.

Looking-Glass for all Lordly Prelates——An. 1636. [Bodl. A. 10. 21. Linc.]

Certain Queries propounded to Bishops, &c.—An. 1636.

Instructions for Church-Wardens concerning Visitation-Articles, Fees, Oathes, &c.—An. 1636.

News from Ipswich, discovering certain late detestable Practices of some domineering lordly Prelates, to undermine the established Doctrine and Discipline of our Church, &c.——Printed, as 'tis said, at Ipswich (but false) an. 1636 in one sh. in qu. published under the name of Matthew White, [449] three times in that year, and another time in 1641. He the said Prynne had also a special hand in the writing of a book entit. *A divine Tragedy lately acted: or, a Collection of sundry memorable Examples of God's Judgment upon Sabbath-breakers*, &c. printed by stealth an. 1636. qu. At the end of which is an appendix, pr. in another character, containing the sufferings of Prynne for his *Histriomastix*, and the miserable end (as 'tis there said) that befel Will. Noy the chief instrument of his sufferings.

Catalogue of such Testimonies in all Ages, as plainly evidence Bishops and Presbyters to be both one, equal and the same in Jurisdiction, Office, &c. by divine Law and Institution, &c.——An. 1637. reprinted in qu. in double columns, an. 1641.

A quench Coal, with an Appendix to it, in Answer to A Coal from the Altar, and other Pamphlets, touching Altars, and bowing to, or towards, them——An. 1637. [Bodl. 4to. D. 36. Th.]

An humble Remonstrance against the Tax of Ship-money lately imposed, laying open the Illegality, Injustice, Abuses and Inconveniences thereof—Written 1636, corruptly printed without the author's privity at Lond. 1641. qu. Since which time 'twas reprinted by a perfect copy at Lond. 1643, in 4 sheets in qu.

[6] In *A new Discovery of the Prelates Tyranny*. p. 1.

[7] [*The Church of England's old Antithesis to new Arminianisme, where in 7 Anti-Arminian Orthodox Tenents are evidently proued; their 7 opposite Arminian (once Popish and Pelagian) Errors are manifestly disproued, to be the ancient, established, and undoubted Doctrine of the Church of England, by the concurrent Testimony of the seuerall Records and Writers of our Church, from the Beginning of her Reformation to this present. By William Prynne Gent. Hospitii Lincolniensis.* Lond. 1629. 4to. Bodl. 4to. P. 44. Th. This is the first edit. of *Antiarminianism*, and was not known to Wood.]

[8] [Lord Clarendon says that Bastwick was 'unknown to either university, or the college of physicians.' *Hist. of the Rebellion*, i. 158. and it seems very probable that Wood has mistaken some person of the same name. In the catalogue of scholars of Emanuel college, is the name of Bastwick, under the year 1592. Now from a print of Dr. Bastwick prefixed to his *Flagellum Pontificum*, Lond. 1641, it appears that he was forty-seven years of age in 1640, so that he was born in 1593, very near the time he is supposed to have been at college. HEARNE, *MS. Diaries*, vol. 112. p. 122.

An. 1654, Oct. 6. Dr. Bastwick, physitian, buried. *Mr. R. Smith's Obituary*. BAKER.]

Additions to the first Part of a Dialogue between A. and B. concerning the Sabbath's Morality, and the Unlawfulness of Pastimes on the Lord's Day—Twice printed in 1636.

The Antipathy of the English lordly Prelacy, both to legal Monarchy and civil Unity. Or an historical Collection of the several execrable Treasons, Conspiracies, Rebellions, State-schisms, Contumacies of antimonarchical English, British, French, Scottish, and Irish lordly Prelates, against our King, Kingdoms, &c.—Enlarged and published by Authority, since the Author's Enlargement and return from Exile.——Lond. 1641. in qu. in two parts. All the bad things concerning bishops which Prynne could pick and rake out of histories, he hath at large set down, but the good things he hath omitted, such was, and is the charity, of him and the brethren. Those matters also which Dr. Godwin bishop of Hereford did out of a puritannical peak collect against the ancient Cath. bishops, he also very readily hath collected together to bring an odium on their function.

Books compiled by Prynne during his close imprisonment in Mount-Orgueil castle in Jersey.

Mount-Orgueil: or divine and profitable Meditations raised from the Contemplations of these three Leaves of Nature's Volume, 1. Rocks, 2. Seas, 3. Gardens. Lond. 1641. qu. [Bodl. 4to. P. 78. Th.]

A poetical Description of Mount-Orgueil Castle in the Isle of Jersey.

The Soul's Complaint against the Body's Encroachment on her: and comfortable Cordials against the Discomforts of Imprisonment—This is a poem.

Pleasant Purge for a Roman Catholic to evacuate his evil Humours, consisting of a Century of polemical Epigrams——These three last things are printed and bound up with *Mount-Orgueil; or divine*, &c.

The reader is to observe that during the time of Prynne's imprisonment was published a book entit. *Woodstreet-Compter's Plea for its Prisoner: Or, the sixteen Reasons which induce Nathan. Wickins, late Servant to Mr. Will. Prynne, but now Prisoner in the said Compter, to refuse to take the Oath ex officio, wherein*, &c.—printed 1638, in 10 sh. in qu. Which book, tho' put under the name of Nath. Wickins, yet it was generally supposed that Prynne was the chief composer, because of the many quotations therein.

Books written by Will. Prynne since his enlargement and return from exile; not to mention his *Petition to be recalled from Exile*, &c. which was printed.[9]

[9] [See *A Catalogue of printed Books, written by William Prynne, &c. before, during, since, his Imprisonment.* Lond. pr. for Mich. Sparke, sen'. 1643, with Sparke, the stationer's, preface. 4to. BAKER.]

New Discovery of the Prelate's Tyranny, in their late Prosecutions of Mr. Will. Prynne, Dr. John Bastwick, and Mr. Hen. Burton. Wherein the joint Proceedings against them in the High Commission and Star-chamber, &c. Lond. 1641. qu. [Bodl. 4to. L. 75. Th.] In which book he does archbishop Laud a great deal of injustice, especially in this respect, that all the things that make against him, or sound ill to his name, he with great zeal scrapes together, whilst any thing that sounds to his honour, or the least good that he hath done, he doth omit. [448]

"*A terrible Out-cry against the loytering exhalted Prelates: shewing the Danger and Unfitness of confirring them in any temporal Office or Dignity*, &c. Lond. 1641 qu. in one sh. [Bodl. C. 13. 14. Linc.]——This book is not his, nor like his language, nor is it in the catalogue of his books, tho' his name be to it, with his picture in a wooden cut."

A sovereign Antidote to prevent, appease and determine our unnatural destructive Civil Wars and Dissentions, wherein, &c. Lond. 1642 in three sh. in qu. It was twice printed.

Vindication of Psal. 105. Ver. 15. (Touch not my anointed and do my Prophets no harm) from some false Glosses lately obtruded on by Priests and Royalists. Lond. 1642, [Bodl. C. 14. 2. Linc.] and 44. in one sh. in qu.

* "*The Treachery and Disloyalty of Papists to their Sovereigns, in Doctrine and Practice. Together with an exact Parallel of the Jurisdiction, Power and Privileges claim'd and exercis'd by our popish Parliaments, Prelates, Lords and Commons, in former Times, with these now claimed and practised by the present Parliament*, &c. Lond. 1643, in a large qu. in four parts, the first of which is in 6 sh. under the title above-mentioned——The second part is entit. *The sovereign Power of Parliaments and Kingdoms, wherein is vindicated their Interest in and Power over the Militia, Posts, &c. their Right to nominate Privy Councellors, State Officers, &c. against the King's negative Voice in the Passing of Bills.*——The third part is *Of the Lawfulness of Parliaments necessary defensive War against the King's malignant Forces both in Law and Conscience.*——The fourth part is *More of the Sovereign Power of Parliaments and Kingdoms in ordering the Militia, Ships, Magazines, Great Officers*, &c.—with an"

* *The Treachery and Disloyalty of Papists to their Sovereigns, with the Sovereign Power of Parliaments and Kingdoms, in 4 Parts. Lond. 1643 in a large qu.* First edit.

Appendix manifesting by sundry Histories that in the ancient Roman Kingdom and Empire, &c. the supreme Sovereignty of Power resided not in Emperors and Kings themselves, but in their

Kingdome, &c. This is printed at the end of *The Trenchery and*, &c.[1]

Rome's Master-piece: or, the grand Conspiracy of the Pope and his Jesuitical Instruments, to extirpate the Protestant Religion, re-establish Popery, subvert Laws, Liberties, Peace, Parliaments, by kindling a Civil War in Scotland, &c. Lond. 1643, [Bodl. C. 14. 2. Linc.] and 44. in 5 sh. in qu. [Bodl. 4to. P. 79. Th.] see more in Dr. Will. Laud under the year 1644, who made notes in the margin of the said book, so far, and so much, as to vindicate himself from certain aspersions laid upon him in the said book. "This performance entit. *Rome's* "*Master-piece*, was compos'd by Prynne from cer- "tain letters and papers, which he took from arch- "bishop Laud in the Tower, when he was autho- "riz'd to search and take away the said archbishop's "papers. Into which Prynne hath juggled of his "own pate, several slanders against the said archb. "It is reprinted, with the archb. notes, at the end "of the *History of the Troubles and Tryal of* "*Archbp. Laud*. Lond. 1695. fol. publish'd by Mr. "Henry Wharton."

The Opening of the Great Seal of England: containing certain brief historical and legal Observations, touching the Original, Antiquity, Progress, Use, Necessity of the great Seal of the Kings and Kingdom of England in respect of Charters, &c. Lond. 1643 in 5 sh. in qu. or thereabouts.

The Doom of Cowardise and Treachery. Or a Looking-glass for cowardly and corrupt Governors and Soldiers, who through Pusillanimity or Bribery, betray their Trusts to public Prejudice, &c. Lond. 1643 in 10 sh. in qu. or thereabouts. [Bodl. 4to. P. 79. Th.] Written in relation to Nath. Fiennes his surrendring up Bristol for the king's use. See more in Nath. Fiennes and Clem. Walker.

Popish Royal Favorite. Or, a full Discovery of his Maj. extraordinary Favour to, and Protection of, notorious Papists, Priests, Jesuits, &c. manifested by sundry Letters of Grace, Warrants, &c. Ibid. 1643, in about 10 sh. in qu. Answer'd by N. D. in a book entit.——*Vindiciæ Caroli Regis. Or, a loyal Vindication of the King*, &c. pr. 1645. qu. in 9 sh.

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Moderate Apology against a pretended Calumny: in Answer to some Passages in The Prehemineuce of Parliaments, published by James Howell, &c. Lond. 1644 in one sh. in qu. [Bodl. 4to. P. 79. Th.]

Check to Britannicus for his palpable Flattery, &c. Lond. 1644. [In Oriel college library.] Written against M. Needham concerning some passages in one or two of his *Merc. Britan.* in vindication of Nath. Fiennes. Whereupon came out soon after a pamph. entit. *A Check to the Checker*, &c.

The Falsities and Forgeries of the Anonymous Author of a Pamphlet entit. The Fallacies of Mr. Will. Prynne, discovered in a short View of his Book intit. The Sovereignty of Parliaments——The Opening of the Great Seal, &c. Ibid. 1644, in one sh. in qu. [Bodl. 4to. P. 79. Th.]

Four serious Questions touching Excommunication and Suspension from the Sacrament. Lond. 1644. qu.

Twelve considerable Questions touching Church-government "*(sadly propounded out of a real* "*Desire of Unity and Tranquility in Church and* "*State) to all sober minded Christians*," &c. Lond. 1644, in one sheet in qu. [Bodl. 4to. T. 13. Th. BS.]

Independency examined, unmasked, refuted by 12 new particular Interrogatories, &c. Lond. 1644 in two sh. in qu. [Bodl. C. 14. 2. Linc.] This was answered by a brother-sufferer of Prynne (Hen. Burton) and his late companion in tribulation. Lond. 1644, "and by another in a pamphlet entit. *A Help* "*to the right Understanding of a Discourse con-* "*cerning Independency, lately publish'd by Will.* "*Prynne*——1644. in one sh. qu." Mr. Prynne's book was twice pr. in that year.

A full Reply to certain brief Observations and Anti-queries on Mr. Prynne's 12 Questions about Church-government, &c. Lond. 1644. in three sh. in qu. [Bodl. 4to. P. 79. Th.]

Brief Animadversions on Mr. John Goodwin's Theomachia, &c. Lond. 1644 in one sh. in qu.

True and full Relation of the Prosecution, Arraignment, Tryal and Condemnation of Nath. Fiennes, late Colonel and Governour of the City of Bristol, &c. Lond. 1644. qu. Clem. Walker was half author of this pamphlet.

Just Defence of John Baxwick Dr. of Physic against the Calumnies of John Lilbourne, Lieutenant Col. and his false Accusations: written in Way of Reply to a Letter of Mr. Vickars, &c. Lond. 1645. in 5 sh. in qu. [Bodl. C. 14. 2. Linc.]

The Lyar confounded, or a brief Refutation of Joh. Lilbourne's miserably mis-stated Case, mistaken, &c. against the high Court of Parliament, &c. The honourable Committee of Examinations, &c. Lond. 1645. qu. 7 sh. [Bodl. C. 14. 2. Linc.]

Truth triumphing over Falshood, Antiquity over Novelty: or, a seasonable Vindication of the undoubted ecclesiastical Jurisdiction, Right, Legislative, and Coercive Power of Christian Emperors, Kings, Magistrates, Parliaments, in matter of Religion, Church-government, &c. in Refutation of John Goodwin's Innocencies Triumph, and his dear Brother Burton's Vindication of Churches commonly called Independent, &c. Lond. 1645. qu. [Bodl. 4to. P. 79. Th.]

Hidden Works of Darkness brought to public Light: or, a necessary Introduction to the History of the Archbishop of Cant. Tryal, &c. Lond. 1645. fol. [Bodl. B. 21. 10. Th.]

Suspension suspended: or, the Divines of Sion Coll. late Claim of the Power of suspending scan-

[1] [See all the parts Bodl. 4to. Z. 27. Th.]

dalous Persons from the Lord's Supper, &c. is briefly examined, discussed, refuted, &c. Lond. 1646 in 6 sh. in qu. [Bodl. 4to. P. 17. Art. BS.]

Vindication of four serious Questions of grand Importance, concerning Excommunication, and Suspension from the Lord's Supper, &c. against a rev. Brother[8] *of Scotland in a Sermon at S. Margaret's Westminster 5 Sept.* 1645. Lond. 1645-6. in 9 sh. in qu. [Bodl. 4to. P. 79. Th.] Answer'd by Joh. Saltmarsh in his pamph. entit. *The Opening of Mr. Prynne's new Book called a Vindication: or, Light breaking out from a Cloud of Differences, or late Controversies, wherein are Inferences upon the Vindication*, &c. Lond. 1645. in 6 sh. in qu.

[445] *Fresh Discovery of some prodigious new wandring blazing Stars and Firebrands, stiling themselves New Lights, firing our Church and State into new Combustions. Divided into* 10 *Sections, comprising*, &c. Lond. 1646. qu. 2d edit. [Bodl. 4to. P. 79. Th.] To which are added of Prynne's collection *Letters, Papers, and a Petition lately sent from the Summer Islands touching the schismatical, illegal, tyrannical Proceedings of some Independents there*, &c.

Diotrephes catechised: or, 16 *important Questions touching the ecclesiastical Jurisdiction and Censures, "contradistinct to Civil, now challenged "as of divine Right by some rigid Presbyterians "and Independents,"* &c. Lond. 1646. in two sh. in qu. 3d edit. [Bodl. C. 14. 2. Linc.]

Twelve Questions of public Concernment, touching the Regulation of some Abuses in the Law and legal Proceedings. Lond. 1646. qu. [In Oriel college library.]

Scotland's ancient Obligation to England and public Acknowledgment thereof for their brotherly Assistance and Deliverance of them. Lond. 1646. qu. [In Oriel college library.]

Scotland's public Acknowledgment of God's just Judgments upon their Nation for their frequent Breach of Faiths, Leagues, Oaths, &c. Lond. 1646. qu.

Canterbury's Doom: or, the first Part of a compleat History of the Commitment, Charge, Tryal, Condemnation, Execution of William Laud late Archb. of Cant. &c. Lond. 1646. fol.

Minors no Senators. Lond. 1646. in 2 sh. in qu. [In Oriel college library.] Written against young men (under age) sitting in the house of commons.

A Gag for long-hair'd Rattle-heads. Lond. 1646. qu.

Plain and short Expedient to settle the Distractions of the Kingdom. Lond. 1647.

Counter-plea to the Coward's Apology. Lond. 1647.

Account of the King's Majesty's Revenues and Debts. Lond. 1647. [In Oriel college library.]

Declaration of the Officer's and Armie's illegal injurious Proceedings and Practices against the 11 *impeached Members.* Lond. 1647.

Eight Queries upon the Declaration, and late Letter of the Army. Lond. 1647.

Nine Queries upon the printed Charge of the Army against the 11 *Members*, Lond. 1647. [In Oriel college library.]

The Hypocrites unmask'd. Lond. 1647.

New Presbyterian Light, springing out of Independent Darkness. Lond. 1647.

The total and final Demands of the Army.[9] Lond. 1647.

Brief Justification of the 11 *accused Members from a scandalous Libel.* Lond. 1647. [Oriel college library.]

A Plea for the Lords: "or, a short and necessary Vindication of the Judiciary and Legislative Power of the House of Peers, &c. against "the late seditious Anti-parliamentary printed Petitions, Libels, &c. of Anabaptists, Levellers, "Agitators, Lilbourn, Overton, &c. Lond. 1648. "4 sh. and half in qu." [In Oriel college library.]

The Levellers level'd, &c. Lond. 1647. A pamphlet with such a title March. Nedham published the same year.

The Sword of Christian Magistracy supported; or, a full Vindication of Christian King's and Magistrate's Authority under the Gospel to punish Idolatry, Apostacy, Heresy, Blasphemy, and obstinate Schism with pecuniary, corporal, and, in some Cases, with capital Punishments. Lond. 1647. qu. [Bodl. 4to. P. 3. Th. BS.] Translated into Latin by Wolfgangus Meyerus, and printed in Germany an. 1650.

Vindication of Sir Will. Lewes from his Charge. Lond. 1647. The said sir William was one of the 11 accused members.

Full Vindication and Answer of the 11 *accused Members, viz. Denz. Hollis, &c. to a late printed pamphlet entit. A particular Charge or Impeachment in the Name of Sir Tho. Fairfax and the Army against the* 11 *Members.* Lond. 1647. in 6 sh. in qu. [Bodl. 4to. A. 9. Jur. BS.]

The Lords and Commons first Love to, Zeal for, and earnest Vindication of their injuriously accused and impeached Members, and violated Privileges, &c. Lond. 1647. in 3 sh. in qu. [Bodl. 4to. A. 9. Jur. BS.]

The University of Oxford's Plea refuted: or, a full Answer to a late printed Paper entit. The Privileges of the University of Oxford in Point of Visitation, &c. Lond. 1647. in eight sheets in qu. [Bodl. C. 14. 14. Linc.] Soon after came out a [446]

[8] George Gillespie, as it seems.

[9] [*The totall and finall Demands already made by, and to be expected from, the Agitators and Army: upon the Concession whereof they will rest fully satisfied, and disband when they shall think seasonable, but not before in all Probability. Worthy all wise and honest Men's serious Consideration. London, Printed in the Year* 1647. 4to. one sheet. In Oriel college library, 2 V. d. 1.]

pamphlet of one sheet, entit. *An Account of Mr. Prynne's Refutation of the University of Oxford's Plea, &c.* Pen'd by Rob. Waring, as I have told you before; and another in two sheets, entit. *A short Censure of the Book of Mr. William Prynne entit. The University of Oxford, &c.* Written by Edward Bagshaw. The said *Refutation of Oxford Plea*, published by Prynne, was all taken from the papers of Dr. Laud archbishop, which he had seized upon at Lambeth some years before; I mean the very same papers, which he the said archb. had collected and framed in 1635, when he endeavoured to visit the university of Oxon as archbishop of Canterbury.

Nine Proposals by Way of Interrogation, to the General, Officers, and Soldiers of the Army, concerning the Justice of their Proceedings in Law of Conscience against the Parliament. Lond. 1647. qu. [In Oriel College Library.]

Twelve Queries of public Concernment. Lond. 1647. in half a sh. in qu.

Public Declaration and solemn Protestation of the Freemen of England, against the illegal, intolerable, undoing Grievance of Free-quarter. Lond. 1648. in 8 sh. in qu. [Bodl. 4to. A. 9. Jur. BS.]

The Machiavillian Cromwellist. Lond. 1648.

Irenarches redivivus: or, a brief Collection of sundry useful Statutes and Petitions in Parliament (not hitherto printed) concerning the Necessity, Institution, Office, Oaths, &c. of Justices of Peace. Lond. 1648. in 8 sh. in qu. [Bodl. 4to. P. 15. Art. BS.]

Arduæ Regni: or, 12 arduous Doubts of great Concernment to the Kingdom. Lond. 1648. [In Oriel College Library.]

The Case of the impeached Lords, Commons, and Citizens truly stated. Lond. 1648. in 3 sh. in qu. [Bodl. 4to. A. 9. Jur. BS.]

Practical Law controuling, countermanding the Common Law, and the Sword of War, the Sword of Justice.—Printed, as 'tis said in the title, at Exeter, 1648.

Plea for the Lords: or, a short, yet full and necessary Vindication of the judiciary and legislative Power of the House of Peers. Lond. 1648. [Bodl. 4to. P. 15. Art. BS.] and 58. qu. [Bodl. 4to. A. 12. Jur. BS.]

The Petition of Right of the Free-holders and Freemen of the Kingdom of England. Lond. 1648. [Bodl. 4to. A. 9. Jur. BS.]

A new Magna Charta. Lond. 1648. [In Oriel College Library.]

The County of Somerset divided into several Classes. Lond. 1648.

Mercurius Rusticus, containing News from several Counties of England, and their joynt Addresses to the Parliament. Lond. 1648.

Just and solemn Protestation and Remonstrance of the Lord Mayor, Common-council-men, and Freemen of Lond. Lond. 1648. *The Substance of a Speech made in the House of Commons on Monday 4 Decemb.* 1648, *touching the Satisfactoriness of the King's Answer to the Propositions of both Houses for Settlement of a firm lasting Peace, &c.* Lond. 1648, in eighteen sheets in qu. Three editions of which came out in less than within the compass of one year. This speech, as those of Prynne's opinion say, did so admirably well state the said king's answer with such solid reasons, arguments, and precedents out of divinity, law, and history, that no man took up the bucklers against him.[a]

Appendix for the Kingdom's better Satisfaction of some Occurrences since the said Speech——This was printed with, and added to, one of the editions of the said speech.

True and perfect Narrative of the Officers and Army's forcible seizing divers Members of the Commons House, Dec. 6 and 7. Lond. 1648.

Second Part of the Narrative concerning the Army's Force upon the Common's House, and Members. Lond. 1648. [In Oriel college library.]

Protestation of the secured and secluded Members. Ibid. 1648.

Vindication of the imprison'd and secluded Members of the House of Commons, from the Aspersions cast upon them in the Majority of the House, in a Paper lately printed and published, entit. An humble Answer of the General Council of Officers of the Army under Thomas Lord Fairfax, &c. Lond. 1649. in 5 sh. in qu. [Bodl. C. 15. 6. Linc.] [417

Demand of his (Prynne's) *Liberty to the General, 26 Dec.* 1648, *with his Answer thereto, and his Answer and Declaration thereupon.*

Remonstrance and Declaration of several Counties, Cities, and Boroughs, against the Unfaithfulness of some of their Knights, Citizens and Burgesses. Lond. 1648.

Brief Memento[b] *to the present un-parliamentary*

[a] This whole long speech is printed at large by the authors, Mr. Fr. Drake, surgeon, and Mr. Cæsar Ward, printer, at York; of *The Parliamentary or Constitutional History of England*, in the eighteenth volume, page 363; in which appears Prynne's steady attachment to the king's cause, when too late, as also his great learning and stubborn integrity to his old principles. COLE.]

[b] 1648, 10 Jan. The house this day did take up the report made by Mr. Hamph. Edwards of the answer returned by Mr. Pryn touching his owning the scandalous pamphlet, intituled *A brief Memento*, &c. in these words following: 'I will give no answer until I am commanded by a lawful authority.'—Resolved, that Mr. Pryn, by this answer, hath disowned the authority of this house. Resolved, that Mr. Pryn be forthwith sent for, in safe custody, by the sergeant at arms attending on this house. *Journals of the House of Commons*, vol. vi. p. 115.

11 Jan. 1648. The house was informed by the sergeant's servant, That he did repair to Mr. Pryn and served the warrant upon him, who gave him this answer: viz. That upon 6 Dec. last, as he was coming to do his duty in the house of commons, he was taken by col. Pryde and sir Hardres Waller, and by them imprisoned, he knew not for what cause: that he yet remains under that restraint, and is not yet discharged from that imprisonment; and that therefore he would not come upon that warrant. *Ib.* COLE.]

Juncto, touching their present Intentions and Proceedings to depose and execute K. Charles, Jan. 1, *An.* 1648. Lond. 1649. in twelve sheets in qu. [Bodl. C. 15. 5. Linc.] Reprinted at Lond. 1660. qu.

" *Letter to the General* (sir Thomas Fairfax) " *dated 3 Jan.* 1648, *demanding what kind of a* " *Prisoner he is? and whose Prisoner? with an* " *Appearance to his Action of false Imprisonment.* " *With an additional Postscript.* Both printed on " one side of a sh. of paper." [Bodl. C. 15. 8. Linc.]

Impeachment of High-Treason against Lieutenant-Gen. Cromwell, and other Army Officers—Jan. 1648.

Four considerable Positions for the sitting Members, Judges and others to ruminate upon.——Jan. 1648.

" *His Declaration and Protestation against the* " *present Proceedings of the General and general* " *Council of the Army and their Faction, now re-* " *maining and sitting in the said House*——dated " 19 Jan. 1648. The like wrote Clem. Walker on " the broad side of a sheet." [Bodl. C. 15. 3. Linc.]

Six Propositions of undoubted Verity, fit to be considered of in our present Exigency, by all loyal Subjects and conscientious Christians. [a single leaf. Bodl. 4to. A. 9. Jur. BS.]

Six serious Queries concerning the King's Tryal by the new high Court of Justice. Lond. 1648.[6]

" This book following, written by an indepen- " dent, hath the name of William Prinne (not " Prynne) set to it.

" *Mr. Prinne's Charge against the King; shew-* " *ing that the King's Design, Purpose, and Reso-* " *lution, has always been engag'd, byass'd, and* " *tended to settle, establish, &c. Slavery, in, among,* " *over, his Dominions, Subjects, People, &c.* Lond. " 1648. qu. 1 sh." [Bodl. C. 15. 2. Linc.]

Books written by the said W. Prynne after the murder of king Charles I.

Proclamation proclaiming Charles Pr. of Wales, King of Gr. Britain, France, and Ireland, 1 *Feb. in the first Year of his Reign.——An.* 1648.

Declaration and Protestation of the Peers, Lords and Barons against the Usurpations of some Members of the Common House, 8 *Feb.* 1648.

Public Declaration and Protestation of the secured and secluded Members of the House of Commons, against the treasonable and illegal late Acts and Proceedings of some few Confederate Members of that House, since their forcible Exclusion, 13 *Feb.* 1648.

New Babel's Confusion: or, several Votes of the Commons assembled in Parliament, against certain Papers entit. The Agreement of the People, &c. Lond. 1649. in one sheet, in qu. [Bodl. 4to. P. 15. Art. BS.] See in Hen. Ireton under the year 1651.

Prynne the Member reconcil'd to Prynne the Barrester: or, an Answer to a scandalous Pamphlet entit. Prynne against Prynne: wherein is demonstrated that Will. Prynne Utter Barrester of Lincolns-Inn in his Sovereign Power in Parliaments and Kingdoms, is of the same Judgment with, and no Ways contradictory to, Will. Prynne, Esq; a Member of the House of Commons in his Memento, &c. Lond. 1649. in four sheets in qu. [Bodl. 4to. P. 15. Art. BS.]

First Part of an Historical Collection of the antient Councils and Parliaments of England, from the Year 673, *till an.* 1216, &c. Lond. 1649. in four sheets in qu. [Bodl. 4to. P. 15. Art. BS.]

Legal Vindication of the Liberties of England against illegal Taxes, and pretended Acts of Parliament lately enforced on the People: or, Reasons assigned why he (Prynne) *can neither in Conscience, Law, or Prudence, submit to the new illegal Tax and Contribution of* 90 *thousand Pounds the Month, lately imposed on the Kingdom by a pretended Act of some Commons in (or rather out of) Parliament.* Lond. 1649. in 8 sh. in qu. [Bodl. 4to. P. 15. Art. BS.] Reprinted, with additions, in 1660. [448]

Arraignment, Conviction, and Condemnation of the Westmonasterian Juncto's Engagement. Lond. 1650. [Bodl. 4to. A. 9. Jur. BS.][7]

Brief Apology for all Non-subscribers, and Looking-glass for all Apostate Preservers and Subscribers of the new Engagement, &c. Ibid. 1650. in 2 sheets in qu. [In Oriel College library.]

" *Summary Reasons against the new Oath and* " *Engagement. And an Admonition to all such as* " *have already subscribd to it,* &c. Printed 1649, " 2 sh. qu.' Dr. Barlow makes Mr. Prynne the " author of this pamphlet."[8]

The Time-serving Proteus and Ambidexter Divine, uncased to the World. Lond. 1650. qu. [In Oriel College library.] This was written against one John Durie, as I have told you in the Fasti, an. 1624.

Sad and serious Considerations touching the invasive War against our Presbyterian Brethren of Scotland——Written in Dunster Castle during his close imprisonment there, in Sept. 1650.

A Gospel Plea (intervowen with a rational and legal) for the ancient settled Maintenance and Tenths of the Ministers of the Gospel, &c. Lond. 1653. [Bodl. C. 13. 2. Linc.] Reprinted with the second part thereof, an. 1659.

Jus Patronatus: or, a brief legal and rational Plea for Advowsons and Patrons ancient, lawful, just, and equitable Rights and Titles to present Incumbents to Parish Churches or Vicaridges upon

[6] See this ascribed to Clement Walker in the account of that writer.]

[7] [' By Anon. and not by W. Prynne,' says a note in the Bodleian copy, which was however given by Sparkes, Prynne's bookseller, and is bound up with fourteen acknowledged pieces of that author.]

[8] [See the bishop's copy, Bodl. A. 6. 7. Linc.]

Vacancies, &c. Lond. 1654. in 7 sh. in qu. [In Oriel College library.]

Declaration and Protestation against the illegal, detestable, and oft condemned Tax and Extortion of Excise in general, and for Hops in particular. Lond. 1654. qu. [Bodl. 4to. P. 16. Art. BS.]

First Part of a Seasonable, Legal, and Historical Vindication, and Chronological Collection of the good old fundamental Liberties, Rights, Laws, Government of all English Free-men. Lond. 1654. 55. qu. The second part of this was printed at Lond. 1655. qu. [See both parts Bodl. 4to. P. 16. Art. BS.][9]

A new Discovery of Free-state Tyranny: containing four Letters; "together with a subsequent "Remonstrance of several Grievances and Demands "of Common Right; written and sent by him "(Prynne) *to Mr. John Bradshaw and his Associates at Whitehall (stiling themselves, The "Council of State) after their two Years and three "Months close Imprisonment of him*, &c. Lond. "1655. qu. [Bodl. 4to. P. 16. Art. BS.] This "person, Will. Prynne, who was in the times of "peace imprison'd, pillory'd, &c. for abusing the "bishops, and writing scurrilous things against the "court, was in like manner imprison'd in the time "of the commonwealth and Oliver, by those who "formerly took his part."

Brief polemical Dissertation, concerning the true Time of the Inchoation and Determination of the Lord's Day Sabbath, from Evening to Evening. Lond. 1655. qu. [Bodl. 4to. S. 7. Th. BS.]

The Quakers unmask'd, and clearly detected to be but the Spawn of Romish Frogs, Jesuits, and Franciscan Fryers, sent from Rome to seduce the intoxicated giddy-headed English Nation, &c. Lond. 1655. in 5 sh. in qu. [Bod. 4to. S. 7. Th. BS.] Printed there again in 1664.

An old Parliamentary Prognostication made at Westminster for the present new Year, and puny Members there assembled. Lond. 1655.

Seasonable Vindication of free Admission to, and frequent Administration of, the holy Communion, to all visible Church Members, regenerate, or unregenerate, &c. Lond. 1656. qu. [Bodl. 4to. P. 6. Th. BS.]

New Discovery of some Romish Emissaries, Quakers, as likewise of some Popish Errors, unadvisedly embraced, pursued by our anti-communion Ministers. Discovering the dangerous Effects of their discontinuing the frequent Administration of the Lord's Supper. Lond. 1656. qu. in 8 sh. [In Oriel College library.]

Legal Vindication of two important Queries of present general Concernment, clearly discovering from our statute, common, and canon Laws, the bounden Duty of Ministers and Vicars of Parish Churches, to administer the Sacraments, as well as preach to their Parishioners, and the legal Remedies against them, in Case of obstinate Refusal.[1] Lond. 1656. in qu. It was twice pr. in that year. [449]

Short Demurrer to the Jews long discontinued, barred Remitter into England: comprising an exact Chronological Relation of their first Admission into England, their ill Deportment, Misdemeanours, Condition, Sufferings, &c. Lond. 1656. sec. edit. in qu. [Bodl. 4to. O. 16. Art. BS.] The second part of the said *Short Demurrer*, &c. was printed at the same place also in 1656. qu.

A Summary Collection of the principal fundamental Rights, Liberties, Properties of all English Free-men. Lond. 1656. qu. Two editions, the second of which was much enlarged.

Lord's Supper briefly vindicated, and clearly demonstrated to be a Grace-begetting, Soul-converting (not a meer confirming) Ordinance. Lond. 1657. Answer'd by S. S. minister of the gospel in a book entit. *Holy Things for holy Men: or, the Lawyer's Plea non-suited*, &c. Lond. 1657, 8. qu. [In Oriel college library.]

The Subjection of all Traytors, Rebels, as well Peers as Commons, in Ireland, to the Laws, Statutes, and Tryals by Juries of good and lawful Men of England, in the King's Bench at Westminster, for Treasons perpetrated by them in Ireland, &c. Being an Argument at Law made in the Court of the King's-Bench, Term Hillar. 20 Car. Reg. in the Case of Connor Magwire an Irish Baron, &c. Lond. 1658. [In Oriel college library.] and 81. qu.

Probable Expedient for future Peace and Settlement. Lond. 1658.

Twelve serious Queries proposed to all Conscientious Electors of Knights, Citizens, and Burgesses, for the Assembly. Lond. 1658.

Twelve several heads of public Grievances, and useful necessary Proposals of the Western Counties, Cities and Boroughs, to their Knights, Citizens, and Burgesses, An. 1658.

Eight military Aphorisms, demonstrating the Uselessness, Unprofitableness, Hurtfulness, and prodigal Expensiveness of all standing English Forts and Garrisons, to the People of England, &c. Lond. 1658,[2] in 5 sheets in qu.

[9] Second edition corrected and enlarged, printed 1679. BAKER.]

[1] There is a copy in Oriel college library somewhat differing in the title: *A legal Resolution of two important Queries of general present Concernment. Clearly demonstrating from our Statute, Common and Canon Laws, the bounden Duty of Ministers, and Vicars of Parish Churches to administer the Sacraments, as well as preach to their Parishioners; with the legal Remedies to reclaim them from, or punish and remove them for, their wilfull obstinacy in denying the Sacraments to them. By William Prynne Esq. a Bencher of Lincoln's Inne; to whom these Queries were newly propounded by some Clients.* Lond. 1656.]

[2] *Pendennis and other standing Forts dismantled; or Eight military Aphorismes demonstrating the Uselessness, Hurtfulness, &c. of standing Forts and Garrisons.* Lond. 1657, 4to. TANNER.]

The first Part[3] *of a brief Register, Kalendar, and Survey of several Kinds, Forms of all Parliamentary Writs*, &c. Lond. 1659. [Bodl. 4to. P. 11. Jur.]

Beheaded Dr. John Hewyt's Ghost, pleading, yea crying for exemplary Justice against the misnamed High Court of Justice. Lond. 1659.[4] qu.

The true good old Cause rightly stated, and the false uncased. Lond. 1659. two edit. in one sheet in qu. Answer'd by anon. in three sheets in qu. entit. *Mr. Prynne's Good old Cause stated and stunted 10 Years ago*, &c. and by Hen. Stubbe in his *Commonwealth of Israel*, &c.

The Republicans and others spurious good old Cause, briefly and truly anatomized, to preserve our Native Country, Kingdom, legal Government, &c. Lond. 1659. three edit. in three sheets in qu. [Bodl. 4to. L. 71. Th.] In answer partly to this came out soon after, *A Christian Concertation with Mr. Prynne, Mr. Baxter, and Mr. Ja. Harrington, for the true Cause of the Commonwealth, being an Answer to Mr. Prynne's Anatomy of the Republic and his True and Perfect Narrative. To Part of Mr. Baxter's Holy Commonwealth, with some Reflections on his Catholic Key.*——Written by John Rogers.[5]

New Cheater's Forgeries detected, disclaimed, &c. Lond. 1659. [A single leaf, in Oriel college library, 2 V. d. 8.]

True and Perfect Narrative of what was done, spoken by and between Mr. Prynne, the old and newly forcibly late secluded Members, the Army Officers, and those now sitting, both in the Commons Lobby House, and elsewhere, on the 7th and 9th of May, &c. Lond. 1659. in 14 sh. in qu. [Bodl. C. 13. 6. Linc.] Whereupon came out a pamphlet of one sh. in qu. entit. *The Character or Ear-mark of Mr. Will. Prynne, Author of a great many scandalous Pasquils*, &c.

Ten considerable Queries concerning Tithes, &c. *against the Petitioners and Petitions for their total Abolition, as Antichristian, Jewish, burdensome*, &c. Lond. 1659. in one sh. in qu. [Bodl. C. 13. 6. Linc.]

[450] *Answer to a Proposition, in Order to the Proposing of a Commonwealth or Democracy.* Lond. 1659.

Concordia discors: or, the dissonant Harmony of sacred public Oaths, Protestations, Leagues, Covenants, Engagements, lately taken by many time-serving Saints, Officers, without Scruple of Conscience, making a very unpleasant Consort in the Ears of our most faithful, &c. Lond. 1659. in 6 sh. in qu. [In Oriel college library.]

The Remainder of A Gospel Plea for the Tithes and settled Maintenance of the Ministers of the Gospel. Lond. 1659.

A brief necessary Vindication of the old and new secluded Members, from the false malicious Calumnies; and of the fundamental Rights, Liberties, Privileges, &c. *from the late avowed Subversions. 1. Of Joh. Rogers in his Christian Concertation with Mr. Will. Prynne and others. 2. Of March. Nedham in his Interest will not lie*, &c. Lond. 1659. in 8 sh. in qu. [In Oriel college library.]

Short, legal, medicinal, useful, safe, easy Prescription to recover our Kingdom, Church, Nation, from their present dangerous distractive, destructive Confusion, and worse than Bedlam Madness, &c. Lond. 1659. in one sh. and half in qu. [Bodl. C. 13. 4. Linc.]

Conscientious, serious, Theological and Legal Queries propounded to the twice dissipated, self-created Anti-parliamentary Westminster Juncto, and its Members. To convince them of, humble them for, &c. Lond. 1660. in six sh. and half in qu. It was printed in Nov. 1659. [In Oriel college library.]

Seven additional Queries in Behalf of the secluded Members, propounded to the twice broken Rump now sitting, the Cities of Westminster, London, &c. Lond. 1660. in one sheet in qu. It was published in Dec. 1659. [In Oriel college library.]

Case of the old secured, secluded, and twice excluded Members, briefly and truly stated, for their own Vindication, &c. Lond. 1660. in 1 sh. in qu. published in Dec. 1659. [Bodl. C. 15. 2. Linc.]

Full Declaration of the true State of the secluded Members Case, in Vindication of themselves and their Privileges, and of the respective Counties, &c. Lond. 1660. published in Jan. 1659. in seven sheets and half in qu. [In Oriel college library.]

Remonstrance of the Noblemen, Knights, Gentlemen, Clergy-men, Free-holders, Citizens, Burgesses, and Commons, of the late Eastern, Southern, Western Association, who desire to shew themselves faithful and constant to the good old Cause, &c. Lond. 1659. [In Oriel college library.]

Ten Queries upon the ten new Commandments of the general Council of the Officers of the Army, 22 *Dec.* 1659. Printed in 1 sh. in qu. [In Oriel college library.]

Brief Narrative of the Manner how divers Members of the House of Commons, that were illegally and unjustly imprisoned or secluded by the Army's Force in Dec. 1648, *and May 7. An.* 1659, *coming on the* 27*th of Dec.* 1659, *to discharge their Trust,*

[3] [The *Second Part* will be found also Bodl. 4to. P. 11. Jur.]

[4] [A copy in Oriel college library, dated Lond. 1660, in 4to. *Beheaded Dr. John Hewyts Ghost pleading, yea crying for exemplarie Justice against the arbitrary, unexampled, Injustice of his late Judges and Executioners in the new high Commission, or Court of Justice, sitting in Westminster Hall*, &c.]

[5] [Another answer was *The Commonwealth of Israel, or a brief Account of Mr. Prynne's Anatomy of the good old Cause, by H. S.* Lond. 1659, 4to. in one sheet. TANNER.]

were again shut out by the pretended Order of the Members sitting, &c. Lond. 1660. in one sheet and an half in qu. This was published in the latter end of Dec. 1659. [In Oriel college library.]

Six important Queries proposed to the Re-sitting Rump of the Long Parliament, fit to be satisfactorily resolved, &c.——Printed in Dec. 1659. in one sh. on one side. [In Oriel college library.]

The Privileges of Parliament, which the Members, Army, and this Kingdom have taken the Protestation and Covenant to maintain——Reprinted in one sheet in qu. 5 Jan. 1659, the day appointed to remember them. [In Oriel college library.]

Copy of the Presentment and Indictment found and exhibited by the Grand Jury of Middlesex on the last Day of Hilary Term 1659, *against Coll. Matthew Alured, Coll. John Okey, and Others for assaulting and keeping Sir Gilb. Gerard (and other Members) by Force of Arms out of the Commons House of Parl. on 27 Dec.* 1659. Lond. 1660. [In Oriel college library.]

Three seasonable Queries proposed to all those Cities, Counties, and Boroughs, whose respective Citizens, &c. have been forcibly excluded, unjustly ejected and disabled to sit in the Commons H. by those now acting at Westm. Lond. 1660. It was published about the latter end of Dec. 1659, on one side of a sh. of paper. [In Oriel college library.]

[451] *Humble Petition and Address of the Sea-men and Water-men in and about the City of Lond. to the L. Mayor, Aldermen and Commons of the City of Lond. in Com. Council assembled, for a free and legal Parliament*, &c. Lond. 1660. [In Oriel college library.]

Seasonable and healing Instructions, humbly tendered to the Free-holders, Citizens and Burgesses of England and Wales, to be seriously commended by them to their respective Knights, Citizens, Burgesses, elected and to be elected for the next Parliament, 25 *Apr.* 1660. [In Oriel college library.]

Books and pamphlets written after the restoration of his majesty king Charles II.

Second Part of a brief Register, Kalendar, and Survey of the several Kinds of Parliamentary Writs (relating to the H. of Commons) &c. Lond. 1660. qu.

Bathonia rediviva. The humble Address of the Mayor, Aldermen, and Citizens of the City of Bath to the King's most excellent Majesty, presented by Mr. Prynne 16 *June* 1660. Lond. 1660. [In Oriel college library.]

The first Part of the signal Loyalty of God's true Saints and pious Christians (as likewise of Pagans) towards their King, both before and under the Law and Gospel, expressed in and by their constant public Prayers, Supplications, Intercessions, Thanksgiving for them. Lond. 1660. qu. [In Oriel college library.]

The 2d Part of signal Loyalty: together with various Forms of Prayers, Supplications, Votes, Acclamations, Ceremonies, and Solemnities used at the Coronations of Emperors and Kings, especially of the Kings of England. Lond. 1660. qu. [In Oriel college library.]

"*A seasonable Vindication of the Supreme Au-*
"*thority and Jurisdiction of Christian Kings,*
"*Lords, and Parliaments*, &c. Lond. 1660. qu.[6]
"[In Oriel college library.] &c. Taken out of
"John Hus.

"*A Supplemental Appendix to the premis'd Di-*
"*putation of Joh. Hus.* [In Oriel college library.]"

Sundry Reasons humbly tendered to the most honourable House of Peers, by some Citizens and Members of Lond. and other Cities, Boroughs, Corporations and Ports against the new intended Bill for governing and reforming Corporations.——Some few of these *Reasons* were published, and the rest suppressed.

A short sober pacific Examination of some exuberances in, and ceremonial Appurtenances to, the Common Prayer, &c. Lond. 1661. qu. [Bodl. A. 1. 13. Linc.]

Brevia Parliamentaria rediviva: in 13 *Sections, containing several Catalogues of the Numbers, Dates of all Bundles of original Writs of Summons and Elections, newly found, or formerly extant, in the Tower of London*, &c. Lond. 1662. qu. [Bodl. 4to. P. 11. Jur.]

Apology for tender Consciences, touching not bowing at the Name of Jesus. Lond. 1662. qu. [Bodl. 4to. P. 14. Th. BS.]

The Fourth Part of a Register and Survey of the several Kinds and Forms of Parliamentary Writs, &c. Lond. 1664. qu. [Bodl. 4to. P. 11. Jur.]

The first Tome: [7] or, an exact chronological Vindication and historical Demonstration of our

[6] "[*A seasonable Vindication of the supreme Authority and Jurisdiction of Christian Kings, Lords, Parliaments, as well over the Possessions, as Persons of delinquent Prelates and Church-men.—London, Printed in the Year* 1668. Bodl. B. 18. 13. Linc.

This copy was bishop Barlow's, who has written the following MS. note on the title: 'This trifle was published by Mr. Prynne and dedicated to the kinge in Nov. 1660, and is now reprinted 1668, just as it came out at first, see many pages, and words in the former as in this, and at the end, pag. 118 the very errata are the same in both, see that the old errata are not corrected in this new edition: nay the errata themselves which are pretended to be corrected are not, but the pretended corrections are errata and point to pages and words which are not in those pages.' So far the worthy bishop; but queere if the volume be not the very same with a newly printed title page?

On the first page bishop Barlow writes—' Hus a good man, but a man had his errors. Page 11 he is anabaptisticall. Lucifer Calaritanus (a confessor, &c.) that impiously rails (as Prynne against the bishops) against the emperor Constantinus pages 12 and 13, et passim.']

[7] [Of this celebrated book, usually known by the name of *Prynne's Records*, it is affirmed by Dr. Rawlinson that

British, Roman, Saxon, Danish, Norman, English Kings supreme Ecclesiastical Jurisdiction, in, *over all spiritual or religious Affairs, Causes, Persons, &c. within their Realms of England, Scotland, Ireland, and other Dominions, from the original Planting of Christian Religion, &c. to the Death of King Rich. I. An.* 1199. Lond. 1666, in a large fol.

The second Tome of an exact Chronological Vindication, &c. from the first Year of K. John 1199, *to the Death of K. Hen.* 3. *Dom.* 1273, &c. Lond. 1665. in a large fol. This second tome came out before the first.

Aurum Reginæ: or concerning Queen-gold, &c. Lond. 1668. qu. [Bodl. 4to. P. 10. Jur.]

Animadversions on the fourth Part of Sir Edward Coke's Institutes of the Laws of England, &c. Lond. 1669. fol. [Bodl. M. 2. 15. Jur.]

The History of K. John,[a] *K. Hen.* 3. *and K. Edw. I. wherein the ancient Sovereign Dominion of the Kings of England, Scotland, France and Ireland, &c. is asserted and vindicated against all Incroachments and Innovations whatsoever*, &c. Lond. 1670. in a thick fol. He also did revise, rectify in sundry mistakes, and supplied with a preface, marginal notes, several omissions and exact tables, a book entit. *An exact Abridgment of the Records of the Tower of London, from the Reign of K. Edw. 2. unto K. Rich.* 3. *of all the Parliaments holden in each King's Reign, and the several Acts in every Parliament, &c. Collected by Sir Robert Cotton, Knight and Baronet*——Lond. 1657. fol. &c. [452]

Besides these, and others which I have not yet seen, our author Prynne hath published the works of other persons, as (1.) *Truth gloriously appearing from under the sad Cloud of Obloquy: or, a Vindication of the Practice of the Church of Christ in the Summer Islands*, &c. Lond. about 1650. Written by Nath. White bach. of divinity, and pastor of the church of Christ at Summer Islands. (2.) *A Discourse of the Spanish Monarchy.* Written by Tho. Campanella: which having been translated into English by Edm. Chilmead, and published 1654, had a new preface put to it by Prynne, with a title bearing the date of 1659. (3.) *A Breviat of the Life of Will. Laud Archbishop of Canterbury*, published purposely to make him odious to the vulgar sort of people, yet the rational part, I mean those persons that were not guided by presbyterian clamours, entertained other kind of thoughts of the archbishop than they had before. The original of this *Diary* was found after his death by Mr. Will. Dugdale and others, who were commanded by authority to search for that and other matters, which he the said Prynne unwarrantably got into his custody. Several pamphlets also are fathered upon him, of which he was not in the least author: among which are, (1.) *Mola Asinaria: or, the Unreasonableness and Insupportable Burden now pressed upon the Shoulders of this groaning Nation, by the headless Head, and unruly Rulers, &c. held forth in a Remonstrance*, &c. Lond. 1659. in one sh. in qu. (2.) *Two Letters: one from Joh. Audland, a Quaker, to Will. Prynne; the other, Will. Prynne's Answer.* Lond. 1672. in 3 sh. in fol.[b] written by Samuel Butler, author of the much celebrated poem called *Hudibras*; of whom by the way, I desire the reader to know, that he was born in the parish of Strensham in Worcestershire, and baptized there 13 Feb. 1612. His father[c] named Sam.

twenty three copies only of the second volume were preserved at the fire of London. The following extract from the last leaf of the first volume, proves however, that this statement is not quite correct:

To the reader. The late sudden, unexpected, dreadfull, raging, consuming fire, kindled by our unparalled wrath-provoking sins and abominations, transcending all our forefathers, (after so many miracles of fresh unprecedented mercies and deliverances of our king and kingdom from their modern confusions, and an outragious pestilence) within three dayes space turned no less than 88 parishes and parish-churches, with the cathedral-church of the opulent, great and glorious city of London, into heaps of ashes and rubbish; to the just horror and amazement of all spectators of their flames or ruines; which as it proved extremely prejudicial, destructive to most companies of the city, yet none of them received so grand losses and damages by that devouring conflagration, as the company of printers and stationers; most of whose habitations, storehouses, shops, together with all their stocks, books, bound and unbound, (by reason of their combustibleness and difficulty to remove them) were not only consumed in a moment, but their ashes and scorched leaves, carried by the violence of the winde in the aire, were scattered in sundry places above 16 miles distance from the city, to the great admiration of the beholders. Among other millions of books thus suddenly consumed, whiles I was busie in endeavouring all I could to excite others to resist and extinguish these supinely overlong-neglected raging flames, and to preserve the publique records of the king and kingdom from their fury, Mr. Thomas Ratcliffe's, my printer's house, near Doctors Commons, with most of the printed copies of this tome, (then fully finished at the press, except the intended tables to it) as likewise of the second tome formerly published, and of the first book and third tome (wherein I had made some progress) were there burnt together with it; not above 70 of them being rescued from the fire, to my damnage of near 2000*l*. Upon which consideration, I have thought meet not to make or print my intended tables to this tome for so few copies, till God shall enable me to reprint it, &c.

There are copies of the three volumes in the Bodleian, All Souls, Christ Church, St. John's, Oriel and Exeter college libraries.]

[a] [*Third Tome of an exact Chron. Vindication and Historical Demonstration of the supream Eccl. Jurisdiction of our British, &c. Kings.* Lond. 1668. *The Hist. of King John*, &c. a new title given by the bookseller 1670 to make the book more vendible. BAKER.]

[b] Printed in Butler's *Genuine Remains*, i. 371.]

[c] An honest country farmer, had a small estate and rented a greater. The son went for some little time to Cambridge, but was never matriculated, his father not being able to maintain him there. He died 1680, and was buried at the charge of his good friend Mr. Longvill, of the Temple, without a monument, in whose hands his papers are. See his life. BAKER.]

Butler was a person of a competent estate, near 300*l.* per an. but most of it lease-lands held of sir Tho. Russell, grand-father of sir Franc. Russell, baronet, lord of the manor of Strensham beforemention'd. The son Sam. Butler, whom we are farther to mention, was educated in grammar learning in the coll. school at Worcester under Mr. Hen. Bright, and from thence went, as his brother now living affirms, to the university of Cambridge,[2] yet others of the neighbourhood say to Oxon, but whether true I cannot tell. Sure I am that one Sam. Butler was elected from Westm. school a student of Ch. Ch. an. 1623, but making little stay there, he was not matriculated, and so consequently the place of his nativity and age are not remaining on record; otherwise had he been made a member of the university, we should have known whether he was the same, who was afterwards the famed author of *Hudibras.* After Sam. Butler had continued in Cambridge about 6 or 7 years, but in what coll. or hall his brother knows not, he was taken into the service of Elizabeth countess of Kent: in whose family living several years, he did, for a diversion, exercise his parts in painting and music, and at length became so noted for the first, that he was entirely beloved of Sam. Cooper the prince of limners of his age. Great Selden who was much conversant in the family of that countess, had an esteem for, and would often employ him to write letters beyond sea, and translate for him. At riper years he studied the common law, but did not practise it, only lived on the jointure of a widow that he had married. After the restoration of king Charles II. he became secretary to Richard earl of Carbury, lord president of the principality of Wales and of the marches thereof, who, as 'tis said, made Sam. Butler steward of Ludlow Castle, when the court there was revived. Afterwards he became secretary to Geo. duke of Buckingham[3] when he was made chancellor of the university of Cambridge, and had promises of places and employments of greater value and credit from [453] Edward earl of Clarendon when he was lord chancellor of England, especially for this cause, that his majesty had a respect for him, and the more, for his poem called *Hudibras;* the first part of which came out in oct. an. 1663, and was not only taken into his majesty's hands, and read by him with great delight, but also by all courtiers, loyal scholars and gentlemen, to the great profit of the author and bookseller.[4] Afterwards came out a second part, and both printed together with several additions and annotations. And at length a third and last part, but without annotations, as by the copy printed 1678 appears. In 1682 was published in oct. *Butler's Ghost: or, Hudibras. The fourth Part: with Reflections on these Times.* But whether he was the author of it, I know not, for I have not yet seen it. This Sam. Butler, who was a boon and witty companion, especially among the company he knew well, died of a consumption, 25 of Sept. 1680, and was, according to his desire, buried six foot deep in the yard belonging to the church of S. Paul in Covent-Garden within the liberty of Westminster, viz. at the west end of the said yard, on the north side, and under the wall, of the church; and under that wall which parts the yard from the common highway. As for our voluminous author William Prynne, he died in his lodgings in Lincolns-Inn on the 24th of October[5] in sixteen hundred sixty and nine, and was buried in the walk under the chappel there, which stands upon pillars. Over whose grave, tho' there is no epitaph, only his name and obit, which are now worn out, yet I shall venture 164
to give you this epitaph that was then made upon him.

Here lies the corps of William Prynne,
A bencher late of Lincolns-Inn,
Who restless ran through thick and thin.

This grand scripturient paper-spiller,
This endless, needless margin-filler,
Was strangely tost from post to pillar.

His brains career were never stopping,
But pen with rheume of gall still dropping,
Till hand o'er head brought ears to cropping.

Nor would he yet surcease such theams,
But prostitute new virgin-reams
To types of his fanatic dreams.

But whilst he this hot humour hugs,
And for more length of tedder tugs,
Death fang'd the remnant of his lugs.

[Add to Prynne's works:

Independency examined, unmasked, refuted by twelve new particular Interrogatories detecting both the manifold Absurdities and Inconveniences

[2] [Sam. Butler A. B. coll. Chr. 1666; sed ætas non consenit. S. B. coll. Cair. adm. in matric. acad. Cant. Jul. 11, 1659; nec huic convenit. BAKER.]

[3] [It is improbable that he was secretary to the second duke of Buckingham, whose vile character he has drawn in his second volume of his *Genuine Remains* published in 1759, in 2 vols. 8vo. by Mr. R. Thyer, page 72. COLE.]

[4 [In the *Publick Intelligence*, published by authority, Decemb. 23, 1662; 'There is stollen abroad a most false imperfect copy of a poem called Hodibras without name either of printer or bookseller, as fit for so lame and spurious an impression. The true and perfect edition printed by the author's original, is sold by Richard Marriot under St. Dunstan's church in Fleet street. That other nameless impression is a cheat, and will but abuse the buyer as well as the author, whose poem deserves to have fallen into better hands.']

[5 Oct. 23, 1669; On Sunday morn. Mr. Wm. Pryn, barrister of Lincoln's Inn, died. *Mr. Richard Smith's Obituary.* BAKER.]

that must attend it, to the Disturbance of Church and State. Lond. 1651, 4to. in two sheets and a half. TANNER.

Lord Bishops none of the Lord's Bishops. Printed Nov. 1640, 4to. said to be wrote by Wm. Prynne. BAKER.

In his *True and perfect Narrative* is a curious account of Prynne's bustling to regain his seat in the parliament house against the rump in 1659. At p. 54 is his prophetic dream of Oliver's death and his conversation with, and advice to, him. At page 64 he writes thus. 'Mr. Prynne having neither wife nor child to provide for, not much to care for, and never yet desiring any new office, advancement or employment in this present world, nor receiving the least reward for all his faithfull publick services, nor recompence for his manifold losses, sufferings, expences for the publick, to whom he hath ever been a faithfull unmercenarie servant,' &c. This I put down because Mr. Wood no where tells us whether he was a married or a single man, or what family he left behind him. In 1645 he was engaged in a controversy (as Wilkes with Horne) with that choice spirit John Lilburne, who, at page 20 of *The Copy of a Letter from L. C. John Lilburne to a Friend,* thus treats him: 'Now I say for Will. Prin the lawyer, but rather the grand lyar (that would be thought one of the wisest men in the world, though indeed he be one of the arrantest fooles and idiots,)' &c. COLE.

In Oriel library is a mutilated single sheet containing the portrait of Prynne, in prison, with arms, crest, &c. and the lines beginning 'All Flesh is grass,' &c. On one side are *The Places and Times of his first Imprisonments under his professed Enemies the Prelates,* on the other *The Places and Times of his second Imprisonments under false Brethren and pretended Friends.*

Most of Prynne's works will be found either in the Bodleian or in Oriel College library, where are twenty three volumes of his tracts, some single sheets only, and very curious.

The best portrait of him is that by Hollar, the next in estimation one engraved by P. Stent.]

NATHANIEL FIENNES second son to Will. Fiennes vicount Say and Sele, of whom I have made mention before, was born at Broughton in Oxfordshire, educated in grammar learning in Wykham's school near Winchester, admitted perpetual fellow of New coll. at his first entry therein, because he was a founder's kinsman, an. 1624, aged 16 years; where continuing about 5 years, departed without a degree, and went to the inns of court, or to travel, or both. In 1640 he was elected a burgess for Banbury to sit in that parliament which began at Westm. in April the same year, and again for the same place, to sit in that, that commenc'd the 3d of Nov. following: wherein shewing himself very busy and zealous for the cause, had a commission given to him to be captain of a troop, and afterwards to be colonel of a regiment, of horse, under Robert earl of Essex the capt. gen. of the parliament forces raised to fight against the king. Afterwards shewing himself a zealot for the covenant, and professing himself in all respects to be a thorough-paced parliamenteer, was made governor of the garrison of Bristol, when first taken in for the use of the parliament. Where, being no sooner settled, but he used many insolencies and barbarities, too many here to be named: among which was (1) His causing the king's proclamation, forbidding all sea-men and mariners, and all officers of his navy, to take employment under Robert earl of Warwick, lately made admiral of the king's royal navy by the parliament, to be burnt in the public market-place there, 4 March 1642, by the hands of one of the city sergeants, being then the chief market-day, notwithstanding he connived at the publishing it the day before. (2) In causing to be murdered, under the notion of plotters against the parliament, two eminent citizens of Bristol, Rob. Yeomans and George Bowcher (notwithstanding his majesty sent letters in their behalf, to have their lives spared) to the extream horror and amazement of all honest men, and the great grief of his majesty, who could not chuse but look upon it as the most barbarous act which the impudence and cruelty of the said rebellion had produced against him. (3) In his, and his murtherous crew's contempt and profanation of God's holy worship and service, and permitting the rending of surplices, tearing the book of common-prayer, breaking down organs, exterminating the whole liturgy out of the congregations, &c. (4) His discountenancing and driving away the orthodox ministers and substituting in their places, the most infamous and notorious schismatics that he could pick out of Bristol and other places, as Joh. Tombes of Lemster, Walt. Cradock, ... Bacon, ... Walter, ... Simonds, and one Matthew Hazard; whom tho" I name last, yet deserves to have precedency of all the rest, as being a main incendiary in the rebellion, violently egged on by his wife, whose disciple the silly man was. But at length the said city of Bristol being by col. Fiennes surrendered to prince Rupert for the use of his majesty, 27 July 1643, he was thereupon called into question, and articles were drawn up against him by the restless proceedings of Will. Prynne and Clem. Walker. So that he being tried for his life for the same, before a council of war, sitting at St. Albans, in Dec. the same year (notwithstanding he had made a large defence for what he had done in open parliament on the 5th of Aug. going before) he was sentenced to lose his head for a coward by the name of Nath. Fiennes alias Fines, alias Fenys, alias Fienes; but by the intercession of his father and others of his relations, he was pardoned, and by the palpable flattery and prevarication of Merc. Britannicus alias March. Nedham, he was justified for what he had done as [454]

to that matter: See more in the works of W. Prynne. Afterwards, tho' he the said N. Fiennes was not trusted in any military matter, yet he became an active man in the parliament, and was made a commissioner in several matters. But when he saw the cause of the presbyterians decline, especially upon the purging of the house of 40 of them (whereof he was one) by col. Tho. Pride, he struck in with the independents, took the engagement, became great with Oliver, a member of all, or at least of most of, the parliaments held between the dissolution of the rump parliament, and the return of his maj. king Charles II. was made one of the lords commissioners of the great seal, after Oliver was installed lord protector, one of his privy council, lord privy seal in June 1655, a member and speaker of the other house alias house of lords; and tho' before he had shew'd himself an antimonarchist, yet then, when he saw what Oliver aimed at, became a lover of kingship and monarchy, purposely to gain honour, and riches for the establishing a family which he and the rest of the godly party aimed at. His works are these.

Several speeches in parliament, as (1) *Speech in the House of Commons, in Answer to the third Speech of Lord Geo. Digby concerning Bishops and the City of London's Petition, spoken* 9 *Feb.* 1640. Lond. 1641. in 4 sh. in qu. [Bodl. C. 13. 14. Linc.] The beginning is, 'Mr. speaker, two things have fallen into debate this day,' &c. (2) *Second Speech in the Com. House of Parl. touching the Subject's Liberty against the late Canons and the new Oath.* Lond. 1641. in two sh. and an half in qu. [Bodl. C. 13. 13. Linc.] (3) *Speech concerning the Proffer of the City of Lond. by the Lord Mayor to disburse* 60000*l. towards the suppressing of the Rebellion in Ireland.* Lond. 1641. qu. (4) *Speech containing unparallel'd Reasons for the abolishing of Episcopacy*, &c. Lond. 1642. qu. In this is contained his *Speech against Bishops* before-mentioned, and shews that episcopacy is an enemy to monarchy. (5) *Speech or Relation made in the House of Commons* [455] *concerning the Surrender of the City and Castle of Bristol*, 5 *Aug.* 1643, *with the Transcripts and Extracts of certain Letters, wherein his Care for the Preservation of the City doth appear.* Lond. 1643, in 3 sh. and an half in qu. This was answer'd by Clem. Walker.

True and exact Relation of both the Battels fought by his Excellency Rob. E. of Essex and his Forces against the bloody Cavaliers. The one of the 23*d of Oct. last near Keynton below Edghill in Warwicksh. the other at Worcester, by Col. Browne, Capt. Nath. and Joh. Fiennes and Col. Sandys and some others*, &c. Lond. Nov. 9. an. 1642. in two sh. in qu.

Letter to the Lord General (Essex) *concerning Bristol.* Lond. 1643. in 1 sh. in qu.

Reply to a Pamphlet entit. An Answer to Col. Nath. Fiennes's Relation concerning his Surrender of the City of Bristol. Lond. 1643. in 2 sh. in qu. [Bodl. Pamph.]

Other speeches in parliament, as (1) *Speech before his Highness* (Ol. Protector) *and both Houses of Parl.* 20 *Jan.* 1657, *being the first Day of their Sitting.* Lond. 1657, in 3 sh. and an half in qu. (2) *Speech to his Highness* "(Rich.) *and both Houses of Parl.* 27 *Jan.* 1658. Lond. 1659. qu. in 3 sheets. [Bodl. C. 13. 4. Linc.]

Monarchy asserted to be the best, most antient, and legal Form of Government, in a Conference had at Whitehall with Oliver L. Protector and Committee of Parliament, &c. in Apr. 1657. Lond. 1660. oct. He also had an especial hand in a certain book called by an [6] author 'a legend or romance,' entit. *Anglia rediviva, being the Hist. of the Motions, Actions, and Successes of the Army, &c. under Sir Tho. Fairfax*, &c. published by Joshua Sprigge, as I shall elsewhere tell you, but how true that report is I cannot tell. At length our author Fiennes retiring, after his majesty's return, to Newton Tony near Salisbury in Wilts. where he had an estate that came to him by his second wife, Frances daughter of Rich. Whitehead of Tuderly in Hampshire, continued there to the time of his death; which happing on the 16th of December in sixteen 1669.
hundred sixty and nine, was buried in the church there. Soon after was a monument put over his grave to his memory, as also to his two daughters Frances and Elizabeth, who both died in the flower of their age. This Nath. Fiennes had a younger brother called John, who was a colonel for the parliament, and afterwards one of Oliver's lords, and tho' a sectary, yet he was no great stickler, notwithstanding guided partly by Nathaniel, but more by old subtilty, the father. Another there was, who was the fourth brother, named Richard, of whom I know no great matter, only that he had a daughter named Mary, who was married to William,[7] the only surviving son of Nathaniel Fiennes; which Mary dying in child-bed 23 Oct. 1676, was buried in the church at Broughton near to the grave of her grandfather William vic. Say and Sele.

[*The Scots Designe discovered. Relating their dangerous Attempts lately practised against the English Nation, with the sad Consequence of the same. Wherein divers Matters of publick Concernment are disclosed. And the Book called Truths Manifest is made apparent to be Lyes manifest. London, Printed and are to be sold at the Marygold in S. Pauls Church-yard.* 1654. Bodl. 4to. S. 11. Art. BS. This book had a second title *Vindiciæ Veritatis, or an Answer to a Discourse intitulled Truth it's manifest*, &c. Printed in the year 1654.

[6] Clem. Walker, in his *Hist. of Independency*, pt. 1649. sect. 12. p. 32.

[7] [One William Fiennes, born in Oxfordshire, was admitted a fellow commoner of Emanuel college in Cambridge, the nest of puritanism, Feb. 9, 1632. V. my vol. 55, page 58. COLE.]

There is a head of our author by Vander Gutch, inserted in Clarendon's *Hist. of the Rebell.* 8vo. but of what authenticity I know not.]

HENRY FOULIS or DE FOLIIS second son of sir Henry, son of sir Dav. Foulis, (of an antient family in Scotland) baronets, was born at Ingleby Manour in Cleveland in Yorkshire, educated in grammar learning, and in the presbyterian way, within the city of York, became a commoner of Qu. coll. under the tuition of Mr. Tho. Tully, 6 June 1654, aged 16 years and thereabouts, took the degrees in arts, that of master being compleated in 1659, and on the 31st of Jan. the same year he was elected fellow of Line. coll. Afterwards entring into holy orders, he applied himself for a time to the study of divinity, and was admitted to the reading of the sentences in 1667. But his geny being naturally inclin'd to the study of certain parts of history, he waved his proper profession and betook himself to the writing and publishing of books of that faculty: the products of which do evidently shew him to have been a true son of the church of England, a hater of popery, presbytery and sectarism. He was endowed with a most happy memory, understood books and the ordering of them so well, that with a little industry he might have gone beyond the great Philobiblos Jamesius. He had also in him a most generous and public spirit, a carelessness of the world and things thereof, (as most bookish men have,) a most becoming honesty in his dealings, a just observance of collegiate discipline, and a hatred to fangles, and the French fooleries of his time. He hath written and published,

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The History of the wicked Plots and Conspiracies of our pretended Saints, the Presbyterians, &c. Lond. 1662. Oxon. 1674. [Bodl. B. 25. 3. Th.] both in fol. Which book, tho' full of notable girds against that party, yet it hath been so pleasing to the royalists, (who have found much wit and mirth therein) that some of them have caused it to be chained to desks in public places, and in some country churches, to be read by the vulgar. But as by the publishing of this book he hath much displeased the presbyterians, of whom some have fallen foul upon him in their writings for so doing; so hath he more displeased another party for the writing of this book following:

The History of the Romish Treasons and Usurpations, with an Account of many gross Corruptions and Impostures of the Church of Rome, &c. Lond. 1671. [Bodl. C. 1. 14. Th.] and 81. fol. Which book, had it not fallen into the hands of a knavish bookseller, might have been extant in the life-time of the author, and so consequently more compleat and exact than now it is. At its first publication I was informed by a letter written by a noted man of that party that the papists did look upon the said book as a simple thing——That he (the author) fought against his own shadow, and that all sober catholics did disallow much of what he combats against——That he prayed much to the Lord that he might live to see his book published, and then nunc dimittis, but it was not granted him, &c. This Mr. Foulis had laid the foundations of other books, which he intended to advance and have them published, but the day before he died he committed them to the flames, as many other notes he did, which would have been serviceable to some scholars. He ended his days, in the prime of his years, occasion'd by a generous and good-natur'd intemperance, on the vigil of the nativity of our Saviour, in sixteen hundred sixty and nine, and was buried under the north wall, at the upper end of the chancel of S. Michael's church, within the city of Oxon. on the 26th of Dec. being S. Stephen's day. In his grave was afterwards buried William Stone, LL. B. sometimes principal of New inn, who died 22 June 1685. 1669.

[Hen. Foulis A. B. Oxon. incorporat. Cant. 1658. BAKER.

An Account of all Sermons preached before the Parliament from A. D. 1640 *to* 1648, *collected by Mr. Henry Fowlis of Lincoln college.* MS. among Wood's collection, Ashmole's museum, 8480, 18.]

SAMUEL CLARKE, right famous for Oriental learning, son of Thom. Clarke of Brackley a market town in Northamptonshire, was born there, or at least in that county, became a student in Mert. coll. in Lent term 1638, aged 15 years, where continuing about three years, left the university, then, with the city, about to be garrison'd for the king's use. Some time after the surrender thereof to the parliament, he returned to his college, submitted to the visitors, and the same year (1648) he took the degree of M. of A. The next year, July 24, he was designed the first architypographus of the university, and for his better encouragement in that office, had the grant of the superior beadleship of the civil law (when it should fall void) given to him, and after his death to his successors in that place for ever. In 1650 he was master of a boarding school at Islington near London, where continuing for some time, did give his assisting hand towards the correcting and publishing of the *Polyglot Bible.* In 1658 he made another return to the university, and upon a foresight of the death of him that held the superior beadleship of law, was elected architypographus, 14 May 1658, and on the 29th of the same month, superior beadle of the civil law: both which places he kept to his dying day, and shew'd himself a most necessary and useful person in the concerns thereof belonging to the university.——Vir Græcis[9] Latinisque literis probe instructus, & [457]

[8] Lud. Molinæus, in *Patron. bonæ Fidei*, in cap. cui tit. est *Specimen contra Durellum*, p. 19. & alii.

[9] *Reg. Convoc. T.* ad finem, p. 7.

in studiis philologicis versatissimus," &c. His works are these.

Variæ Lectiones & Observationes in Chaldaicam Paraphrasin. These are in the sixth vol. of the *Polyglot Bible*, beginning in pag. 17. You are to understand that in this vol. which consists chiefly of notes on the many versions of the other precedent volumes, there are divers numbers of pages, and therefore I cannot better refer you to his notes, than I have done already.

Scientia metrica & rhythmica; seu Tractatus de Prosodia Arabica ex Authoribus probatiss. eruta. Oxon. 1661. oct. [Bodl. 8vo. L. 81. Art.]

Septimum Bibliorum Polyglottum Volumen, cum Versionibus antiquissimis, non Chaldaica tantum, sed Syriacis, Æthiopicis, Copticis, Arabicis, Persicis contextum. This is yet in MS. and not printed. He did accurately describe and turn into Latin from the original autographe in Cambridge public library, *Paraphrastes Chaldæus in Lib. Paralipomenon.* Which book Dr. Edm. Castell[1] consulted when he composed his *Lexicon Heptaglotton*, as he tells you in the preface to the first vol. of that elaborate work: And it is mention'd to be the labour of Mr. Sam. Clarke in the proposals of the university of Oxon for printing of MS. published in Sept. in half a sheet of paper, an. 1681. Our author Clarke also took great pains in the Hebrew text, Chaldee paraphrase, and the Persian gospels in the *Polyglot Bible*; which last he translated into Latin. This translation is placed next after the several versions of the apocryphal books. There* also goes under his name a translation out of Hebrew into Latin, entit. *Masseceth Beracoth Titulus Talmudicus, in quo agitur de Benedictionibus, Precibus & Gratiarum Actionibus, adjectâ Versione Latinâ. In Usum studiosorum Literarum Talmudicarum in Ædes Christi.* Oxon. 1667. oct. See more in Tho. Greaves, an. 1676. He paid his last debt to nature, in his house in Halywell, in the suburb of Oxon, on the 27th of Decemb. in sixteen hundred sixty and nine, and was buried in the middle of the body of the church (belonging to the said parish of Halywell) dedicated to the Holy Cross. Two days after his death was an election made for his successor in the place of beadle and architypographus: for which stood Tho. Bennêt M. A. of Ch. Ch. then corrector of the university press, being put up by his dean Dr. Joh. Fell, as being the most fit person that could be then thought on. But Bennet stirring little in the matter, supposing the masters could not otherwise but chuse, tho' then they had little or no respect for, him, they elected a boon companion, not at all fit to be archityp. named Norton Bold M. A. and fellow of C. C. C. who had been put aside from being elected (when he stood) after the death of Edm. Gayton mention'd under the year 1666. This being done to the discontent of Dr. Fell, (as Lichfield's election was, after Gayton's death) who could not otherwise but look upon it as a great contempt of his generous design, he upon a foresight of the short life of the then superior beadle of div. (Tim. Wilkins) obtained a mandamus that Mr. Bold should be translated to that place, and thereby make his once more vacant, and so consequently bring his man therein. Soon after Wilkins died, and a convocation thereupon being called Oct. 6. an. 1671, Bold was translated to that place (by virtue of the said mandamus) to his advantage and somewhat of disgrace. At that time were candidates for the supply of that vacancy Mr. Bennet before-mention'd, Noah Perkinson M. A. of Hart hall, and Gowin Knight M. A. and fellow of Mert. coll. But before the election was to be made, Perkinson desisted, and Knight by the persuasions (some say threatnings) of Dr. Fell, desisted also: So that then the masters were left to *Hobson's choice*, to chuse Bennet, and no body else. Whereupon they perceiving full well that Dr. Fell was resolved to get his man in meerly by his authority, without any application to them, and Bennet's little stirring for it (only for form sake) without applying himself, according to the manner, with cap in hand to gain votes, they were resolved to cross the matter. So that when the election was to be on the 10th of the same month, a majority of the masters [458] joyned together, (headed and encouraged chiefly by a clownish factious person) did in despight of Dr. Fell, his mandamus and authority, of the heads of houses, seniors, and the sober party, set up and chuse a meer stranger, who lived remotely from Oxon, named Christop. Wase, (sometime fellow and bach. of arts of King's coll. in Cambridge, and afterwards a schoolmaster at several places) to the very great discomposure of Dr. Fell, and something to the discredit of the university, as if not able to afford a man to execute the said office. Afterwards Wase came to Oxon, was sworn and took possession of his place: But Dr. Fell, who had received a character of him, would never let him execute the archityp. place, because, as he usually said, he was not fit for it, as being not a person of sobriety, &c. So that from the death of Mr. Clarke to this time, the superior beadleship of the civ. law and the architypographer's place hath been disjoyned.

[I am indebted to my friend Alexander Nicoll,

* *There also goes under his name a translation out of Hebrew into Latine, The Mishna of the first Masseceth or Tract of the Talmud, called Beracoth; i. e. about their prayers and forms of Blessing. See more,* &c. First edit.

[1] [1638, 16 Apr. Joshua Blower A.M. admiss. ad eccl. de Hatfield Beverell, per resign. Edm. Castell S. T. B. *Reg. Lond.*

Theoph. Pierse cler. admiss. ad rect. de Wodeham Walter, com. Essex. 15 Nov. 1670, per resign. Edmundi Castle S. T. P. *Reg. Lond.*

Commissio concessa per Robertum Linc. episcopum ad instituend. Edmundum Castell S. T. P. ad rect. de Higham Gobeon com. Bedf. vac. per resign. Georgii Lawson cler. ult. incumb. ad pres. Georgii vicecom. Grandison. *Reg. Sanderson, Linc.* KENNET.]

esq. of Balliol college, and sub-librarian at the Bodleian, for the following list of MSS. preserved in that library, under the name of Samuel Clarke, most of which are written by himself. The number in all is fourteen.

Three vols. in 4to. in which are contained a transcript of *Abulfeda's Geography, collated with several MSS.* The last of these volumes contains a few Turkish narrations at the end.

Additions and various readings to *Abulfeda's Geography*, 4to.

Astronomical Tables, 4to.

A Vocabulary of Arabic Words and Names of Places, 4to.

Paraliponenon Paraphrasis Chaldaica, Chald. & Lat. a seipso conversa ex Cod. Cantab. 2 vols. 4to. At the end of the last vol. are these words: 'Absoluta est versio hæc Targum librorum Chronicorum, sive Paralipomenon, 15°. Novembris An. D. 1662. sub nocte.' At the end of the second vol. a *Transcript of an Arabic Treatise on the Arabian Art of Poetry.*

A Transcript of the Psalms in Persian, 4to.

Portion of a Persian and Turkish Lexicon, a Treatise on Persian Prosody, a Latin Translation of the 1st Book of Thucydideas, 4to.

Annotationes R.D. Kimchiin primum Psalmorum Librum ex Hebræo in Latinum Sermonem conversæ, &c. 4to.

Arabic Vocabulary, 8vo.

A Fragment on the Councils of the Church, with the 14 first Chapters of Exodus in Arabic, 4to.]

WILLIAM EYRE son of Giles Eyre of White* in Wiltshire, was born in that county, became either a batler or a commoner of Magd. hall, an. 1629, aged 16 years; where continuing under a severe discipline till he had taken the degrees in arts, was appointed a tutor in that house, and about the same time entred into the sacred function. But being always schismatically enclined, he sided with the factious party in the time of the rebellion against king Charles I. became a rigid Calvinist, an enemy to tithes, and a purchaser of church revenues. In those sad times of calamity he was made minister of S. Edmund's church in the city of Salisbury, where, by his doctrine, he advanced much the blessed cause, and in 165½ he was made an assistant to the commissioners of Wilts, for the ejection of such that were then called scandalous, ignorant, and insufficient ministers and schoolmasters; in which office he shew'd himself very forward against those people, of which, none were his acquaintance and contemporaries in Oxon. After the king's restoration he proceeded in his usual preaching, but in 1662 was silenced for nonconformity, and lived for a time at, or near to, Salisbury. But finding that place and neighbourhood uneasy, he retired to Milksham near to Chippenham in Wilts, where he had purchased an estate, and continued there to the time of his death. His works are,

An Assize Sermon at Salisbury; on Psal. 45. 6. Lond. 1652. qu.

Vindiciæ Justificationis gratuitæ: Justification without Conditions: or, a free Justification of a Sinner, &c. vindicated from the Exceptions and Objections which are cast upon it by the Assertors of conditional Justification, &c. against Mr. Ben. Woodbridge, Mr. Jam. Cranford, and Mr. Rich. Baxter. Lond. 1654. qu. [Bodl. A. 7. 6. Linc.] "1695. oct." Answer'd the same year by Mr. Baxter in his book entit. *An Admonition to Mr. Will. Eyre of Salisbury concerning his Miscarriages in a Book lately written for the Justification of Infidels, against Mr. B. Woodbridge*, &c.

Sermon on Acts 9. Lond. 1658. oct. What other things he hath published I know not, nor any thing else of him, only that he was buried in the church at Milksham before-mentioned on the 30th of January in sixteen hundred sixty and nine, as the register of that church informs me, which, I presume, follows the English accompt, and not the common. Another Will. Eyre I find, who was not long before this man's time educated in Emanuel coll. in Cambridge, between whom and the learned Usher primate of Ireland passed many letters; some of which were *De Textus Hebraici Veteris Testamenti variantibus Lectionibus, An.* 1607.—Pr. at Lond. 1652. [Bodl. 4to. T. 17. Th. Sold.] The said Will. Eyre was living at Colchester in Essex,[3] an. 1617. (15 Jac. 1.) 16⅔.

EDMUND VAUGHAN son of the minister of Ashted in Surrey, and nephew to Dr. Rich. Vaughan sometime bishop of London, was born there, admitted chorister of Corp. Ch. coll. an. 1621, aged 12 years, afterwards he was successively clerk, scholar and fellow of that house, bach. of div. and at length rector of Pichford alias Pisford in Northamptonshire. He hath written, [459]

The Life of Dr. Thom. Jackson sometime President of Corp. Ch. Coll. in Oxford——'Twas printed and set before the said Dr. Jackson's *Commentary on the Creed*, An. 1653, and afterwards before the collection of his works, an. 1672. fol. This Mr. Vaughan died on the purification of the Virgin Mary in sixteen hundred sixty and nine, and was buried in the chancel of the church at Pichford, after he had suffer'd much, as a true son of the church of England, and as a loyal man to his prince and his cause, in the time of the grand rebellion began and carried on by a predominant party in both houses of parliament. 16⅔.

* [Of White Parish rather.]

[3] [Will. Eyre S. T. B. admiss. ad rect. de Horkesley magna com. Essex 20 Jan. 1617, quæ vac. per mort. ipsius ante 31 Mar. 1642. *Reg. Laud.* KENNET.]

THOMAS SWADLIN born in Worcestershire, applied his mind to academical studies in S. John's coll. in the beginning of the year 1615, aged 16 years or thereabouts, took one degree in arts, holy orders, and had some little cure bestowed on him. "He was esteemed good at deciphering[4] characters." At length about the time that Dr. Laud became bishop of London, he was made minister of S. Botolph's church without Aldgate there, where for his ready and fluent way of preaching, he was much frequented by the orthodox party; but in the beginning of the grand rebellion, being esteemed as one of Dr. Laud's creatures, he was imprison'd in Gresham coll. and afterwards in Newgate, was sequestred, plunder'd, and his wife and children turn'd out of doors. At length he with much ado getting loose, but in a manner distracted by the great miseries he endured, he retired to Oxon, where he was created D. of D. an. 1646; about which time, and after, he taught school in several places meerly to gain bread and drink, as in London, and afterwards at Paddington, &c. Upon the restoration of his majesty king Charles II. he was re-invested in S. Botolph's church, but being wearied out there by the contentiousness of his parishioners, he left it, and in the year 1662 he was presented to the vicaridge of S. James's in Dover upon the removal of one John Davis an independent preacher, and to the rectory of Hougham near to that place, by the favour of Dr. Juxon archbishop of Canterbury; but the yearly valuation of both not exceeding 80*l.* per an. he was, at length, being grown crazy and infirm, presented (unsought after) to the rectory of Allhallows church in Stanford in Lincolnshire, by the favour of Edward earl of Clarendon, lord chancellor of England, about 1664; which he kept to his dying day. His works are these.

Sermons, Meditations and Prayers upon the Plague. Lond. 1636. 37. oct. The sermons are on 2 Chron. 7. 13. 14. on Matth. 6. 2. 5. 16. 33. &c.

The Sovereign's Desire, Peace: The Subject's Duty, Peace, in 3 Sermons: the first on Psal. 122. 6. *the second on Rom.* 13. 1. *and the third on Rom.* 15. 2. Lond. 1643. qu. Which sermons were preached in the summer-time, an. 1642, at S. Paul's cath. and S. Botolph's near Aldgate, but such offence was given to the nice and precise party for several passages in them (tho' they contained praying for peace, and preaching for obedience to the king) that he was as a malignant imprison'd from the 29th October to 26 December 1642. In all which time being unseen and unheard, he, by his letter sent to the lord mayor for releasement, was sent for by him. But being there accused of several things by John Levet a tallow-chandler, which were only praying for peace and preaching up obedience at an unseasonable time, he was remitted back to prison, not to Crosby-house, where he was detained before, but to Gresham coll. where he continued a long time, and afterwards in Newgate, where he had scarce straw allow'd him to lie in, whilst his majesty was exclaimed against, when he afforded the rebels better usage. He hath also written and published.

The Scriptures vindicated from the unsound Conclusions of Card. Bellarmine, and the controverted Points between the Church of Rome and the reformed Church, stated according to the Opinion of both Sides. Lond. 1643. qu. [Bodl. 4to. T. 95. Th.] [460]

Manual of Devotions suiting each Day: with Prayers and Meditations answerable to the Work of the Day; as also each Man's Calling; viz. the Nobleman, the Soldier, the Lawyer, Tradesman, &c. Lond. 1643. in tw.

"*Mercurius Academicus. Beginning Monday the 15th of December* 1645. 1 sh. qu. written for "the king and his party. The eighth week came "out Monday the 2d of Feb. 1645——How long "after it was continu'd I know not. These as Dr. "Barlow saith were written by Dr. Tho. Swadlin."

The Soldier's Catechism, composed for the King's Army, &c. Lond. 1645. oct. the eighth edit.

The Jesuit the chief, if not the only State Heretic in the World: or, a Venetian Quarrel digested into a Dialogue——Pr. 1647. qu. [Bodl. 4to. T. 23. Jur.]

Mercurius Academicus: communicating the Intelligence and Affairs of Oxford, to the Rest of the possive Party throughout the Kingdom. Commencing from Monday in Easter-week, 1648.——Printed in one sheet in qu. How many sheets or numbers followed, I know not, for I have only yet seen the first.*

* *There was also a Merc. Academicus that began to come out at Oxon. in the beginning of Jan.* 1645, *but who wrot it, I know not.* First edit.

A Letter of an Independent to M. John Glynne Recorder of Lond. Pr. 1645. in tw. sh. in qu. His name is not set to it, only common report makes him the author.

To all	*To some*
Paupertatis ergò	*Gratitudinis ergò*
Ne peream Famæ.	*Ne peream Infamiâ.*

Whether it be better to turn Presbyterian, Roman, or continue what I am, Catholic in Matter of Religion. Lond. 1658. in two sh. in qu.

Six and thirty Questions propounded for Resolution of unlearned Protestants, &c.——Printed 1659. qu.

Several sermons, as (1) *Serm. on Psal.* 136. 26. Print. 1639. qu. (2) *Divinity no Enemy to Astrology, Serm. for the Society of Astrologers, in the Year* 1643, *preached as it seems on Matth.* 2. 2. (3) *The Hand of God; or, King David's Choice; on* 2 *Sam.* 24. 14. Lond. 1647. qu. &c.

Twelve Anniversary Sermons on the Funeral of

[4] "Archbishop Laud's *Diary*, An. 1626. p. 35."

K. Ch. I. Lond. 1661. qu. Among them is one on 1 Sam. 10. 27. another on 1 Kings 21. 19. a third on Psal. 169. 30, &c. What other things he hath written and published I know not, and therefore I can only say that he died on the 9th day of Febr.
169. in sixteen hundred sixty and nine, and was buried the next day in the chancel of Allhallows church in Stanford before-mention'd, and that his last words were 'Hic vixit temporibus quibus Carolum primum magnæ Britanniæ, Franciæ & Hiberniæ Regem ferino more trucidarunt rebelles.' Which he would have to be put over his grave.

JOHN DAVENPORT son of John Davenport, and elder brother[5] to Christopher Davenport commonly called Franc. à Sancta Clara (whom I shall in his proper place mention) was born in the city of Coventry[6] in Warwickshire, an. 1597, and in grammatical learning there educated. In the beginning of the year 1613 he was by his relations sent to Merton coll. where continuing about two years under the tuition of Mr. Sam. Lane, was for a certain reason, which I shall tell you in the life of the said Christoph. Davenport, translated to Magd. hall, where continuing under severe and puritannical discipline for some time, he left it without a degree, retired to London, became a noted preacher among the puritans, and at length minister of S. Stephen's church in Coleman-street.[7] In 1625 he retired to Magd. hall for a time, performed his exercise for the degree of bach. of div. accumulated and took that degree, and in short time after retired to London again; where, by the brethren he was esteemed a person of excellent gifts in preaching and in other qualities belonging to a divine. About the year 1630 he was ap-
[461] pointed by certain factious and discontented persons one of the feoffees for the buying in of impropriations; but that project, tho' it seem'd good to some, being quash'd, he, about the year 1633, left his pastoral charge under pretence of opposition by the prelates, because he scrupled at certain ceremonies, but without a certificate or testimony to shew what he was or what he had been, and forthwith went beyond the seas to Amsterdam without a call or invitation. "Concerning this Mr. Davenport, "in the annual account that archbishop Laud gave "to the king, 2 Jan. 1633, at the end of the *Trou-* "*bles and Tryal of Archbishop Laud*, I find thus, "p. 526: 'Since my return out of Scotland, Mr. "Joh. Davenport vicar of S. Stephen's in Coleman-"street, whom I us'd with all moderation, and about "two years after thought I had settled his judgment, "having him then at advantage enough (to have "put extremity upon him; but forbore it) hath "now resign'd his vicaridge, declar'd his judgment "against conformity with the church of England, "and is since gone (as I hear) to Amsterdam. "Farther in the *History of the Troubles and Tryal* "*of Archbishop Laud*, cap. 36. p. 348, it is said "that, 'John Davenport left his benefice in Lon-"don, upon a warrant that came to summon him "into the high commission and fled to Holland.— "John Davenport was a dangerous, factious man, "and so accounted in archbishop Abbot's time "(before Laud was archbishop) and it seems pro-"secuted then too—Sir Maurice Abbot, then a "parishioner of his, did labour hard to keep him.'" At that place he endeavouring to be a minister in the English congregation, and to join with them in all duties, he was much opposed by Mr. John Paget an elder or one of the chief ministers there, and especially for this reason, that he would not agree with him in all things relating to baptism. Whereupon our author Davenport, taking these, and other matters, in great disdain, he wrote in his defence,

Letter to the Dutch Classis, containing a just Complaint against an unjust Doer; wherein is declared the miserable Slavery and Bondage that the English Church at Amsterdam is now in, by Reason of the tyrannical Government and corrupt Doctrines of Mr. Jo. Paget their Minister——Printed 1634. qu. [Bodl. 4to. D. 21. Th.]

Certain Instructions delivered to the Elders of the English Church deputed, which are to be propounded to the Pastors of the Dutch Church in Amsterdam. Printed the same year in a qu. paper. About the same time he wrote (1) *A Report of some Passages or Proceedings about his Calling to the English Church in Amsterdam, against John Paget.* (2) *Allegations of Scripture against the Baptizing of some Kind of Infants.* (3) *Protestation about the publishing of his Writings.* Which three things were printed at Amsterdam 1634. qu. In the year following most of the aforesaid little scripts were answer'd by Paget, and at the same time were answer'd by him the complaints of one Will. Best, a member of Davenport's persuasion. Whereupon Best came out with *The Church's Plea for her Right; or, a Reply to an Answer*, &c. Amsterdam 1635. qu. and soon after our author Davenport with

An Apologetical Reply to the Answer of Will. Best, Rotterdam, 1636. qu. [Bodl. Mar. 169.] About the same time Davenport, who took these matters very ill, refused to join with the ministers in their meetings, took away many of their disciples, such especially that had an esteem for his notable learning and singular parts, and preached and prayed to them in private houses. In the beginning of the rebellion, he returned into England, as other nonconformists did, and had a cure bestowed on him, but finding matters not go current with his

[5] [Not a brother (as a certain wooden historian in his ATHEN. OXON. has reported) yet a kinsman of that Sancta Clara. *Life, by Cotton Mather.* BAKER.]

[6] [His father having been mayor of Coventry. BAKER.]

[7] [Joh. Godwin A. M. admiss. ad vic. S. Stephani Coleman-street 18 Dec. 1633, per resign. Joh. Davenport. *Reg. Laud.* KENNET.]

humour, he, by the persuasive letters of Mr. John Cotton of New-England (who was esteemed the misleader of him and John Goodwin) went into that country and became pastor of Newhaven there, where he continued in great esteem with those of his persuasion, to the time almost of his death. His other writings are these.

"*The Knowledge of Christ, &c. wherein the* "*Types, Prophecies, Genealogies, Miracles, Humiliation, &c. of Christ are opened and applied.* "qu. This is mentioned in a catalogue of books "set before a book printed 1658."

[462] *His Profession of Faith, made publickly before the Congregation at his Admission into one of the Churches of God in New-England, containing* 20 *several Heads:* 1. *Concerning the Scriptures*, &c. Lond. 1642, in one sheet qu. [In Wood's study.]

Catechism containing the chief Heads of Christian Religion. Lond. 1659. oct. published at the desire, and for the use, of the church of Christ at Newhaven in New-England. In this *Catechism* one Will. Hook a teacher there, had a hand; I mean the same Will. Hook who was sometime minister of Axmouth in Devonshire, author of (1) *New England's Tears for Old England's Fears*, &c. print. 1640-1. qu. (2) *The Privileges of the Saints on Earth above those in Heaven.* pr. in oct. (3) *Sermon in New England in Behalf of Old England.* pr. 1645. qu. and other sermons. He died in, or near, London, 21 March 1677, aged 77 years, and was committed to the earth in the burial place situated on the north side of the New Artillery-yard or garden, near to the said city. See more of him in Jerom Turner an. 1655.

Several sermons, as (1) *The Messiah is already come; on Acts* 2. 36. Lond. 1653. qu. (2) *God's Call to his People to turn unto him, &c. in two Sermons on two public fasting Days in New England.* Lond. 1670. qu. (3) *Saint's Anchor-hold in all Storms and Tempests; on Lam.* 3. 26.——printed 1661 in tw. and others, among which is his *Sermon on* 2 *Sam.* 1. 18.[8] Lond. 1629. qu.

The Power of congregational Churches asserted and vindicated; in Answer to a Treatise of Mr. Jo. Paget, entit. The Defence of Church-government exercised in Classes and Synods. Lond. 1672. oct. He also had a considerable hand in writing *The Life of Mr. John Cotton* before mention'd, published by John Norton minister of Boston in N. England, and had formerly with Dr. Rich. Sibbs published certain works of Dr. John Preston, viz. his *New Covenant, or Saint's Portion, in* 14 *Sermons, with four others added*, an. 1629. qu. &c.[9] At length he having lived beyond the age of man, surrendred up his soul to God, at Boston in New England (to which place he had removed from Newhaven in 1668) on the thirteenth day of March[1] in sixteen hundred sixty and nine, and was interr'd there, in the tomb of the said Mr. Cotton, for whom, in his life time, he had an extraordinary respect. He left behind him *An Exposition on the Canticles*, contained in 100 sheets in a small hand-writing: Which being esteemed very fit for the press, was recommended by Dr. Sam. Anesly, and Mr. Ed. Veal, and accordingly proposals were made for the printing it, to be sold for 7 sh. in quires, in Mich. term an. 1687. But soon after, the printing of it was stop'd, and the merchant who design'd afterwards to publish it, died; so 'tis question'd now, whether ever it will see light. 16.

JOHN MAYNARD, esteemed by those of his persuasion an eminent and judicious divine, was born of a genteel family in Sussex, at, or near, Riverfield, became a commoner of Queen's coll. in the beginning of the year 1616, compounded for the degree of bach. of arts as a member of that house, and afterwards translated himself to Magd. hall. In 1622 he took the degree of mast. of arts as a compounder, entred into holy orders, and at length became vicar of Maighfield in his own country. But when the rebellion broke out, he shew'd himself more a puritan, and preached with more liberty, than he did before; whereupon being appointed one of the assembly of divines, he took the covenant, held forth several times before the members of the long parliament, had other preferments, I presume, bestowed upon him; and in 1654 he was appointed one of the assistants to the commissioners of Sussex, for the ejection of such, whom they then called ignorant and scandalous ministers and schoolmasters. His writings are

Several sermons, as (1) *Sermon preached before the House of Commons at their solemn Fast*, 26 *Feb.* 1644; *on Prov.* 23. *ver.* 23. Lond. 1645. qu. [Bodl. 4to. M. 12. Th. BS.] (2) *A Shadow of the Victory of Christ, Fast Serm. before the House of Com.* 28 *Oct.* 1646; *on Phil.* 3. 21. Lond. 1646. qu. [Bodl. 4to. M. 12. Th. BS.] &c. [461]

The Young Man's Remembrancer and Old Man's Monitor. Lond. 1669. oct.

The Law of God ratified by the Gospel of Christ: or, the Harmony of the Doctrine of Faith with the Law of Righteousness, wherein many of the Types and Rites of the ceremonial Law are unfolded, &c. delivered in several Sermons. Lond. 1674. oct.

[8] [*A Royal Edict for Military Exercises, published in a Sermon before the Artillery Company, on* 2 *Sam.* 1, 18, 4to. Lond. 1629. WANLEY.]

[9] [Dr. Preston was a chaplain in ordinary, master of Emanuel college in Cambridge, and preacher of Lincolns Inn.

Another work of Preston's published by Davenport and Sibbs, with their dedic. to Robert earl of Warwick, was *His Breast Plate of Faith and Love, in XVIII. Sermons*, there being to the four first this running title, *Of Faith*; to the six next this, *Of Effectual Faith*, and to the eight last this, *Of Love*. It was published an. 1630. 4to. LOWNDAY.]

[1 [March 15, 1670; aged 72 years. See his *Life* by Cotton Mather. BAKER.]

Clar. 1669.

What became of this reverend author after his majesty's restoration, I mean whether he conformed or was ejected,[2] I know not, nor any thing else of him, only that about 1670 he became a benefactor to Magd. hall, and that his library was exposed to sale by way of auction, several years after his death, 13th June 1687. I find another John Maynard who published a book entit. *The XII Wonders of the World, set and composed for the Viol de Gambo, the Lute and the Voice to sing the Verse*, &c. Lond. 1611. fol.[3] But this was no divine but a most admired lutenist at the famous school of S. Julian's in Hertfordshire. Another John Maynard, who was an eminent lawyer I shall mention hereafter, under the year 1690.

WILLIAM SEDGWICK, son of William Sedgwick of Lond. gent. was born in Bedfordshire, became a com. of Pemb. coll. in Mich. term, an. 1624. aged 15 years: Where being put under the tuition of George Hughes profited more in div. than philosophy. After he had taken the degrees in arts, he entred into the sacred function, and became rector of Farnham in Essex,[4] where he behaved himself conformable to the church of England, but upon the turn of the time in 1641, he closed with the presbyterians, (having before been instructed in their principles by his tutor) put in a curate into Farnham, and became chaplain to the regiment of sir Will. Constable a parliamentarian commander, the same who was afterwards one of the judges of king Charles I. After the loyal clergy had been ejected from their livings, he became the chief preacher of the city of Ely, and was commonly called 'The Apostle of the Isle of Ely,' but what he enjoyed there and elsewhere for several years he lost after his maj. restoration for want of conformity. He was a conceited whimsical person, and one very unsettled in his opinions: sometimes he was a presbyterian, sometimes an independent, and at other times an anabaptist. Sometimes he was a prophet and would pretend to foretel matters in the pulpit to the great distraction of poor and ignorant people. At other times, having received revelations, as he pretended, he would forewarn people of their sins in public discourses, and upon pretence of a vision that doomsday was at hand, he retired to the house of sir Franc. Russel in Cambridgeshire (whose daughter, Henry the son of great Oliver Cromwell had married) and finding divers gentlemen there at bowles, called upon them to prepare themselves for their dissolution, telling them that he had lately received a revelation that doomsday would be some day the next week. At which the gentlemen being well pleased, they, and others, always after called him Doomsday[5] Sedgwick, and the rather for this reason that there were others of his sirname that pretended to prophesy also. He hath written and published,

Several sermons as (1) *Zion's Deliverance, and her Friend's Duty: or the Grounds of expecting, and Means of procuring Jerusalem's Restoration: Preached at a public Fast*, 29 *June*, 1642, *before the House of Commons; on Isa.* 62. 7. Lond. 1643.

[2] [Calamy mentions him, in a very brief manner, among the *Ejected Ministers*, ii, 683. He tells us that he allowed the whole of the tythes of his parish of Mayfield to his assistant, Elias Paul, reserving only the glebe and parsonage house for himself.]

[3] [This very rare and very entertaining book will be found in the Bodleian, marked B. 5. 12. Art.

The XII. Wonders of the World. Set and composed for the Violl de Gambo, the Lute, and the Voyce to sing the Verse, all three ioyntly, and none seuerall: also Lessons for the Lute and Bass Violl to play alone: with some Lessons to play Lyra-wayes alone, or if you will, to fill vp the Parts, with another Violl set Lute-way. Newly composed by John Maynard Lutenist at the most famous Schoole of St. Julians in Hartfordshire. London. Printed by Thomas Snodham for John Browne, and are to be solde at his Shop in Saint Dunstones Church-yard in Fleetstreet. 1611. folio, containing twelve sheets. Ded. to his ever honoured lady and mistris the lady Joane Thynne of Caufe castle in Shropshire.—'This poore play-worke of mine had its prime originall and birthwright in your own house, when by nearer seruice I was obliged yours——The powrefull perswasion of that nobly disposed gentlewoman Mrs Dorothy Thynne, your vertuous daughter, whose breast is possest with an admirable hereditary loue of musicke, and who once laboured mee to that effect, hath not a little emboldned mee herevnto—Your ladiships, in all humble seruice, John Maynard.

1. *The Courtier.*

Long, long haue I liude in court,
Yet learn'd not all this while,
To sell poore suters smoake
Nor where I hate to smile:
Superiors to adore,
Inferiours to despise
To flie from such as fall,
To follow such as rise.
To cloake a poore desire
Vnder a rich aray,
Nor to aspire by vice,
Though 'twere the quicker way.

2. *The Deuine.*

My calling is deuine,
And I from God am sent,
I will no chop-church be,
Nor pay my patron rent;
Nor yeeld to sacriledge,
But like the kinde true mother
Rather will loose all the childe,
Than part it with another.
Much wealth I will not seeke,
Nor worldly masters serue,
So to grow rich and fat,
While my poore flocke doth starue.

The remaining ten are equally good, and I regret that my limits prevent me from giving the words of all the *Wonders*.]

[4] [Will. Sedgwick A. M. admiss. ad rect. de Farnham com. Essex 5 Febr. 1634, ad pres. Steph. et Jo. Sedgwick pro hac vice; quam resign. ante 27 Apr. 1644. *Reg. Laud.* KENNET.]

[5] See in the second part of *Hudibras*—Lond. 1674. Cant. 3. p. 352. and in the annotations at the end, p. 408.

qu. (2) *Some Flashes of Lightning in the Son of Man: in eleven Sermons.* Lond. 1648. oct. These sermons seem to have been preached on Luke 17. 20. 21. 22. &c.

The Leaves of the Tree of Life, for the Healing of the Nations, opening all Wounds of this Kingdom, and of every Party, and applying a Remedy to them, &c. Lond. 1648. qu. This book, as soon as 'twas published (which was in the latter end of 1647) the author went to Carisbrook castle in the isle of Wight, and desired the governour's leave to address himself to king Charles I. then a prisoner there. Mr. Jam. Harrington one of the grooms of the bedchamber being acquainted with the occasion, told his maj. that a minister was purposely come from London to discourse with him about his spiritual concerns, and was also desirous to present his maj. with a book he had lately written for his majesty's perusal; which, as he said, if his majesty would please to read, might, as he imagined, be of much advantage to him, and comfort in that his disconsolate condition. The king thereupon came forth, and Sedgwick in a decent manner gave his majesty the book. After he had read some part thereof, he returned it to the author, with this short admonition and judgment. 'By what I have read in this book, I believe the author stands in some need of sleep.' These words being taken by the author in the best sense, he departed with seeming satisfaction. The next day came one John Harrington esq; son of sir John Harrington the epigrammatist in the time of queen Eliz. and king James I, and being admitted into the castle upon the like charitable account, desired to have some discourse with his majesty, but his maj. having heard some odd things of him from Jam. Harrington before-mention'd, that he was a canting and prophetical presbyterian, thanked him likewise for his good intentions, without discoursing with him upon any point. Whereupon Harrington wishing his maj. much happiness, withdrew. [464]

Justice upon the Army-remonstrance: or, a Rebuke of that evil Spirit that leads them in their Councils and Actions. With a Discovery of the Contrariety and Enmity in their Ways, &c. Lond. 1649. qu.

A second View of the Army-remonstrance: Or, Justice done to the Army; wherein their Principles are new modell'd, brought out of Obscurity into clearer Light, &c. Lond. 1649. in 5 sh. in qu. This last seems somewhat to contradict the former, but in such a canting fashion, that I know not what to make of it, unless the author meant to claw with them in their own way.[6]

Animadversions on a Letter and Paper, first sent to his Highness (Oliv. Cromwell) *by certain Gentlemen and others in Wales: And since printed and published to the World by some of the Subscribers,* &c. Lond. 1656. qu.

Animadversions upon a Book entit. Inquisition for the Blood of our Sovereign. Lond. 1661. oct. What other things this our author hath written and published I know not, nor any thing else of him, only that after the return of king Charles 2. he lived mostly at Leusham in Kent, but leaving that place about 1668 retired to London, where he soon after died. I have been several times promised an account of his death and burial, but my friend Dr. S. C. of Gr. in Kent stands not to his word.

NATHANIEL HARDY, son of Anthony Hardy, was born in the Old Baily in the parish of S. Martin Ludgate in London,[7] on the 14th of Sept. 1618, became a commoner of Magd. hall in 1632, where continuing several years under the course of a severe discipline, went thence to Hart hall for a time, and took the degree of mast. of arts, an. 1638, and in the next year he was admitted into full orders. Afterwards he retired to the great city, became a florid and very ready preacher, and at the turn of the times was insnared with the fair pretences of the presbyterian party; but at the treaty at Uxbridge between the commissioners appointed by the king, and those by the parliament, to treat about peace, an. 1644, he was present, and being desirous to be impartially informed in the truth of that controversy, he was fully convinced of his error, chiefly by the arguments of Dr. Hen. Hammond. So that then being in the 26th year of his age, he immediately, as 'tis said, upon his return to London, preached a recantation sermon, and ever after, even in the worst of times, he attested his loyalty to the king, and conformity to the church in discipline, as well in doctrine, as in his ministerial function. Of these matters I have been informed by his[8] friend; but this must be known, that in all, or most of, the times of usurpation he was minister of S. Dionyse Back-Church[9] in London, and tho' frequented by some loyalists, yet by more presbyterians. His said friend also hath informed me, that he kept up a lecture in the said church, which was called 'The Loyal Lecture,' whereby many of the then suffering clergy were relieved. Also that that year on which the king was beheaded and ever after, till near the time of the return of king Charles 2, he preached his funeral sermon. In the year 1660 he, by his forward endeavours, got to be one [465]

[6] [This was answered by T. Collier in his *Vindication of the Army Remonstrance.* TANNER.]

[7] [London was the place of my birth, baptisme, education, and (excepting Oxford) in and about the city, hath been the place of my abode, to this day. See his *Serm. on the Fire of London,* pr. 1666. See also my MSS. vol. xxxv, p. 177. BAKER.]

[8] Lewis Burnet a Scot, M. A. of Aberdeen, lately a reader in S. Mart. Church in the Fields, within the liberty of Westm.

[9] [Nat. Hardy S. T. P. de novo institutus in ecclesia S. Dionysii Backchurch, Lond. 10 Aug. 1660, ad pres. dec. et capit. Cant. *Reg. Juxon.* KENNET.]

of those ministers that went with the commissioners, appointed by the city of London, to the Hague, in order to his majesty's restoration: And being there on a Sunday (20th May) he with great confidence preached a sermon before his majesty on the 29th verse of the 26th chapter of Isaiah, wherein he applied his discourse to the then present estate of affairs in England so pathetically and learnedly, that there was not any one present but admired his elegancy and learning, and seemed much to be satisfied with those things that he had delivered. After his majesty's return he was actually created doctor of divinity, as a member formerly of Hart hall, was made vicar of S. Martin's ch. in the Fields within the liberty of Westminster, archdeacon of Lewis and dean of Rochester; in which last dignity he was installed (upon the promotion of Dr. Ben. Laney to the see of Peterborough) on the 10th of Dec. 1660, being about that time rector of Henley in Oxfordshire, and a frequent preacher before his majesty. He hath published,

Several sermons preached upon solemn occasions, as (1.) *Justice triumphing, or the Spoilers spoiled, at Paul's for the miraculous Discovery of the Powder Plot, on the 5th of Nov.* 1646, *on Psal.* 9. 16. Lond. 1656. sec. edit. qu. (2.) *Faith's Victory over Nature; or the unparallel'd President of an unnaturally religious Father; at the Funeral of Joh. Rushout Son and Heir of Joh. Rushout Merch. and Citizen of Lond. on Heb.* 11. 17. Lond. 1648. qu. [Bodl. B. 20. 5. Linc.] (3.) *The Araignment of licentious Liberty and oppressing Tyranny, Fast Serm. before the House of Peers in the Abbey Church of Westm.* 24 *Feb.* 1646, *on Hosea*, 5. 10, 11, 12. Lond. 1647. qu. (4.) *The safest Convoy, or the strongest Helper, before Sir Thom. Bendish Bt. his Maj. Embassador now resident with the Grand Seignior at Constantinople; on Isaiah* 43, *former part of the* 2*d verse.* Lond. 1653. qu. (5.) *Love and Fear the inseparable Twins of a blest Matrimony, characterized in a Serm. at the Nuptials between Mr. Will. Christmas and Mrs. Eliz. Adams Daughter of Tho. Adams, sometime Ald. and L. Mayor of Lond. on Ephes.* 5. 31. Lond. 1653. qu. (6.) *Divinity in Morality, or the Gospel's Excellency and the Preacher's Frailty, at the Funeral of Mr. Rich. Goddard Minister of the Parish of S. Gregory's near Pauls, who died* 12 *May*, 1653, *and was buried the* 16*th of the same Month, on* 2 *Cor.* 4. *former part of the* 7*th verse.* Lond. 1653. qu. [Bodl. B. 3. 2. Linc.] (7.) *A divine Prospective: representing the just Man's peaceful End, at Catherine Creechurch* 14 *Aug.* 1649, *at the Interment of the Remains of Sir Joh. Gayer Kt. deceased* 20 *July* 1649; *on Psal.* 37. *ver.* 37. Lond. 1654. qu. [Bodl. B. 3. 2. Linc.] (8.) *Mercy in her Beauty: or, the Heighth of a Deliverance from the Depth of Danger, on Phil.* 2 *former part of the* 27*th ver.* Lond. 1653. qu. It was preached upon his late unexpected recovery of a desperate sickness. (9.) *Thankfulness in grain:*[1] *or, a good Lift the best Return, on the same occasion, on Psal.* 116. 9. Lond. 1654. qu. (10.) *Death's Alarum: or, Security's Warning-piece, at the Funeral of Mrs. Mary Smith (Daughter of Mr. Isaac Coff formerly Minister of God's Word at Chadwell in Essex, and Wife of Mr. Rich. Smith of Lond. Draper) who died* 9 *Nov.* 1658; *on Matth.* 24. 44. Lond. 1654. qu. (11.) *The Epitaph of a godly Man: or, the Happiness by Death of Holiness in Life, at the Funeral of Mr. Adam Pemberton of the Parish of S. Foster's (Velastus) Foster-lane, who died the 8th of Apr.* [466]
1655; *on Phil.* 1. 21. Lond. 1655. qu. (12.) *Safety in the Midst of Danger, in the Ch. of All-hallt. Barkin,* 4 *Jan.* 1655, *upon the Anniversary Commemoration of that dismal Fire, which hapned in the said Parish,* 4 *Jan.* 1649, *on Exod.* 3. *ver.* 2. *latter part.* Lond. 1656. qu. (13.) *The pious Votary and prudent Traveller, characterized in a Fun. Serm. occasion'd by the Voyage of Nath. Wych Esq; President to the East Indies; on Gen.* 28. 20, 21. Lond. 1658. qu. [Bodl. 4to. J. 2. Th. Bs.] preached at S. Dion. Backchurch, 14 Mar. 1657. (14.) *Mourning, Lamentation and Woe, preached after the great Fire in London.* Lond. 1666. qu. This I have not yet seen,[2] nor certain

[1] [*Two Mites, or a greatful Acknowledgement of Gods singular Goodness. In two Sermons preached in St. Dionis Back-Church Augt.* 7 & 14, 1653, *occasioned by his late unexpected Recovery of a desperate Sickness. The first entitled Mercy in her Beauty: or the Height,* &c.

The second, Thankfulness in Grain: or, &c. WANLEY.]

[2] [The title of that sermon is; *Lamentation mourning and woe sighed forth in a sermon preached in the parish church of St. Martin's in the Fields* 9 *Sept. being the next Lord's day after the dismal fire in the city of London.* On Luke 19. 41. Ded. to sir Tho. Adams knight & baronet. Lond. 1666, 4to. Bodl. Pamphl. 123.

The other sermons not seen by our author are

1. *Man's last journey to his long home. A sermon at the funeral of Reb. earl of Warwick, who died in London May* 30. *and was interred at Felstead in Essex June* 9. 1659. On Ps. 146. 4. Ded. to Charles earl of Warwick. Lond. 1659. 4to.

2. *Carduus Benedictus, The advantage of affliction, &c. A Serm. at the funerals of Mr. Tho. Bowyer merchant who died* 8 *Febr.* 1659, & *was buried* 22 *of the same month in the parish church of St. Olaves Jewry.* On Jam. 1. 12. Ded. to Mr. Henry Bowyer, merchant. Lond. 1659. 4to.

3. *The Pilgrim's wish, a Serm. preached in S. Bennet Grace Church, at the funeral of Mrs. Anne Dudson (daughter of Mr. Isaac Coff heretofore minister of Chalwell in Essex, and late wife of Mr. Edw. Dudson of London, Draper) who died* 4. *Jan. And was buried* 11*th do.* 1658. On Phil. 3. 23. Dedic. to Mr. Edward Dudson & Mrs. Eliz. Man. Lond. 1659, 4to.

4. *The Royal Commonwealth's Man, a Sermon at the funeral of sir Tho. Adams knight & baronet, & alderman of London. In St. Katherine Creechurch,* 10. *Mar.* 1667. On Acts 13. 36. Ded. to Sir Will. Adams bart. Lond. 1668. 4to.

5. *A looking glass of human frailty, a Sermon at the funeral of Mrs. Anne Calquit, late wife of Mr. Nic. Calquit, draper, who died 7th. and was interred* 19*th of April* 1659, *at All-hallows the less in Thames street.* On Psal. 39. 5. Ded. to Mr. Nic. Calquit. Lond. 1659. 4to.]

funeral sermons, as (1) *On Rob. E. of Warwick.* (2) *On Mr. Tho. Bowyer.* (3) *On Mrs. Anne Dudson.* (4) *On Sir Tho. Adams.* (5) *On Mrs. A. Colquit*, &c. He hath also written and published,

The first general Epistle of St. John the Apostle, unfolded and applied. In two Parts.——The first printed at Lond. 1656. in qu. was delivered in 22 lectures on the first chap. and two verses of the second, in S. Dionyse Backchurch. The second part printed at Lond. in 1659. in qu. was delivered in 37 lectures on the second chap. from the third, to the last verse, in the said church. At length this active and forward man, who had little or no character among the true loyalists, especially that part of the clergy who had suffered in the times of usurpation, giving way to fate in his house at Croydon in Surrey on the first day of June, in sixteen
1670. hundred and seventy, was buried on the 9th day of the same month in the chancel of S. Martin's church in the fields before-mention'd. Soon after his widow erected a monument on the north wall of the said chancel to his memory, with an inscription thereon, which being printed in *Hist. & Antiq. Univ. Ox.* lib. 2. p. 375. col. 2. shall be now omitted. His funeral sermon on 2 Cor. 5. 1. preached by Dr. Sim. Patrick is extant, wherein you may see his character at large.[3] In the vicaridge of S. Martin's, succeeded Dr. Tho. Lamplugh, and in the deanery of Rochester, Dr. Peter Mew;[4] the former was afterwards bish. of Exon. and archb. of York, and the other bishop of Bath and Wells, and Winchester.

[To a vol. which I have containing 21 of Dr. Hardy's sermons (viz. those mentioned by Ant. Wood, and what are here added) is a general title page——*Several Sermons preached upon Solemn Occasions.* The titles whereof appear in the following paper. *By Nath. Hardy, D. D. Dean of Rochester, and Chaplain in Ordinary to his Majesty.* Lond. 1666.

This catalogue mentions 7 sermons, &c. more, viz.

The Choicest Fruit of Peace, gathered from the Tree of Life, presented to the Right Hon. the House of Peers, at Westminster 30 *April* 1660.

The Hierarchy exalted and its Enemies humbled. A Sermon preach'd on the first Sunday in Advent, being the 2*nd of December* 1660 *after the consecration of the Lord Bishops in the Abbey Church of St. Peter's Westminster.*

The Apostolical Liturgy revived, a Sermon preached at the Assizes at Chelmsford 15 *March*, 1660.

A loud call to great Mourning, a Sermon pr. before the Hon. House of Commons of Parliament 30 *Jan.* 1661.

The first general Epistle of St. John unfolded &c. as in Wood. All in 4to.

The Royal Common-wealth's Man, or King David's Picture, represented in a Sermon preached at the Solemnity of the Funeral of Sir Tho. Adams Knight and Baronet, & Alderman of London, in St. Katherine Church on the 10*th March* 1667; *on Acts* 13, 36, 4to. Lond. 1668. WANLEY.

We may add besides,

Wisdome's Character and Counterfeit delineated in two Sermons. The one on James 3. 17. *the other on Matthew* 2. 8.[5] The first sermon, *Wisdome's Character; or the Quene of Graces*, was preached at the assizes holden at Aylesbury for the co. of Bucks, 21 Mar. 1655. The second was printed Lond. 1656, 4to. [Bodl. 4to. L. 44. Th.]

The Olive-Branch presented to the native Citizens of London in a sermon at St. Paul's, May 27, *being the Day of their yearly Feast; on Psal.* 122. 8, 9. Lond. 1658 4to. [Bodl. Pamph. 106.]

A Sad Prognostick of approaching Judgment; or the Happy Misery of good Men in bad Times. Serm. preached at St. Gregories June 13. 1658. *on Isaiah* 57. 1. Lond. 1658. 4to. In the preface to this sermon he observes, that some years before came forth a little *Manual of several Prayers*, to one of which his name was affixed, but, says he, 'it is for the most part made up of such expressions which were not wont to be used by me.' He also takes notice of other pieces printed with his name in the title, as *The Herball of Divinity*, &c. insinuating, though not asserting, that he was the author.

The choicest Fruit of Peace, gathered from the Tree of Life: a Sermon before the House of Peers at Westminster Abbey, April 30. 1660; *on Isaiah* 57, 19. Lond. 1660. 4to.]

"JOHN MAPLET, son of a father of both his "names, a sufficient shoemaker, was born in the "parish of S. Martin's le Grand in London, edu-"cated in the college school at Westminster, elected "thence a student of Ch. Ch. in 1630, took the de-"grees in arts, and, as 'tis said, holy orders, entred "upon the physic line, was afterwards one of the "proctors of the university; and being made Dr. "of physic in 1647 (about which time he had the "grant of the principality of Gloc. hall confers'd "on him, upon Deg. Whear's death) he went into "France in that or the year following with his "pupil Lucius the young lord Falkland, where "continuing about two years, mostly at Orleans, "Bloys and Saumur, he made many observations "on those and other places, which he committed to

[3] [Wood does not seem apprized of another funeral sermon on Hardy by Dr. Richard Meggot, rector of St. Olaves, Southwark, and chaplain in ordinary to the king. London 1670. 4to.]

[4] [Peter Mew LLD. archid. Berk. et Hunting. coll. D. Joh. Bapt. præces, decanus Roff. rector eccl. S. Mariæ in Redding, installatus canon. Windsor 30 Oct. 1666, consecratus ep. Batho-Well. 9 Feb. 1672. Frith, *Catal.* KENNET.]

[5] [From *A Catalogue of Hardy's Sermons*, at the end of *The Olive Branch.*]

"writing in a neat and curious hand, with a particular tract of his travels, in an elegant Latin style, "which is promised by[6] one of his faculty to be "made public. Afterwards he made another "journey beyond the seas with Henry lord Falkland, (brother to Lucius, who dy'd in France) "travell'd into Holland and the Low Countries, "and made other observations, which he committed "to writing. Upon his return thence, he practis'd "his faculty in the summer time at Bath, and in "the winter time at Bristol, with great respect and "veneration from all people in those parts, and in "1660 he was restored to his principality of Gloc. "hall (from which he had been ejected) and soon "after resign'd it. He hath written,

"*Familiar Epistles from* 1650 *to* 1666.——

"They are written in Latin, chiefly to Dr. Jo. Wall "canon of Ch. Ch. in Oxon.

"*Medicinal Epistles, concerning the Effects of "the Baths of Bath:* of these some were published "by Dr. Tho. Guidot with this title: *Epistolarum* [467] "*Medicarum Specimen de Thermarum Bathoniensium Effectis, ad clariss. Medicos D. Bate "Fraser, Wedderbourne,* &c. London. 1694. qu. "[Bodl. C. 2. 28. Linc.]

"*Consultations with Dr. Edm. Meara, Dr. Sam. "Bave and others.*

"*Cosmetics.*

"*Poems and Epitaphs on several Occasions and "Persons.*

"*Treatise of his Travels into the Low Countries "and France*——This and the rest are all written "in Latin, but I think not yet published. He died "on the fourth day of August, in sixteen hundred 1670. "and seventy, aged 55 years, and was buried in "the north cross-isle joyning to the church of S. "Peter and S. Paul in the city of Bath. Over his "grave was soon after a comely monument set up "against the east wall of that isle, with an inscription thereon, wherein this character is given "of him, that he was 'Animi corporisque bonis "præditus, eruditione, modestiâ et comitate paucis "secundus, Artium et Scientiarum omnium panoplia instructus,'[7] &c. His style was terse,[8] his "words choice, but his periods a little too elaborate. "He was learned, candid and ingenious, a good "physician, a better Christian, and an excellent "Latin poet. Besides this, hath been another Joh. "Maplet, author of *A Discourse of Metals, Stones, "Herbs, Trees, Beasts,* printed in oct."[9]

[6] Tho. Guidot in his *Discourse of the Bath and the hot Waters there,* &c. Lond. 1676. oct. p. 181.

[7] [See the rest at page 955 of the *Antiquities of the Church of Bath.* Lond. 1714. 8vo. RAWLINSON.]

[8] Guidot ut supra.

[9] [This person was educated at Cambridge, M. A. The work noticed by Wood was entitled *A greene Forest, or a naturall Historie,* printed in 1567. Besides which, he wrote *The Diall of Destiny, wherein may be seene the continuall and customable Course* &c. *of the seven Planets.* 12mo. 1581, and 1582. See *British Bibliographer,* ii. 47.]

WILLIAM NEILE, the eldest son of sir Paul Neile knight, one of the ushers of the privy-chamber to king Charles 2. eldest son of Dr. Rich. Neile archb. of York,[1] was born in the archbp. palace at Bishop's-Thorp in Yorkshire, 7 Dec. 1637, became a gent. com. of Wadham coll. for the sake of Dr. Wilkins the warden thereof, an. 1652, where by the instruction of him and Dr. Ward he improved his native genius very much in the mathematics. In July or Aug. 1657 he divulged his invention of 'the equating of a straight line to a crooked or parabola.' The demonstration of which is at large set down in a book entit. *De Cycloide & Corporibus inde genitis,* &c. Oxon. 1659. qu. p. 91, 92. Written by John Wallis D. D. one of the Savilian professors of the university of Ox. to which place I refer the reader, where he may see also what benefit hath been made of it by Dr. Christopher Wrenn and Will. viscount Brounker. Mr. Neile hath written,

De Motu, Lib. 1.

Of Morality, in one Book.

Whether these two are printed I cannot tell. He died in his father's house at White Waltham in Berks. 24th of Aug. in sixteen hundred and seventy, 1670. and was buried in the church there, to the great grief of his father, and resentment of all virtuosi and good men that were acquainted with his admirable parts. See more of him, and his invention, in the *Philosophical Transactions,* an. 1673. nu. 98. p. 6146.[2] One sir Will. Neale knight, who had been scout-master general to king Charles 1, and a stout proper man and a good soldier against his enemies in the grand rebellion, died in Grays-Inn-lane in Holborn on the 24th of March, the last day of the year, 1690, aged 81 years, and was buried according to his desire near the west door fast by the christning pew in S. Paul's church in Covent-Garden, within the liberty of West. but he was no kin to the former William Neile, because he was of the Neales of Wollaston near Northampton.

[See Neile's epitaph printed at length in Hearne's *Account of some Antiquities between Windsor and Oxford,* appended to the fifth vol. of his edit. of Leland's *Itin.* He was, says the antiquary, a virtuous, sober, pious man, and had such a powerful genius to mathematical learning, that had he not been cut off in the prime of his years in all probability he would have equall'd if not exceeded the most celebrated men of that profession. That which

[1] [Dr. Rich. Neile, archb. of York. Mr. John Cotton in his *Answer to Mr. Roger Williams about Persecution* (4to. 1647, p. 117) tells this story: Mr. Randall Bates, a heavenly saint, was chucked in the prison, nor could he be released, though Dr. Hering (a learned and beloved physitian) earnestly solicited bishop Neale for his enlargement, as he tendered his life: but the suit of the physician was repulsed with reproaches, and the life of his patient spilt by that rigour. KENNET.]

[2] [See Birch's *History of the Royal Society,* vol. ii. p. 460, 461.]

hasten'd his death was a deep melancholy, that was unfortunately contracted by his being in love with one of the maids of honour, whom he would fain have married, but he could not gain the consent of his father sir Paul Neile.]

JOSHUA CHILDREY, son of Robert Childrey, was born within the city of Rochester, where being educated in grammar learning, became a student in Magd. coll. in Lent term 1640, aged 17 years, and about that time was made one of the clerks of the said house. But soon after leaving the university, upon the eruption of the civil war, he returned to his native country, and came not again till the garrison of Oxon was surrendred for the [468] use of the parliament, at which time taking the degree of bach. of arts, was two years after that expelled by the parliamentarian visitors. Afterwards he taught school at Feversham in Kent, yet not without some disturbance by the godly party, where continuing till his maj. restoration, was made chaplain to Henry lord Herbert, was actually created D. of D. and had the rectory of Upway in Dorsetshire bestowed on him. In the year 1663, Jan. 23, he was collated to the archdeaconry of Salisbury, on the death of Dr. Anth. Hawles,[2] and on the first of June 1664 he was collated to the prebendship of Yatminster Prima in the church of Salisbury by Dr. Earle bishop of that place, he being then accounted a learned and religious divine, a good astrologer, and a great virtuoso. His works are,

Indago Astrologica: or, a brief and modest Inquiry into some principal Points of Astrology, as it was delivered by the Fathers of it, and is now generally received by the Sons of it. Lond. 1652. in 2 sh. in qu. [Bodl. 4to. E. 8. Jur.]

Syzygiasticon instauratum: or, an Ephemeris of the Places and Aspects of the Planets, &c. calculated for the Year 1653. Lond. 1653 oct. His chief design is to prove the aspects of the planets related to the sun, of greater efficacy in the change of the air, than when respecting the earth as center, &c.

Britannia Baconica: or, the natural Rarities of England, Scotland and Wales. According as they are to be found in every Shire. Historically related, according to the Precepts of the Lord Bacon, &c. with Observations upon them, and Deductions from them, &c. Lond. 1661. oct. [Bodl. 8vo. F. 148. Linc.] From which book Dr. Rob. Plot took a hint for the writing *The natural History of Oxfordshire.* As for the other works of his which are not extant, you may be pleased to know from his letter[4] dated at Upway 12 Jul. 1669, written to Mr. Hen. Oldenburg secretary of the Royal Society concerning some observations of the weather, philosophical collections, Portland and Purbeck stones serving for fuel, shifting of tydes at Weymouth, &c. thus—— 'In my next (God willing) I shall send you part of my collections of naturals out of voyages and itineraries. In the mean time take this brief account of my studies so far as concerns philosophy. Some two years before the happy return of the king, I bought me as many paper books of about 16 sheets apiece, as my lord Verulam (Bacon) had histories at the end of his *Novum Organon:* Into which books (being noted with the figure and title given them by my lord) I entred all philosophical matters that I met with observable in my reading, and intend (God willing) to continue it. This I acquaint you with, to let you see, how earnest and serious I have been for several years in that which is the business of the Royal Society, tho' indeed I first fell in love with the lord Bacon's philosophy in the year 1646, and tried several experiments (though such as I now reckon be not of any moment) in 1647, 48, 49, 50; and besides these, I have two larger paper books in folio, one of which I call *Chronologia naturalis*, and the other *Geographia naturalis;* the former containing the time of all droughts, comets, earthquakes, &c. and the other the natural rarities of countries. These paper books cannot be expected to be yet full, and God knows whether I shall live to see them filled. But, God willing, such and so as they are, I intend to bequeath them to the Royal Society, whensoever I die,' &c. He concluded his last day at Upway before mention'd (having never been of the said society) on the 26th of Aug. in sixteen hundred and 1670.
seventy, and was buried in the chancel of the church there. In the latter end of Sept. following, succeeded him in his archdeaconry John Sherman doct. of div. of Camb. who dying in the parish of S. Sepulchre in London (after a short enjoyment of his archdeaconry) viz. in the latter end of the year (in March) 1670, was succeeded in the beginning of May following by John Priaulx D. D. as I shall elsewhere tell you. Besides this John Sherman was another of both his names, but before him in time, [469] educated in grammar learning in the Charter-house school, in academical in Trin. coll. in Camb.[5] where he arrived to great eminence in several sorts of literature. He "was bach. and after Dr. of divinity, "and" wrote a book entit. *White Salt, or a sober Correction of a mad World in some Well-wishes to Goodness.* Lond. 1654. oct. [Bodl. 8vo. F. 6. Th. BS.] and another[6] called, *The Infallibility of the*

[2] [Antonius Hawles coll. Regin. Oxon. S. T. P. prebendar. et archid. Sarum. rector de Kuoyle, et postea de Bishopston in com. Wilts. installatus in canonicatu magistri Hales infra capellam reg. de Windesor, 13 Jul. post regis reditum, cui in exteris regnisibus a sacris fuit. Obiit 16 Jan. 1663, cui successit Durell. Frith, *Catal.* KENNET.]

[4] In a *Journal Book* of the Royal Society, MS.

[5] [An. 1637. Jo. Sherman erat A. M. et ad hue socius coll. Trin. Cant. BAKER. He was ejected thence in the time of the civil wars; see Walker's *Sufferings of the Clergy*, page 160.]

[6] [Also one entit. *A Greek in the Temple: being a Discourse on Acts* 18. *ver.* 28. Cambr. 1641, 4to. Bodl. C. 18. 11, Linc.]

holy Scripture asserted, "and the pretended Infal-"libility of the Church of Rome refuted, in Answer "to two Papers and two Treatises of Father John-"son a Romanist, about the Ground thereof"—— Lond. 1664 thick qu. [Bodl. A. 19. 1. Linc.] "This Dr. Sherman had suffered many things for "his king and country; and was one in whom "learning and religion had for many years met and "had equal shares——He liv'd to print, but not to "publish, the last work, which was licens'd 28 Sept. "1663." This learned, religious and conscientious person, died in Aug. as it seems, an. 1663.

EDWARD FORD, the eldest son of sir Joh. Ford knight, was born at Uppark in the parish of Harting in Sussex, became a gent. com. of Trin. coll. in the beginning of the year 1621, aged 16 years, but before he took a degree he left that house, and whether afterwards he travelled or studied in the inns of court, I know not. Sure it is that about the beginning of the civil war, he was prick'd high sheriff for Sussex, adher'd to the king at Oxon, from whom he received the honour of knighthood there, 4 Oct. 1643, and about that time had a commission to be a colonel in his army against the rebels; for which afterwards he suffered equally with other royalists. In Nov. 1647, when the king made his escape from Hampton court, he with Dr. Steph. Goffe were committed to safe custody, as being suspected for the design of the king's escape. In 1656 he, upon Oliver's encouragement, and invitation of the chief citizens of London, raised the Thames water into all the highest streets of that city, ninety three foot high, in four eight-inch pipes, to the wonder of all, and honour of the nation: done at his own charge, and in one year's time, with his rare engine that he had invented for that purpose; by which several parts of the nation did afterwards find benefit in the draining of mines and lands, much better and cheaper than any other device before. 'Twas he also that made the great water engine against Somerset-house for the serving the inhabitants of the Strand, and of other parts adjoyning, with water; which hindring the prospect of qu. Catharine the royal consort of king Charles 2, she found means to have it pluck'd down. Some time after his majesty's restoration he invented a new way of farthings, of which he made demonstration to the king and council so plainly, that they were satisfied that they could not possibly be counterfeited, and that one farthing could not be like another, but that they should differ in some little thing. And having then a design to get a patent for the making of them for England, was put aside by prince Rupert, and at length was content with one only for Ireland: To which place taking a journey soon after, he died there before he could effect his design. He hath written and published,

A Design for bringing a River from Rickmansworth in Hertfordshire to S. Giles's in the Fields near London: The Benefits of it declared, and the Objections against it answer'd. Lond. 1641. in five or six sh. in qu.

Experimental Proposals how the King may have Money to pay and maintain his Fleets, with Ease to the People; London may be rebuilt, and all Proprietors satisfied; Money may be lent at 6l. per Cent. on Pawns, and the Fishing Trade set up, and all without Straining or Thwarting any of our Laws and Customs. Lond. 1666. qu.

Defence of Bill-credit—Printed at the end of the former pamphlet. About the year 1663 he printed an ingenious proposal for the raising of money by bills of exchange, which should pass current instead of money, to prevent robbery, but this I have not yet seen. He died in Ireland, on the 3d of Sept. in sixteen hundred and seventy, and his body being brought into England, was buried in the church at Harting by its ancestors. He was a great virtuoso of his time, yet none of the Royal Society, and might have done greater matters, if that he had not been disincouraged for those things he had done before. 1670. [470]

HENRY YELVERTON baronet, was born of an ancient and genteel family[7] at Easton Manduit or Mauduit in Northamptonshire, baptized there 6th of July 1633, educated in grammar learning in S. Paul's school in London, admitted a gent. com. of Wadham coll. in 1650, where he made as great proficiency in several sorts of learning as his age was capable of, and became so exact a Latinist and Grecian, that none of his time went beyond him. He hath written,

"*A Vindication of the Bishop of Worcester's* "(Morley) *Letter touching Mr. Baxter from the* "*Animadversions of D. E.*—Lond. 1662 qu. 2 sh. "[Bodl. B. 12. 3. Linc.] Sir Henry Yelverton the "author, as 'tis constantly reported——So Dr. "Barlow."[8]

A short Discourse of the Truth and Reasonableness of the Religion delivered by Jesus Christ. Wherein the several Arguments for Christianity are briefly handled, the Miracles done by our Saviour, Apostles and Christians, &c. Lond. 1662 oct. [Bodl. 8vo. B. 378. Linc.] To which is added, *A Disquisition touching the Sybils and Sybilline Writings,* &c. Written by John Twysden, broth. to sir Rog. Twysden of Kent, both the uncles of sir H. Yelverton, who hath also written something in vindication of the church of England against Edw. Bagshaw of Ch. Ch. which I have not yet seen; and a preface to a book of Dr. Tho. Morton bish. of Durham, entitled, *The Episcopacy of the Church of England justified to be Apostolical, from the Authority of the Primitive Church,* &c. Printed

[7] [Chr. et Rob. Yelverton Northampt. admissi socio-commensales coll. Regin. Cantabr. Feb. 26, 1618. BAKER.]

[8] [This I suppose was the *Vindication of Bishop Morley*, which Wood afterwards found among Dr. Barlow's books.]

in oct. Which bishop sir Henry had kept in his family several years in the time of that bishop's persecution, and was as tender of him, as of his parent, shewing thereby, as indeed he was, a true son of the church of England. He died in the
1670. flower of his age on the 3d of October, in sixteen hundred and seventy, and was buried at Easton Manduit among the graves of his relations, leaving then behind him by Susan his wife, sole daughter and heir of Charles lord Grey of Ruthen, Charles his eldest son, afterwards a noble-man of Christ-Church, and called up to the house of lords, where he took his place as lord Grey of Ruthen. He died of the small-pox unmarried, in his lodgings in the Pall-mall, within the liberty of Westminster, on the 17th of May 1679, and was, as I suppose, buried at Easton Manduit.

CHRISTOPHER AIRAY was born at Clifton in Westmorland, became a student in Queen's college in Michaelmas term, 1621, where going through the servile offices, was made fellow when master of arts: About which time entring into holy orders according to the statutes of that house, he became a preacher, was actually created bachelor of divinity in 1642, and afterwards made vicar of Milford in Hampshire. He hath written,

Fasciculus Præceptorum Logicalium, in Gratiam Juventutis Academiæ (Oxon) *compositus*. Oxon. 1660, second edition in octavo, and other things, as 'tis said, but such I have not yet seen. He died on
1670. S. Luke's day, in sixteen hundred and seventy, and was buried in the chancel of his church of Milford before-mention'd. Over his grave was soon after put this epitaph. 'Memoriæ sacrum Christopheri Airay S. T. Bac. olim. Coll. Reg. Oxon. socii, & hujus ecclesiæ Vicarii vigilantissimi, viri summæ integritatis, judicii acerrimi & ingenii literarum omnium capacis; qui difficillimo seculo inter æstuantes rerum fluctus clavum rectum tenuit. Mortalitatem tandem exuit 18. Oct. annos natus 69. &c.'

SAMUEL KEME or KEM was born, according to the [9] *Matricula*, in the city of London, became a
[471] batler or commoner of Magdalen-hall in the beginning of Act term 1621, aged 16 years, but how long he continued there I know not. Sure I am that a certain [1] author tells us, that 'for those few weeks he wore a gown in Magdalen-hall he obtained a title of a most notorious lyar that ever wore long ears.' In 1624 he was elected demy of Magdalen college, at which time he said that he was born in Surrey, and that he was in the nineteenth year of his age. In that house he continued till after he was bach. of arts, and then taking holy orders he had a cure bestowed on him. In 1636, the king being then in Oxon, he was actually created bachelor of divinity; about which time he became rector of the church at Oldbury commonly called Albury near Ricot in Oxfordshire, and a retainer, if I mistake not, to the family of Edward Wray of Ricot esq; patron of the said church, by virtue of his marriage with Elizabeth the daughter and heir of Francis lord Norris, earl of Berks. At the turn of the times in 1641, he put a curate into his living, sided with the rebels, took the covenant, was made chaplain to, and captain of, a troop of horse in the regiment of Basil earl of Denbigh, prayed and preached often to encourage the soldiers to fight, laid open to them the righteousness of their cause, preached against the king and his followers, and endeavoured to make them believe, that all that were about him, were papists or at least popishly affected. "He was sometime chaplain at sea under "the earl of Warwick, and minister of Deal; and "seems to have been the person to whom the following passage in *The History of the Troubles "and Tryal of Archbishop Laud*, cap. 19. p. 210, "belongs, viz. 'Aug. 20, 1643, Sunday in the afternoon one preached in the Tower-church, in a "buff-coat and a scarf, but had a gown on. He "told the people they were all bless'd that died in "this cause, with much more such stuff. His name "(that I then heard) was Kem, parson or vicar of "Low-Layton in Essex, and then chaplain of a "troop of horse. At Reading it was usually reported of this Mr. Kem, that he would preach in "the morning and plunder in the afternoon, was "look'd upon as a saint in the pulpit, and a devil "out of it." When any officer of the regiment was kill'd, he was ready to preach his funeral sermon, particularly that of major Pinkney slain in the beginning of July 1644, and was ready at all hours to do the like, provided the party died not a natural death. When he was with the said earl at Wolverhampton, he preached twice there before his lordship as quarter-master general [2] to sir Tho. Middleton, and within two hours after his last sermon, he fell to practice on one of his brethren, and plundered a townsman to the value of 500*l.* tho' the man was as notorious as any in Coventry, Banbury, or Colchester, &c. This Keme was asked at Nampt-wich by a bricklayer, why the earl of Denbigh gave offence by wearing long hair? To which he made answer (being then the chief leader in cases of conscience) That to wear long hair was not against the rule, but to have it was the thing forbidden by the apostle, for truly (said he) if my lord should have long hair of his own, I hold my self bound to tell him of it, but that which his lordship wears, is not his own hair, and if S. Paul were in England, he would not mislike it, tho' it reached down as low as his knees. Such Levites as this Keme were Sprat and Larkin [3] the two twins of Greenwich, where

[9] *Lib. vel Reg. Matric.* PP. fol. 295. a.

[1] *Merc. Aul.* in the 33 week, an. 1644. p. 1123.

[2] The same author in the thirtieth week, ending July 27. an. 1644. p. 1095.

[3] [See my *MS. Collections*, (Brit. Mus.) vol. xv, p. 162. COLE.]

they libell'd and blasphemed every Sunday, according to their talents. In Novem. the same year (1644) he went with his colonel, Basil earl of Denbigh and the other commissioners, constituted by parliament, to treat with his majesty at Oxon for peace, where he, with great confidence, preached before them, and about that time was made a major, and became very active in several places within this kingdom to carry on the cause as well by fighting as preaching. Afterwards he took all oaths to keep what he had and to gain more, took all advantages to rake and scrape what he could together, merrily [472] to satisfy his unsatiable desire. The truth is, he was a man of a very servile spirit, a flatterer, a time-server, an epicure, a letcher, "a knight of the post," &c. and yet always a pretender to saintship. "This "major Keme when at the Bath in the time of "Oliver Cromwell, would go to Bristol, preach "there with a buff-coat on, and over that a scarlet "cloak, with a pistol on each side of him lying "on the cushion." After the restoration of king Charles 2. he turned about, endeavouring to express his loyalty, took the oaths again, as he had done when he took the academical degrees, and when he entred on the ministry, and all to keep his living of Albury and the trade of eating and drinking. He hath published,

Several sermons, as (1) *The Martialist's Dignity; on Deut.* 23. 14——Printed 1640. qu. (2) *The Messenger's Preparation for an Address to the King for a well-grounded Peace, preached at Oxon.* 24 *Nov.* 1644, *before the Commissioners of both Kingdoms, the Morning before their presenting the Propositions to his Majesty; on Esther* 4. 16. Lond. 1644. qu. Dedicated to the said commissioners. (3) *The King of Kings his privy Marks for the Kingdoms Choice of new Members*, &c. *preached at Bristol at the Choice of new Burgesses of that City*, 28 *Feb.* 1645; *on Prov.* 10. *ver.* 10, 11. Lond. 1646. qu. The said city was then under the command of the parliament. (4) *The Olive-Branch, &c. on* 2 *Thes.* 3. 16. Lond. 1647. qu. (5) *Serm. on* 1 *Cor.* 13. *ver.* 14. Lond. 1647. qu. This last, with others which he hath published, I have not yet seen. He died at Albury before 1670. mention'd on the 22d of October, in sixteen hundred and seventy, and was two days after buried in the chancel of the church there, near to an inscription, which he before had caused to be painted on the wall to the memory of Anne Ball only daughter of John Ball citizen and skinner of London, Jemimah Pelham eldest daughter of Herbert Pelham of Lincolnshire and of Friar's-court in Essex, esq; and of Mary Bridger second daughter of Samuel Bridger of Dursley in the county of Glocester. Which three women had been the wives of him the said Samuel Keme, who at his death left behind him a young buxom widow, with whom he had a good portion, but left her nothing, as having spent all that he could get to satisfy his epicurism.

JOHN STRICKLAND was born of, and descended from, an ancient and genteel family of his name in the county of Westmoreland, became a batler of Queen's college in the beginning of the year 1618, aged 17 years, took the degrees of arts, holy orders, and was made chaplain, as I have been informed, to the earl of Hertford. In the month of May 1632 he was admitted bachelor of divinity, and in December following became rector of Middleton alias Pudimore Milton in Somersetshire by the presentation of sir John Horner knight, &c. This person, who was always puritannically affected, sided with the rebellious party in the beginning of the civil war, took the covenant, was made one of the assembly of divines, preached frequently before the long parliament, exciting the members thereof to proceed in their blessed cause, prayed several times[3] blasphemously,[3] and in 1645 or thereabouts was made minister of S. Peter's le poor in London, where he exercised his gifts against the king and his party, and was never wanting to excite his auditors to carry on the said cause. Afterwards he was made minister of S. Edmund's church in Salisbury, was constituted an assistant to the commissioners of Wilts. for the ejection of such whom they then (1654) called scandalous, ignorant and insufficient ministers and schoolmasters, and took upon him great authority in his apostleship, especially if he had to do with the loyal and suffering clergy. He hath published,

Several sermons, as (1) *God's Work of Mercy in Sion's Misery, Fast Sermon before the House of Commons*, 27. *Dec.* 1643; *on Isaiah* 10. 20. Lond. 1644. qu. (2) *A Discovery of Peace: or, the* [473] *Thoughts of the Almighty for the Ending of the Peoples Calamities*, &c. *on Jerem.* 29. 11. Lond. 1644. qu. (3) *Immanuel: or, the Church's Triumph in God with us*, &c. *Thanksgiving Sermon before the House of Lords*, 5. *Nov.* 1644; *on Psal.* 26. 7. Lond. 1644. qu. (4) *Mercy rejoicing against Judgment, Fast-sermon before the House of Commons* 29 *Octob.* 1645; *on Isaiah* 30. 18. Lond. 1645. qu. In his epistle dedicatory to the house of commons, he desires them to have a care how they plant the towns in Cumberland and Northumberland with able preachers, that they reform the universities, &c. He hath other sermons extant which I have not yet seen. See more of him in Hum. Chambers under the year 1662. This Mr. Strickland, who is stiled by one[4] of his opinion

[4] See in a book entit. *A short View of the late Troubles in England.* Oxon. 1681. fol. Written by sir Will. Dugdale, p. 307.

[3] [Wood might as well have said he used to come into his pulpit naked, and without a rag of cloaths on; for one is not more ridiculous than the other. So says Calamy, who however forgets to add that Wood's statement rests, not on his own authority, but on that of sir William Dugdale. See *Ejected Ministers*, page 755.]

[4] Fred. Lossius medic. Dorchest. in *Observat. medicinalib.* Lond. 1672. oct. lib. 1. observat. 8.

'preco fidelissimus,' and so he was esteemed by the factious party, was ejected from his living for his refusal to conform to the service and ceremonies of the church of England, an. 1662: Whereupon keeping conventicles in, and near, Salisbury, was several times, as I have been informed, imprisoned.
1670. At length giving way to fate, in sixteen hundred and seventy, was buried on the 25th of Octob. in the church of S. Edmund before-mention'd, being then accompanied to his grave by many of his persuasion.

VAVASOR POWELL, having often told his friends, and the brethren, not without boasting, that he was once a member of Jesus college in Oxon. I shall therefore upon his word number him among these writers. Be it known therefore that this person, who was famous in his generation for his ill name among those that were not of his opinion, was born in the borough of Knucklas in Radnorshire, son of Rich. Howell an ale-keeper there, by Penelope his wife, daughter of William Vavasor of Newtown in Montgomeryshire. He was brought up a scholar, saith the publisher[7] of his life, but the writer[8] of *Strena Vavasoriensis* tells us that his employment was 'to walk guest's horses, by which finding no great gain at such a petty alehouse, he was elevated in his thoughts for higher preferment, and so became an hostler (I would say groom) to Mr. Isaac Thomas an inn-keeper and mercer in Bishop's-Castle in Shropshire,' &c. The time that he came to the said college must be, if true, about 1634, at which time he was 17 years of age, being then encouraged in his studies and exhibited to by his uncle[9] Erasmus Howell, but whether he was matriculated, or avoided it to save a little money, as many have done that intend to take no degree, I know not, nor what stay or progress he made in his studies in the said college. Sure it is, that soon after, his said uncle got him to be settled at Clun in Shropshire, where he taught school first, and then was curate, or as Strena[1] saith 'took upon him the habit of sir John, and lest without ordination (under the episcopal government) he might incur the danger of suspension, borrowed of an old decayed minister (his near kinsman) his letters of orders, rasoth out the other, and inserts his own, name, and under colour of these counterfeit letters, he goes unsent, and begins to thunder out of the pulpits as if he had been a fiery spirit raised out of hell. But by reason of his nonconformity, and the many errors he had broached, his calling was question'd, and the orders being well scan'd, were found spurious and counterfeit, and he bound to appear at the next great sessions to be held for the county of Radnor; (where he frequently preached after he had left Clun) so that upon his appearance and indictment for nonconformity, forging of orders and seditious doctrine, he was with much ado reprieved from the gallows.'—Being thus disinabled to preach in churches, he exercised his function in houses, railing always much against the common-prayer, and when hunted from thence he would preach in fields, under hedges, on the side of hills, [47
and in obscure valleys, 'so that Radnorshire which before was a dark country (saith the canting and ridiculous account of his life) came to have much light, and in short space many eminent professors were begotten in it: at which Satan began to rage exceedingly, and stirred up some of his instruments to persecute the truth, laying wait for his time and liberty, some by a judicial way, some by violence, till they drove him out of his country'——He therefore finding the persecution so hot against him (so are his[2] own words) that he could not be permitted to serve the Lord there, he did by the advice of his brethren, leave his native country of Wales, and by the guidance and providence of God was carried and conducted safely to London, where he arrived in August, 1642. Being therefore settled in that place (then free for all opinions) he preached for two years together almost every day, either in churches or houses, venting with great malice all that he read or heard against the king and his proceedings, thundred out strange notions and unheard-of blasphemies, and took all occasions to promote the blessed and righteous cause. At two years end he settled at Dartford in Kent, where he spread his errors for two years more, to the great[3] cheating and seducing of poor souls. No sooner was Wales reduced under the power of the parliament, an. 1646, but he received a call, and was desired to exercise his gifts in his own country: Whereupon he retired to the synod, that is the assembly of divines, to gain a testimonial from them, but Stephen Marshall questioning him about his ordination, told him that unless he would be ordained, or take orders from the presbytery they could not approve of him. To which he answered that he was willing to be tried as a Christian, and as a scholar, but had some doubts about ordination, &c. At length after some arguings about that matter, they gave him a certificate of his religious and blameless conversation, and of able gifts for the work of the ministry, subscribed by Herle the prolocutor and seventeen of the assembly, 11 Sept. 1646, being by that time patched up with several notorious independents, of whom Philip Nye, Pet. Sterry, &c. were of the number. Upon his return into Wales, in the latter end of the said month, there was great joy expressed among the brethren, but the honest and loyal party perceived full well that 'he returned[4] not out of any affection

[7] Edw. Bagshaw, as 'tis reported, p. 106.
[8] Alex. Griffith, p. 1, 2.
[9] Ibid. in E. Bagshaw.
[1] Page 2.
[2] In the *Account of his Conversion and Ministry*, p. 11.
[3] *Strena Vav.* p. 3.
[4] Ibidem. See also in *Merc. Cambro-Britannus: or, News from Wales, touching the miraculous Propagation of the Gospel there*, &c. Lond. 1652.

to the cause, but for his own designs, security and advantage; and became as active and vigorous as the perpetual motion of a tongue, or the invention of a wicked brain could possibly be for the rooting out of the ministry, branding the calling as antichristian, and rendring their persons by all scandalous aspersions to become odious to the people. And for the more speedy effecting thereof, he, together with others of the same cut, promoted the act for propagation of the gospel in Wales, so really intended by the pious care and charity of those members of parliament, yet by the unworthy managing thereof by our author and his fellow itinerants, it proved like another Ephesian image of Diana for the benefit only of this Demetrius and his tradesmen, the silver shrines taking up the whole devotion of that worship,' &c. By virtue of the said act most of the ministers and school-masters were silenced, and none were left to preach the gospel save only Vav. Powell and certain ignorant itinerants, who were, as 'twere, his journey-men. There was not one day but he rode about the country, like an apostle, to scatter his doctrine among simple people, insomuch[5] that there were but few, if any, of the churches, chappels, town-halls in Wales wherein he did not preach Christ: yea very often upon mountains, and very frequent in fairs and markets, &c. For his encouragement in this he had a stipend and salary of an hundred pounds yearly, allowed him out of the prebends, deans, and chapters, and other tithes, [475] besides the vast emoluments of many other sequestred benefices in North Wales, and the wages of divers of the itinerants and schoolmasters, who were the journey-men and stipendiaries, he being accounted the metropolitan of them. Farther also he and they, or such as were their agents, had[6] the disposal of above forty thousand pounds per an. in tithes, glebes, impropriations, rents reserved, and other ecclesiastical benefices and promotions from the year 1649 inclusive, till the latter end of 1653, at which time it was unaccounted for. In that, and the year after, he spoke against Oliver to his face, preached publickly against him, and wrote letters to him, for assuming to himself the office of a single person, that is, the protectorship, for which he was more than once imprison'd, to the terror of his party. In the latter end of 1654 he raised and headed a party of fanatics on the rising of the cavaliers at Salisbury, and did all his endeavours to keep down their rising in Wales: So that by his great authority and gains in those parts, he, from a poor boy, (a groom or ostler, as the author of *Strena* tells you) became great and wealthy, purchased some of the king's fee-farm rents and lordships, for the most part in another man's name, and to perpetuate his memory, built for himself a very fair and sumptuous house in Kerry in Montgomeryshire. In 1657 I find him in Oxford, where, being minded to shew his parts, he did, by the help of some of the brethren there, get into All-saints pulpit on Wednesday the 15th of July the same year; and having got together a great auditory in a very short time, as well of scholars as laics (many of whom came purely out of novelty) he did first of all very plentifully rail against the universities and human learning, and then against certain persons in Oxon: among which was Mr. Hen. Hickman fellow of Magd. college, for whom he told the auditory that the pope would provide for him a mitre, and the devil a frying-pan, &c. said upon no other account, as was conceived, but because the said Mr. Hickman spoke publicly in the divinity-school in the last vespers when he disputed upon this question, *An Ministri Anglicani habeant validam ordinationem?* that the church of Rome, for ought he knew, was a true church, or to that effect; not that he was drawn to say so by force of argument, but opinion. Upon the approach of the king's restoration, he was seized upon and imprison'd at Shrewsbury, and according to the opinion of those of his persuasion, he suffered much: of which matter hear what one[7] of his mind doth cantingly deliver, 'Mr. Vav. Powell, who is accounted by many ministers and others that knew him well, to be a man of God, mighty in the scriptures, an able and painful preacher of the gospel in a great part of North and South Wales, usually preaching as that learned, eminent and holy man of God John Calvin did, six or seven times, or oftner every week, to the saving of many from their sins, and from hell and swift destruction thereby, was seized upon and imprison'd at Shrewsbury, as also many of his friends in several northern counties in Wales, not for any crime committed by him or them: yea and divers of their houses plundered by soldiers, shewing no warrant for their proceedings therein. This was about the latter end of Feb. 1659,' &c. He tells us also, that in South Wales some of the congregation, with that precious man of God Mr. Jenkin Jones, who preached the gospel in several counties, as Mr. Vavasor Powell did, was imprisoned also, as was Thomas Gwinn a gentleman cavalier in Wales, who about 1657 was wrought upon by the ministry of the said Jones, and brought over to his party: but the said Jones and Gwinn were not imprisoned till his majesty's restoration. About that time all the lands and tenements that had been purchased by Vav. Powell were taken from him, and he removed from Shrewsbury where he was much haunted by his party, into Mountgomeryshire, and there kept in close custody, and from thence to the prison called the Fleet in London. In 1662 he was translated [476] thence to Southsea Castle near Portsmouth, where continuing five years, became intimate with Edward Bagshaw of Christ Church, who also was committed

[5] So in his *Life* before quoted, p. 107.

[6] *Strena*, p. 5.

[7] Hen. Jessey in his book entit. *The Lord's loud Call to England*, &c. printed 1660. p. 13.

prisoner to that place while Powell was there. In 1667 he was removed by Habeas Corpus obtained in Mich. term; and being set at liberty, he retired to Wales; but before ten months end, falling to the trade of conventicling and preaching sedition, he was made prisoner again at Cardiff 1668, and the year following was sent to the Fleet again, (being then at Lambeth, because not then rebuilt, after it had been burnt down by the dismal conflagration that happened in Lond. 1666.) where he continued till he was discharged by death. He was a person of good natural parts, but a grand schismatic, a busy-body, pragmatical, bold, and an indefatigable enemy to monarchy and episcopacy. What his religion was I cannot justly tell you; some held him to be an anabaptist, others a fifth monarchy man[b] and a millenary: sure it is he was neither presbyterian or independent, but a most dangerous and pestilent man, and one that did more mischief to his native country of Wales, than can be imagined. As for those books and pamphlets which go under his name, they are these.

Disputation between him and Joh. Goodwin concerning universal Redemption, held in Coleman-street. Lond. 31 *Dec.* 1649. Lond. 1650. qu. The reader may be pleased now to know, that Vav. Powell, upon this dispute, supposing himself able to encounter any minister in Wales, did after his settlement there send a bold challenge to any minister or scholar that opposed him or his brethren, to dispute on these two questions, (1.) *Whether your calling or ours (which you so much speak against) be most warrantable, and nearest to the word of God?* (2.) *Whether your mixt ways, or ours of separation, be nearest the word of God?* This challenge being sent flying abroad 11 of June 1652, it came into the hands of Dr. George Griffith of Llanymynech in Shropshire, who looking upon it as sent to him, he returned an answer in Latin two days after, with promise, on certain conditions, to dispute with him, either in private or public. On the 19th of the same month, Vav. Powell returned a reply in Latin from Redcastle, but so full of barbarities, that any school-boy of 10 years of age might have done better. After this the doctor made a rejoynder in elegant Latin, wherein he corrected Powell for his false grammar, barbarisms and solecisms, and did set a day whereon they should meet to dispute on the aforesaid questions: but the time, place, and method, with conveniences, being discussed and delayed from time to time, the disputation was not held till the 23d of July following. At that time both parties meeting in the company of their friends, Powell's cause fell to the ground, meerly, as 'twas conceived, for want of academical learning, and the true way of arguing. So that he being then much guilty of his own weakness, endeavoured to recover it and his reputation by putting a relation of the dispute in the news book called the *Perfect Diurnal*, as if he had been the conqueror. Which relation redounding much to the dishonour of the doctor, he the said doctor did publish a pamphlet entit. *Animadversions on*, &c. See more in George Griffith among these writers, an. 1666.

Vav. Powell hath also written and published,

Scripture's Concord: or, a Catechism compiled out of the Words of the Scripture, &c. Lond. 1647. oct. sec. edit. Lond. 1653. fifth edit. [Edit. 1673, Bodl. 8vo. U. 53. Th.]

Several sermons, as (1.) *Christ exalted by the Father, God the Father glorified, and Man's Redemption finished, preached before the L. Mayor of Lond.* Lond. 1649. qu. &c.

Christ and Moses Excellency: or, Sion and Sinah's Glory; being a triplex Treatise, distinguishing and explaining the two Covenants of the Gospel and the Law, &c. Lond. 1650. oct.

Dialogue between Christ and a Publican, and Christ and a doubting Christian. [477]

" *Common-prayer Book* * *no* " *Divine Service: or 27 Reasons* " *against forming and imposing* " *any human Liturgies or Com-* " *mon-prayer Book*, &c. Lond. " 1661. qu. 2d edit.

* *Common Prayer Book no divine Service. A small Curb to the Bishops Career, &c. Lond.* 1660, *in* 5 *sh. in qu.* first edit.

" *Arguments to prove, that* " *Lord-Bishops, Diocesan Bishops, &c. and their* " *Authority, are contrary to the Word of God, and* " *so consequently unlawful, &c. Also a Discovery* " *of the great Disparity between Scriptural and* " *Congregational Bishops, and Diocesan Bishops.* " These were printed together. Lond. 1661. qu. in " 6 sh. 2d edit. corrected and much enlarg'd." [Bodl. C. 13. 8. Linc.]

The Bird in the Cage chirping, &c. Lond. 1661, 2. oct. Written whilst he was in prison.

The Sufferers Catechism——Written also when he was in prison.

Brief Narrative concerning the Proceedings of the Commissioners in Wales against the ejected Clergy——Written upon the spreading of a report that he was put in the Fleet prison for a great part of the revenue of the tythes of Wales: from which aspersion, as the brethren called it, tho' a friend of his had written a pamphlet called *Examen & Purgamen Vavasoris*, an. 1653, yet not knowing how far such a report might influence to the reproach of the gospel he did publish the said pamphlet.

The young Man's Conflict with the Devil——Printed in oct. This I have not yet seen.

Sinful and sinless Swearing.

An Account of his Conversion and Ministry.

[b] [He was a friend of Mr. Hanserd Knollys, whom he cured by praying over him, and anointing him with oil. Mr. H. K. seems to have been an antinomian and favourer of the fifth monarchy men. See his life (viz. H. K.) by himself, and continued by Wm. Kiffin. BAKER.]

Lond. 1671. oct. 'Tis a canting and enthusiastical piece.

A Confession of Faith concerning the holy Scriptures——Printed with the said *Account*, as also two little appendices.

Some gracious, experimental, and very choice Sayings and Sentences.——Printed also with the said *Account*.

Certain Hymns.——There also.

His Death-bed Expressions.

A new and useful Concordance of the Bible: with the chief Acceptations and various Significations contained therein. Also Marks to distinguish the Commands, Promises and Threatenings. Lond. 1671, [Bodl. 8vo. G. 147. Th.] and 75. oct. This was mostly done by Vav. Powell, but finished by N. P. and J. F. &c. Commended to the world by Edw. Bagshaw and J. Hardcastle, and afterwards by Jo. Owen, D. D.

Collection of those Scripture-Prophecies which relate to the Call of the Jews, and the Glory that shall be in the latter Days.——Printed at the end of the said *Concordance*, to which was afterwards (1673) added near nine thousand scriptures omitted in the former edition: with the addition of the scripture similies, &c.——The most ingenious Mrs. Kath. Philipps of the priory of Cardigan hath among her poetry a *Poem upon the double Murder of King Charles I. in answer to a libellous Copy of Rhimes made by Vav. Powell*, but in what book those rhimes are, or whether they were printed by themselves, I cannot tell. He died in the Fleet prison before-mention'd on the 27th of Octob. in 1670. sixteen hundred and seventy, and was buried at the lower or west end of the fanatical burial place near to Bunhill and the new artillery garden in the suburb of London, in the presence of innumerable dissenters that then followed his corps. Over his grave was soon after erected an altar monument of free-stone; on the plank of which was engraven this epitaph [9] made by his dear friend E. Bagshaw before-mention'd. 'Vavasor Powell, a successful teacher of the past, a sincere witness of the present, and an useful example to the future age, lies here interred, who in the defection of so many, obtained mercy to be found faithful; for which being called to several prisons, he was there tried, and would not accept deliverance, expecting a better resurrection. In hope of which he finished this life and testimony together, in the eleventh year of his imprisonment, and in the 58d year of his age, Octob. 27. an. 1671.

In vain oppressors do themselves perplex,
To find out arts how they the saints may vex.
Death spoils their plots, and sets the oppressed free,
Thus Vavasor obtain'd true liberty.

[9] [Since worn out. BAKER.]

Christ him releas'd, and now he's joyn'd among [478]
The martyr'd souls, with whom he cries How long!
Rev. 6. 10.'

I have been informed by M. Ll.[1] who knew and was acquainted with Vav. Powell, that he was wont to say that there were but two sorts of people that had religion, viz. the gathered churches and the Roman catholics, and would not allow it to the church of England men, or to the presbyterians. He farther informed me, that when he preached, a mist or smoak would issue from his head, so great an agitation of spirit he had, &c. and therefore 'twas usually reported by some, especially those that favoured him, that he represented the saints of old time, that had rays painted about their heads.

[*A small Curb to the Bishop's Career, or imposed Liturgies tryed, the Common Prayer Book anatomized, and Diocesan Bishops questioned.* Lond. 1660, 4to. RAWLINSON.

See also a Letter from him to Mr. George Griffith in Peck's *Desiderata Curiosa*, vol. ii, lib. xiii. page 25.]

JOHN HARMAR, an excellent Grecian of his time, was born at Churchdowne, commonly called Chursden, near to, and in the county of, Gloucester, educated in Wykeham's school near Winchester, became a semi-commoner or demy of Magd. college 1611, aged seventeen years or more, being then about a year's standing in the university, took the degrees in arts, that of master being completed in 1617, which was the highest academical degree he took, tho' afterwards he was always called by the name of Doctor Harmar. About that time he entred into holy orders, was usher of the school joyning to his college, and a preacher for some time in these parts. At length he became the chief master of the free-school at St. Alban's in Hertfordshire, and tho' some petite and pedagogical employments, (of which the under mastership of the college school of Westminster was one) the king's Greek professor of this university, and rector of the donative of Ewhurst in Hampshire; the patron of which being a convicted recusant, the vice-chancellor and masters did elect and present him thereunto 30 March 1659, by virtue of the chancellor's letters (Richard Cromwell whom he highly flatter'd) written in his behalf. But losing those two places after the restoration of king Charles II. he retired to Steventon in Hampshire, where he mostly lived on the joynture of his wife. He was a most excellent philologist, and a tolerable Latin poet; was happy in rendring Greek into Latin, or Latin into English, or English into Greek or Latin, whether in prose or verse; which we now call transversing and transposing. But as in these he did excell, and therefore often made use of by scholars, so did he go beyond all that I knew of his condition, that affected popular applause, he

[1] [This is Martin Llewellin of Christ Church.]

being of so credulous a humour, as to take all that was said or done to him, to redound to his honour and credit, much like the humour of Tom Coryate, who was a whetstone for the wits of his time. Besides all this, he being also a meer scholar, and therefore mostly in a poor and shabbed condition, whether in his way of living, or habit, he flatter'd all men and powers that were uppermost, whether lawful or usurping, and endeavoured to make himself known to all patrons of learning, if it were only for a meals meat,[8] or to gain applause. He hath written and published these things following,

Praxis Grammatica: verum & genuinum Declinationum & Conjugationum Usum liquidò indicans, &c. cum Sententiis & Fucetiis. Lond. 1622, 23. oct. [Bodl. 8vo. H. 17. Art. BS.]

Janua Linguarum: sive Methodus & Ratio compendiaria & facilis ad omnes Linguas, ad Latinum verò maximè aperiens, &c. Lond. 1627. qu. the sixth edit.[9] There again in 1631.

Eclogæ Sententiarum & Similitudinum, è D. Chrysostomo decerptæ, Græc. & Lat. cum Annot. Lond. 1622. oct. [Bodl. 8vo. O. 6. Th. BS.]

Protomartyr Britannus. Seu Elegia sacra in Conversionem & Martyrium S. Albani. Lond. 1630. qu. in one sheet. [Bodl. 4to. M. 3. Art. BS.]

Lexicon Etymologicon Græcum, junctim cum Scapula. Lond. 1637. fol.

De Luc Venerea, Libellus. This I have not yet seen, only a Latin copy of verses written in praise of it in the *Poems of Tho. Philipot, M. A.* of Clare hall in Cambridge. [479]

Epistola ad D. Lambertum Osbaldestonum, cui intexitur Apologia pro honoratiss. illustrissimoque Viro ac Domino, D. Johanne Williams Archiep. Eborac. & Angliæ Primate. Lond. 1649. oct. [Bodl. 8vo. R. 22. Art. BS.]

Oratio Oxoniæ habita, in Schola publicâ Linguæ Græcæ assignatâ, 15 Kal. Aug. 1650. Lond. 1650. oct. [Bodl. 8vo. Z. 19. Th. BS.] Dedicated to Francis Rous, afterwards one of Oliver's lords.

" *Serenissimo invictissimoq; Olivero Angliæ,*
" *Scotiæ & Hiberniæ Protectori, Academiæ Oxoni-*
" *ensis Cancellario Excellentissimo* Συγχαριστικὸν
" *votivum*——Printed on one side of a sheet of
" paper—1653." [Bodl. Crynes 898.]

Oratio serenissi. Protectoris Elogium complectens, Oxoniæ habita quinto Kal. Maii 1654. Oxon. 1654. qu. [Bodl. Crynes 898.]

Ad Protectorem Carmina de Pace cum Belgis sancitâ. This is printed with the *Oration*, and both are contained in less than two sh.

Oratio gratulatoria Inauguratio nobilissimo, honoratissimique Domini, D. Richardi Cromwelli, &c. in Oxoniensis Academiæ Cancellariatum consecrati &c. Oxon. 1657. oct. [Bodl. 8vo. A. 1. Med. BS.]

Oratio steliteutica Oxoniæ habita 14 *Oct.* 1657. *sive Strictura in hujus Ævi Delatores & Pasquillos, & in Terræ Filios (quos vocant) eorumque similes, Elisæ; qui in Comitiis Oxoniensibus, Mense Julio Annuatim celebrari solitis,* &c. Lond. 1658. oct. [Bodl. 8vo. C. 509. Linc.] This was published purposely to flatter the presbyterian and independent heads of the university, for which he was laughed at by the masters and juniors.

Vindiciæ Academiæ Oxoniensis: sive Oratio apologetica, quâ Exercitiorum Academicorum in Trimestre Vacat. à Crimine vindicatur, Oxon. 1662. oct. [Bodl. 8vo. C. 509. Linc.]

Marci Tullii Ciceronis Vita, ex optimis quibusque Scriptoribus delibata, & in compendium reducta. Oxon. 1662. in a little oct. in 3 sh.

Oratio Panegyrica in honor. Car. 2. &c. in Angliam, plaudente Orbe Britannico, remigrantis, habita Oxoniæ 27 *Maii* 1660. Oxon. 1660, 63. oct. [Bodl. 8vo. C. 620. Linc.]

Poemata Gr. & Lat. de Rege & Regina, & in nuptias Regias. These poems are printed with the second edition of the said *Oration*, and both are contained in two sheets in a large oct. He also translated from Latin into English, (1.) *The Mirror of Humility, or two eloquent and acute Discourses upon the Nativity and Passion of Christ,* &c. Lond. 1618. oct. Written by Dan. Heinsius. (2.) From English into Greek and Latin, *The lesser or shorter Catechism, made by the Assembly of Divines,* " under this title, *Catechesis Religionis* " *Christianæ compendiosior, à Conventu venerandorum magnæ Britanniæ Theologorum &c. Con-* " *cinat. &c. in Linguam Græcam pariter & Latinam traducta & in Lucem edita*——Lond. " 1659. oct." [Bodl. 8vo. C. 701. Linc.] *Ded. to Dr. John Conant, Vicechancellor**.

(3.) From English into Latin, *A Treatise or Discourse concerning Ambassadors.* Lond. 1664. oct. Written by James Howell, and one or more of the plays of Margaret dutchess of Newcastle, for which he was well rewarded. He paid his last debt to nature at Steventon in Hampshire (near to Newbury in Berks) on All-saints day in sixteen hundred and seventy, 1670
and was buried in the church-yard there, partly, if not altogether, at the charge of Nich. Lloyd, M. A. and fellow of Wadham college, who always had a singular respect for him, and for his most excellent knowledge in the Greek and Latin tongues.

[Harmar wrote a long epitaph in prose on Oliver

[8] [For a meal's meat, or *inane* applause. WOOD. MS. note in Ashmole.]

[9] [The Bodleian copy (4to. J. 18. Art.) is called 'Editio sexta superioribus facta 1 Elimatior, 2 Explicatior, 3 Locupletior.' This is dated 1626, Londini, ex officina H. Lownes. Harmar dedicates his book to M. William Salter, one of his majesties carvers in ordinary, who was instructed by him in his university studies, as long as he stayed in Oxford, and was a neighbour to that worthy college of which Harmar was then a part.]

* *Lond.* 1659. 60. *oct. Ded. to Rich. Cromwell, the parliament, and university of Oxon.* first edit.

protector, in Latin; which I have among my epitaphs. WOOD.

Dr. Harmar, warden of Winchester (of whom see these ATHENÆ, vol. ii. col. 139.) had the living of Droxford, (or as sir Thomas Egerton writes it, Drokynsford) Hants. His widow married Mr. Chamberlain of Astley, Warwickshire (near Arbury, the seat of the Newdigate family) who left Mr. Whitehall, sir John Newdigate's steward, her executor. So her box of papers came to Arbury, 'and we kept the choicest.' There are among them Letters to Harmar by sir Tho. Egerton, lord keeper, Bancroft, archb. of Canterb. J. Castollers[4] (of whom see Wood's *Annals* ii. 230) in 1587; David Heschelius, to Harmar at Geneva; Theod. Canterus; and Rob. Cecyll, 1596 and 1600. CHURTON.[5]]

RICHARD GARDINER was born, and bred in grammar learning, within the city of Hereford, made student of Ch. Ch. in 1607, or thereabouts, took the degrees in arts, holy orders, and became a quaint preacher and orator. At length by the favour of king James I. who had been much pleased with a speech that he had spoken before him in the Scotch tone when he was deputy orator, he gave him the reversion of the next canonry of Christ Church; which afterwards falling void by the death of Dr. Tho. Thornton, he was installed therein 1629, and in the year following taking the degrees in divinity, he was made one of the chaplains in ordinary to king Charles I. In 1648[6] he was thrust out of his canonry by the parliamentary visitors, [480] and for twelve years together lived obscurely in Oxon. After the return of king Charles II. he was restored to what he before had lost, and whatsoever he got from that time to the day of his death, he bestowed on charitable uses, his kindred, and the college which gave him breeding. He hath published,

Many sermons, as (1.) *Sermon at S. Mary's on Act Sunday* 1622; *on Gen.* 45. 8. Oxon. 1622. qu. [Bodl. 4to. J. 17. Th.] (2.) *Sermon on Christmas Day; on St. John* 1. *the beginning of the* 14*th Verse.* Oxon. 1638. qu. (3.) *Sermon on Easter Day at Oxon. in St. Peter's Church in the East; on Rom.* 8. 11. Oxon. 1638. qu. [Bodl. HH. 30. Th.] (4.) *Sermon concerning the Epiphany, on Matth.* 2. *ver.* 2. Ox. 1639. qu. [Bodl. 4to. U. 62. Th.] (5.) *Sermon at St. Paul's Church on his Majesty's Day of Inauguration,* 27 *March* 1642. *on* 1 *Tim.* 2. 1, 2. Lond. 1642. qu. [Bodl. 4to. P. 40. Th.] (6.) *Sixteen Sermons preached in the University of Oxon. and at Court.* Lond. 1659. oct. [Bodl. 8vo. G. 9. Th. BS.] The first is on Luke 13. 23, 24. The second on John 2. 11. and the third on Luke 7. part of the 47th verse. &c. (7.) *Sermon at Bow Church in London, on the Anniversary meeting of Herefordshire Natives,* 24 *June* 1658; *on S. John* 19. 27. Lond. 1659. oct.

Concio ad Clerum in Templo B. Mariæ 14 *Feb. in* 1 *Tim.* 4. 14. Ox. 1631. qu. [Bodl. DD. 43. Th.]

Specimen Oratorium. Lond. 1653. in two sheets in oct. In which is (1.) *A Letter from the University of Oxon to King James I. to thank him for his Works which he gave to the public Library.* (2.) *Oration in the Convocation when the Members of the University received them.* (3.) *Funeral Oration on Dr. Budden,* 1620. (4.) *Oration in King Henry the 7th's Chappel at Westminster,* 11 *Nov.* 1640, *when the Dean of Chichester*[7] *was presented Prolocutor to the Convocation.* (5.) *Gratulation for the King's safe Return from Edghill Battel* 29 *Oct.* 1642. This little book was published again in 1657, [Bodl. 8vo. C. 223. Linc.] and in 1662 in a little oct. with the additions of (1.) *Art. Bac. ex. Ed. Ch. Oxon Progymnasmata.* (2.) *Epistolæ nonnullæ è Cumulo excerptæ, Nomine Subdecani inscriptæ.* (3.) *Orationes & Epistolæ,* &c. All which were again printed at Oxon 1668, 1675, &c. He died on the 20th of December in sixteen hundred and seventy, aged 79, and was 1670. buried in one of the isles joyning to the choir of Christ Church cathedral, on the north side. You may see his epitaph in *Hist. & Antiq. Univ. Oxon.* lib. 2. p. 287. *a.* In his canonry succeeded Robert South, D. D. and student of Christ Church, being but the fourth canon of his stall since the foundation of the cathedral by K. Hen. 8. The first was Tho. Day, LL. B. 1546. The second was Tho. Thornton, D. D. an. 1567; and the third Dr. Gardiner, 1629, as before I have told you.

HENRY THURMAN, the son, if I mistake not, of Edward Thurman rector of Hallingbury in Essex, (who had been thrown out of his living by the committee of religion for a scandalous and malignant priest, an. 1643.) was educated in Westminster school, and thence elected a student of Christ Church in 1648. Afterwards taking the degrees in arts, and keeping pace with the presbyterian discipline, became a preacher some years before his majesty's restoration; but when he saw how matters were like to be carried upon his return, he became very vehement in his preachings and discourses against the presbyterians and independents; So that gaining the name of one of the royal party, had a cure bestowed on him in Sussex. He hath written,

[4] [Some of the letters of Castollers relate to the French church, petitioning relief for it, as Wood tells us in his *Annals* ut supra.]

[5] [Letters of bishop Fell, archbishop Sheldon, &c. are also in the archives at *Arbury*; many of very high merit: particularly those of Fell, shewing him to be a most truly Christian divine.]

[6] [1647. See Clarendon's *State Papers*, vol. ii, page 399.]

[7] [Dr. Rich. Stuart. WANLEY.]

A Defence of human Learning in the Ministry: or, a Treatise proving that it is necessary a Minister (or Preacher) should be skill'd in human Learning. Oxon. 1660. oct. [Bodl. 8vo. B. 92. Linc.] Dedicated to Dr. John Wall a rich canon of Christ Church, with a flattering epistle before it, for which he was then rewarded, but not altogether to his mind. This book being published in Michaelmas term 1659, was look'd upon as a seasonable piece of service, because the universities and ministry did then lye at stake, and had certainly gone to pot, had not Monk come opportunely out of Scotland for their relief. This Mr. Thurman died
[481] about sixteen hundred and seventy in Sussex, as
1670. one or two of his contemporaries in Christ Church have informed me, but where buried they could not further add.

[*Praxis Grammatica in Decalogum et in qua omnes et singulæ Voces Decalogi juxta* Ἀκρίβειαν *clariss. Virorum Willh. Schickardi et Joh. Buxtorfii necnon Domini Vict. Bythneri minutim excutiuntur, eorumque Regulis vel Exceptionibus in Grammaticis ipsorum propositis applicantur.* Lond. 1647. 8vo. Ded. to Ric. Busby. I have one with a manuscript dedication to Dr. Henry King, bishop of Chichester.

Oratiuncula ad Conservationem Templi Ashbornhamiani in Diocesi Cicestrensi Julii 13, *An. Dom.* 1667. MS. penes Ric. Rawlinson. Dicat. Henrico (King) Episcopo Cicestr. RAWLINSON.]

[HENRY OXINDEN, eldest son of Richard Oxinden of Little Maydekin, in Barham, or Denton, Kent, by Katherine Sprakeling, daughter of sir Adam Spr. knight, was born January 18, 1608-9. On his own authority he came to Oxford, June 16, 1624, but to what college or hall I have not discovered, as his name does not occur in the matriculations of that year. It is probable, however, that he was a member of Corpus Christi college, where one of both his names was entered the latter end of 1626, aged 17. He proceeded to one degree in arts in 1627, and in 1642 married Catharine Cullen.

Oxinden wrote—

1. *Religionis Funus, et Hypocritæ Finis.*[a] Lond. 1647, 4to. 'Tis a poem in Latin hexameters.

2. *Jobus Triumphans.* Lond. 1651, small 8vo. A poem of the same description with the former.

I know not of any other production of this writer but an epitaph in English verse on sir Anthony and dame Gertrude Perceval, printed, from the tombstone at Denton church, in *Censura Literaria*, vol. x, page 25, and some commendatory lines to Ross's *Muse's Interpreter*, Lond. 1653. He died, and
1670. was buried, at Denton in 1670, June 17.]

[a] [Prefixed to this book is an engraved head of the author, not known to Granger. It is dated 1647, and has been copied by Richardson.]

CORBET OWEN, son of William Owen of Pontsbury in Shropshire, minister, was born at Hinton in that county, an. 1646, educated in the first rudiments of grammar in a private school in Shrewsbury, under one Scofield a loyal parson (emulated by the town free-school under the government of the saints) where he profited very much, and more might he have done, had not his friends sent him into France, and thence into Flanders to be touched by the then evil'd king for the cure of the king's evil, of which he was once so lame that he went upon crutches. In the month of May 1658 he made his first entry into Westminster school, and in the year following he was elected one of the king's scholars there, where 'twas usual with him to speak 40 or 50 smooth and elegant verses ex tempore, in little more than half an hour. In 1664 he was elected student of Christ Church, and in short time was well vers'd in the most crabbed subtilties of philosophy. After he was bach. of arts he applied himself to the study of physic, in which he made so wonderful a progress, that had he lived he would have gone beyond all of his time in that faculty. In 1670 he proceeded master of arts, and had there been an act celebrated that year (which was put off because of the death of the duchess of Orleance) he would have performed the exercise belonging to the senior of that solemnity, and thereby would, as 'tis probable, have shew'd himself as excellent for oratory, as he had the year before done for his poetry. He was the most forward person of his age in the university for his polite learning. He was enriched with a great and happy memory, a most accurate judgment, and with a clear and quick wit. He hath written,

Carmen Pindaricum[a] *in Theatrum Sheldonianum, in Solennibus magnifici Operis Encæniis.* Oxon. 1669. in 4 sh. in qu. [Bodl. C. 9. 15. Linc.]

Divers Poems, MS.—with translations of poetry, particularly the *Otho* of Monsieur de Corneille, (often acted on the French stage) which he rendred into English verse. He died to the great reluctancy of all those who were well acquainted with the wonderful pregnancy of his parts, about the 18th day of
January in sixteen hundred and seventy, and was 1671.
buried in the church at Cundore in Shropshire. Soon after was a large epitaph made for him by one that intirely loved him; but whether it was put

[a] ["This lax and lawless versification (the Pindarick style) so much concealed the deficiencies of the barren, and flattered the laziness of the idle, that it immediately overspread our books of poetry; all the boys and girls caught the pleasing fashion, and they that could do nothing else, could write like Pindar. The rights of antiquity were invaded, and disorder tried to break into the Latin. A poem on the Sheldonian Theatre, in which all kinds of verse are shaken together, is unhappily inserted in the *Musæ Anglicanæ*. Pindarism prevailed about half a century; but at last died gradually away, and other imitations supply its place." Samuel Johnson, *Life of Abraham Cowley.* The poem here alluded to is that by Corbet Owen, here registered.]

over his grave, I know not. The beginning is this. Siste, viator, & irrita naturæ virtutisque mobilitas, vel risu vel lachrymis prosequere, &c.

JOHN MENNES, the third son of Andrew Mennes, esq; (by Jane his second wife, daughter of John Blechendon, esq;) son of Matthew Mennes, was born in the parish of S. Peter in Sandwich in Kent on the eleventh of May 1598, and was educated in grammar learning in the free-school there. In the 17th year of his age, or thereabouts, he became a com. of Corp. Ch. coll. where continuing for some years, did advance himself much in several sorts of learning, especially in humanity and poetry and something in history. Afterwards he became a great traveller, a most noted sea-man, and as well skill'd in marine affairs, in building of ships, and all belonging thereunto, as any man of his time. In the reign of king James I. he had a place in the Navy-Office, and in the reign of king Charles I. was made controller of it. In 1636 I find him a militia-captain, and in 1639 he was captain of a troop of horse in the expedition against the Scots. In 1641 I find him a vice-admiral, and by that title did he receive the honour of knighthood from his majesty at Dover in the month of February the same year. Afterwards, upon the breaking out of the rebellion, he closely adhered to the cause of his majesty, and in 1642 I find him captain of a ship called the Rainbow for his majesty's service, while Robert earl of Warwick was vice-admiral, but how long he continued in that employment I cannot tell; [482] sure I am that when his majesty's cause declined, he left the nation and for a time adhered to prince Rupert while he roved on the seas against the usurpers in England; who being successless, he retired to king Charles II. in exile, took his fortune as other royalists did, yet always in a gay, cheerful and merry condition. After the return of his majesty from his exile, he "was made governor of "Dover-castle, and" had the place of chief comptroller of the navy conferred on him, which he kept to his dying day, being accounted by all that knew him to be an honest and stout man, generous and religious, and well skill'd in physic and chymistry. This person, who was always poetically given, and therefore his company was delightful to all ingenious and witty men, was author of the greater part of a book entit.

Musarum Deliciæ: or, the Muses' Recreation, containing several Pieces of poetic Wit. Lond. 1656. oct. 2d edit. James Smith whom I have mentioned under the year 1667 had so great a hand in that book that he is esteemed the author almost of half of it. Sir John Mennes hath also written.

Epsom Wells, a Poem.——Printed in qu. and divers other poems scattered in other men's works. He hath also extant a mock poem on sir Will. D'avenant and his *Gondibert;* and did assist, as I have been credibly informed, sir John Suckling in the composition of some of his poetry; on whom, and his fine troop of horse that ran away when they were to engage with the enemy, he wrote a scoffing ballad. At length he having lived beyond the age of man, concluded his last day in the navy-office in Seething-Lane within the city of London, on Saturday the 18th of February in sixteen hundred and 1671.
seventy: Whereupon his body was buried at the upper end of the chancel of the church of S. Olaves in Hart-street, on the 27th day of the same month. Soon after was a neat monument erected over his grave, with an inscription thereon, much becoming the person for whom it was set up. His eldest brother, which his father had by his first wife Elizabeth Warham, was named Matthew, who was created knight of the Bath at the coronation of king Charles I. The second was named Thomas, who was buried in the church of S. Peter in Sandwich, in Jan. 1631.

EDWARD LEIGH esq; son of Hen. Leigh, was born at Shawell in Leicestershire, 24th of March 1602, being the day and year on which qu. Elizabeth deceased, bred in grammar learning under one Mr. Loe of Walshal in Staffordshire, became a commoner of Magdalen hall under the tuition of William Pemble, an. 1616, ran through the severe discipline then and there used, and proceeded in arts in 1623; But before his regency was expired, he went to the Middle Temple and studied the common law, (wherein he had made considerable progress) yet before he had been there two years, he, with others were forced thence by the great plague that violently raged in London, an. 1625. So that instead of retiring into the country, he went into France and spent there half a year[1] with great improvement to himself and his studies. After his return he spent some years in the said Temple, not only in the study of the laws but of divinity and history; in both which in his elder years he attained to some eminence. Afterwards he retired to Banbury in Oxfordshire, and became a constant hearer for some time of that noted puritanical preacher Will. Wheatley. But he dying in 1639 our author Leigh receded to London, where continuing till the civil distempers broke forth, was upon the withdrawing of divers members of that unhappy convention called the long parliament, to the king at Oxon, chose a recruiter or burgess for the town of Stafford. Afterwards, upon a vacancy, he was appointed one of the house of commons to sit in the assembly of divines (as did Philip earl of Pembroke, William visc. Say, &c. of the house of lords) with Joh. Selden, Franc. Rous, Bulstr. Whitlock, &c. other members of the said house; where he behaved himself as learnedly as most of the divines then sitting. He was also then a colonel of a regiment for the parliament, was [483]

[1] [Divers of the Proverbs, afterwards printed, were he says 'observed by my selfe when I was in France.']

custos rotulorum for the county of Stafford, and afterwards was numbred among those presbyterian members that were turned out of the house of commons by the army 6 December 1648, and imprison'd thereupon in the public inn called the King's-Head in the Strand. From which time till towards the king's restoration (when he with the rest of the ejected members then living, were restored by general Monk to their places in parliament) he had little else to do but to write books, the titles of which, among others, which he wrote before that time, do follow.

Selected and choice Observations concerning the twelve first Cæsars, &c. Oxon. 1635. oct. To which he added six more, making up the number 18, which were printed with the former, in another edition.[2] The *Observations* on the rest that followed, were made by. Henry Leigh the author's eldest son, master of arts, of Magdalen hall, which being printed with the former at Lond. 1657 in oct. [Bodl. 8vo. L. 13. Art. BS.] had this title put to them, *Analecta Cæsarum Romanorum.*[3] Afterwards they were illustrated with their several effigies and coins——Lond. 1664. oct. [Bodl. 8vo. M. 75. Art.] and in another edit. that came out in 1670. in oct. they had *Observations of the Greek Emperors* added to them by the same hand.

Treatise of Divine Promises, in 5 Books. Lond. 1633, [Bodl. 4to. W. 23. Th.] there again [the second time, 1641, Bodl. 8vo. L. 98. Th.] the third time 1650, and the fourth in 1657. oct. [Bodl. 8vo. L. 14. Th. BS.]

Critica sacra, on the Hebrew Words of the Old, and on the Greek of the New Testament. Lond. 1639 and 46. in qu. There again in two parts in fol. 1662. [Bodl. D. 3. 18. Th.] In which book, the author expressing his great skill in the languages, was the reason therefore why the learned Usher primate of Ireland had a respect and kindness for him.

Supplement to the Critica sacra. Lond. 1662. fol.

A Treatise of Divinity in three Books. Lond. 1646. qu.

The Saint's Encouragement in evil Times: or, Observations concerning the Martyrs in general. Lond. 1648. and 1651. oct. [Bodl. 8vo. L. 99. Th.]

Annotations on all the New Testament. Lond. 1650. fol. [Bodl. BS. 158.]

A philological Commentary: or, an Illustration of the most obvious and useful Words in the Law, with their Distinctions and divers Acceptations, as they are found as well in Reports Antient and Modern, as in Records and Memorials never printed. Lond. 1652. [Bodl. 8vo. A. 12. Jur. BS.] 88. 71. oct. "Dedicated to Will. L'Isle, esq: one of the "lords commissioners of the great seal of England "1652."

A System or Body of Divinity in 10 Books. Lond. 1654. [Bodl. U. 1. 2. Th. Sedl.] and 62. fol.

Treatise of Religion and Learning in 6 Books. Lond. 1656. fol. [Bodl. BS. 152.] Which book, lying dead on the bookseller's hands, had this title put to it in 1663. *Felix Consortium: or, a fit Conjuncture of Religion and Learning, in one entire Volume, consisting of six Books*, &c. From which treatise William Crowe of Suffolk, master of the free-school at Croydon in Surrey, took many things when he composed his *Elenchus Scriptorum in sacram Scripturam*, &c. Lond. 1672. oct.

Choice French Proverbs. Lond. 1657. 64. oct.

Annotations on the five Poetical Books of the old Test. viz. Job, Psalms, Proverbs, Ecclesiastes and Canticles. Lond. 1657. fol. [Bodl. BS. 85.]

Second Considerations of the High Court of Chancery, &c. Lond. 1658. in 2 sh. in qu.

England described: or, the Counties and Shires thereof briefly handled. Lond. 1659. oct. [Bodl. 8vo. L. 11. Art. BS.] Copied mostly from Camden.

Choice Observations on all the Kings of England from the Saxons to the Death of King Charles I. Lond. 1661. oct. [Bodl. 8vo. L. 12. Art. BS.]

Three Diatribes or Discourses, 1. Of Travel. 2. of Money. 3. Of Measuring, &c. Lond. 1671. oct. [Bodl. 8vo. O. 46. Art.] This book is called in another edition 1680. *The Gentleman's Guide, in three Discourses*, &c. He also published *The Magistrate's Authority*, in two sermons. Lond. 1647. qu. penn'd by Christopher Cartwright bachelor of divinity and minister at York.[4] To which our au-

[2] [*Analecta de XII Primis Cæsaribus. Select and choyce Observations concerning the twelve first Cæsars Emperours of Rome. The second Edition corrected and inlarged, and an Advertisement to the Reader, with six more Emperours anneved thereunto. By Edward Leigh, a Member of the House of Commons. Certaine choice French Proverbs, alphabetically disposed and Englished, added also by the same Author. Printed at London by Moses Bell for Mathew Walbancke at Graies Inne Gate.* 1647. small 8vo. Bodl. 8vo. L. 77. Art. 'Ex dono authoris.']

[3] [Some copies had the following title: *Select and choyce Observations containing all the Romane Emperours. The first eighteen by Edward Leigh M. A. of Magdalene Hall in Oxford, the others added by his Son Henry Leigh, M.A. also of the same House. Certain choyce French Proverbs, alphabetically disposed and Englished, added also by the same Edward Leigh. London Printed by Roger Daniel, for John Williams*, &c. 1657. The book is dedicated by the son to his father, in which dedic. he returns thanks for the liberal education he has acquired 'by a double apprentiship in two famous and flourishing societies,' Magdalen hall, and the Middle Temple.]

[4] [Chr. Cartwrightie coll. S. Petri, admissus in mat. acad. Cant. Dec. 13, 1617.

Chr. Cartwright coll. S. Petri A. B. 1620. A. M. 1624. *Reg. Acad.*

Jun. 29, 1617, Ch. Cartwright Eboracensis adm. fuit pensionarius coll. S. Petri Cant. pro magistro Raynerii. *Reg. Coll. S. Petri.* Natus erat in parochia Sti Michaelis vec. Belfreers in civ. Ebor. Obiit an. 1658. Vide Crowæum.

Ch. Cartwright was of Peter-house in Cambr. See Leigh *Of Religion and Learning*, page 153.

thor Leigh put a preface, to vindicate himself against a lying pamphlet, as he calls it, which entitles him, a man of a fiery disposition, and one generally made chair-man upon any business that doth concern the clergy. He paid his last debt to nature in his house called Rushall-hall, on the second day of
1671. June, in sixteen hundred seventy and one, and was buried in the chancel of the church of Rushall near to Walshall, a market town in Staffordshire beforemention'd, as I have been informed by letters written to me by his son Henry.

[I suppose, as he was one of the presbyterian excluded members, that he bore no good will to the protector, whom it is probable he had in his eye at page 6 of his *Treatise of Religion and Learning*, when speaking of the many learned advocates for Christianity at its first establishment, he thus delivers himself—'The wise (he means the more learned) heathens did call the Christians idiots, and reproached them as illiterate: but the atheist cannot name any age wherein the heathen had an Oliver to oppugne our Christian profession, but we had a Rowland to defend it.'

I think Mr. Wood does not do him justice in saying so little of a person to whose labours probably he was under obligations. The *Treatise of Religion and Learning* is full of biographical researches, and though wrote in a puritannical method, and violent against every thing but Calvinism, has many curious passages in it. COLE.

The following lines by this author are, it is supposed, now printed for the first time from a manuscript in the Bodleian.[5]

Vpon the Marrage of an over-aged Couple.

It was that time, when the world's glorious lampe
Vs'd to disperce the night's vnchearfull dampe;
The sullen morne stole out of Thithon's bed
Mask't in a cloud, and scorn'd to shew her head.
The sun, iust as he climb'd the early East
In a blacke tempest hid his golden crest:
No warbling bird vouchsaft to chaunt one lay
To welcome such a dire, vnhallowed day.
No nightingale, in' th'neighbouring woods, did ringe,
Nor would the larke her sprightly mattens sing.
But 'stead of these were heard the balefull owle,
The hoarse night raven, and the vulter fowle,
The howling wolfe, and yelling of mad dogges,
And, to all these, a quire of crokinge frogs.
Great nature felt a secret violence
And wittnesst it by vncouth accidents.
The day came slowlier on then it was vs'd
The yeare's sett seasons too were now confus'd,
Precipitated winter headlong reeles
And makes such haste, he treads on summer's heeles,
Castinge his snowy mantle o're the earth
That yet was deck'd with part of Flora's birth.
All things disorder'd were; and so 'twas fitt
For such a couple as this day past knitt.
No deity propitious all the while
On those vnseemely two vouchsaft a smile:
Hymen himselfe came forth vnwillingly
As shamed of such a paire, and vext to see
His sacred rites so mock'd: his torch did throw
A faint and glim'ring light, being wasted low
Euen to a snuffe; the smoake that from it flew
Had chaing'd his yellow to a sabler hew.
No graces there, nor other nimphes were seene,
Nor any servant of the Cyprian queene
T'addorne the pompe, which now appeares in view,
A dissolate and ill-presaging crew.
The very flowres, where so ere they went,
Streight blasted, both their colour lost and scent.
A bride crept forth, whose tawny speckled skin
Was able to allay the hottest sinne
That raignes in younger bloods: her head was bald,
All ouer-growne with filthy scurfe and scald:
Yet or'e her hollow temples there was made
With borrowed haire a sad and gloomey shade.
Shee seem'd to eate her lipes, her teeth each one
Out of her rotten gummes long since were gone.
Her poys'nous breath did so attaint the sence
As plainely shew'd the cause o' th' pestilence.
Like emptie bladders hung her loathsome breasts
Wither'd and dri'd; no better was the vest,
Which I'le conceale; all if I should relate
'Twould draw upon me the whole sexe's hate.
But now the bridgroome comes prupt by a couple
Of stronger shes, that sane his staffe that trouble.
His greisly elfelocks on his shoulders lay
Poudred with dandruffe ('twas his wedding day)
His nodding head kept time with quicke dispatch,
Much like the restlesse ballance of a watch.
Deepe suncke in the hollow pitts were his dull eies
Which watred the drie soyle that round them lies.
His gastly rawbon'd cheekes made him appeare
Like a Death's heath, not one poore tooth was there
Vpon his forehead's parchmant, well you might
Without offence, memento mori wright.
He was a colledge of diseases, all
A mouing corse and walking hospitall.
Thus fitly matcht slowly they crawle alonge
(Reuil'd and laught att by the gaping throngе)
T' the church, whose leane and hunger starued wombe
Rather expects their bodies in a tombe.
And here no reuerend preist appeares that might
The sacred churche's solemne forme recite,
But a young motly Leuit's changling face,
Who mutt'ring ore (with an ilfauour'd grace)
Some idle words, straight ioynes their palsied hands
In his fanaticke, new-contrived, bands.
So home they come. The tables ready spread,
And now (a long and tedious grace being said)
Those that had teeth, did eate, our turtles supp't.
No mirth appear'd, their presence did corrupt

Ch. Cartwright coll. Petri scripsit *Carmina in Obitum Annæ Reginæ*, excusa 1619.
Socius coll. S. Petri 1625. Scripsit in nuptias Caroli regis. BARKER.]

[5] [Rawl. Poetry, Numb. 116.]

All joy and meriment; it seem'd to be
No marrage, but a funerall obsequie.
Some cal'd to dance, the bridegroome's gout cries no,
The bride's old aches scarce will let her goe.
Here's no repining att the lingring sunne,
No wishing that long-looked-for night would come,
Vnlesse their wearied bones doe call for rest:—
And see! the brid's scharpe chinn knockes at her breast,
The bridgroome snors, cadg'd in his basket chaire,
So both at last vndrest for pittie are.
Now in the nuptiall bed (strange prodigie)
Cold earth to earth, and dust to dust they lie.
Here needs no nutes be scattred 'mongst the boyes
To drowne the virgine's shrieks with lowder noyse,
Unlesse the bride's shrill cough, or bridgroomes cries
You would conceale, when the crampe rackes his thighes.
Wrapt vp in rug, like Greenland beare, they lie
Sucking their clawes, they fight for cloathes by and by,
Could they but sture themselues—but 'twill not bee,
They's fixt, like some tombe's marble imagerie;
No kindly warmth their amorous breasts conioynes,
No action from stiffe limbes, or icy loynes.
Lest they should freze togeather now I feare,
And so, being iovn'd, loue's counterfeit appeare.
O! what a happy offspring will arise
From the congresse of these antiquities:
As when a peice of stone or timber, that
Long kist the earthe's cold surface, lying flatt,
At last remoued, a swarme of insects small,
Worme, woodlice, earewiggs, there ingendred, crawle,
So from this loathsome paire, vnkindly action,
Will spring an issue bred of putrefaction:
Egiptions plagues, and such diseases new
(As not Hippocrates nor Galen knew)
To vexe the world in its decrepit age,
And murder more than the sword's bloody rage.
Curses so strange pursue this nuptiall
That after times will call' it man's second fall:
And we esteeme these two, God's iron hand
Wherewith he scourges our rebellious land.
Their fatall house, like some fell dragon's den,
Abhor'd shall be, and shunned of all men,
Till milder heaven, to preuent the death
Of all mankind, stops their invenom'd breath.]

EDMUND STANTON, son of sir Franc. Stanton knight, was born "at Woburn" in Bedfordshire, became a commoner of Wadham coll. in the beginning of the year 1615, aged about 14 years, was admitted scholar of Corp. Ch. coll. on the 4th of Oct. the same year, and afterwards fellow "22 Mar. 1616." and M. of A. About which time taking holy orders, he became minister of Bushy in Hertfordshire: but his title to the rectory being weak, he changed it with Dr. Seaton for the church of Kingston upon Thames in Surrey. In 1634 he took the degrees in divinity, and being puritanically affected, he sided with the presbyterians in the beginning of the civil distempers, was made one of the assembly of divines 1643 became a frequent preacher within the city of London, and sometimes before the members of the long parliament. In 1648 he was, for the services done for the cause, constituted president of C. C. C. by the authority then in being; and so long as he kept that place he shewed himself a zealous brother for the carrying on of the presbyrian discipline. Soon after he took the oath called the engagement, as before he had done the covenant; but upon the restoration of king Charles II. being ejected to make room for him, whose bread he had eaten for 12 years, he retired to a market town in Hertfordshire called Rickmansworth, where exercising his function among the brethren till S. Bartholomew's day, an. 1662, was then silenced for nonconformity.[6] He hath published,

Several sermons as (1) *Rupes Israelis: the Rock of Israel, preached at S. Margaret's Westminster before the House of Commons at their Monthly Fast* 24 *April* 1644; *on Deut.* 32. 31. Lond. 1644. qu. (2) *Phineas's Zeal in Execution of Judgment, Fast Sermon before the House of Lords*, 30 *Oct.* 1644; *on Psal.* 106. 30. Lond. 1645. qu. (3). *Sermon at Great Milton in the County of Oxon*, 9 *Dec.* 1654, *at the Funeral of Mrs. Elizabeth Wilkinson late Wife of Dr. Henry Wilkinson Principal of Magdalen Hall; on* 1 *Thes.* 4. 14. Oxon. 1659. qu. To which is added 1. *A Narrative of her guilty Life and Death*, 2. *Verses and Elegies on her Death, made by certain Presbyterian Poets of the University of Oxon*, viz. John Wallis D. D. William Carpender M. A. of Christ Church, Edm. Hall of Pembrokke coll. Dr. Henry Wilkinson the husband, &c. He the said Dr. Stanton hath other sermons extant which I have not yet seen.

Dialogue or Discourse between a Minister and a Stranger. Lond. 1673. oct.

Treatise of Christian Conference.——Printed with the *Dialogue*. He concluded his last day at Bovingden in Hertfordshire (after he had exercised his gifts there in private for some years) on the 14th day of July in sixteen hundred seventy and one, and was buried in the church there. His life, such as 'tis, was written by one Richard Mayow; wherein the reader may satisfy himself more of the doctor, but not so fully, as may be wished, unless he reads the appendix to it, written by William Fulman of C. C. C. Sam. Clark in his collection of printed lives 1683, involves all or most of that written by Mayow, without taking any notice of the appendix, either because he had not seen it, or that it was too satyrical, or made much against the doctor, as it doth with unquestionable veracity. Mayow was

[6] [And after preaching in several conventicles at London, became pastor of a celebrated meeting-house at Salter's hall, which was built on purpose for him. WATTS.]

sometime minister of Kingston upon Thames, but ejected thence for nonconformity 1662, and was author of a book called *A Treatise of Closet Prayer*. Pr. in oct.[7]

[7] [ΚΡΥΠΤΕΥΤΧΟΛΟΓΙΑ: *or a plain Answer to this practical Question, what Course may a Christian take to have his Heart quickned and enlarged in the Duty of Secret Prayer?* Lond. 1664, 12mo. In two sheets. This little volume contains a great deal of sound sense and excellent advice. On the subject of a proper time for prayer our author's words are as follow: 'When we find our hearts *in a settled* and composed frame, then also it is a fit season for secret prayer, when (as Davids) our hearts are fixt, and not pre-occupied with any secular matters. To pray at another time is like playing upon an instrument that is out of tune; what harsh and unpleasing melody doth it make? Many when they go to seek God, they have their heart to seek. Few can say with David that they have found their hearts to pray. We render it he found in his heart, but it may be read, he found his heart to pray a prayer unto God. Usually in the morning the mind is most unpaired; then a man meets with least diversions in duty; the evenings repose hath in great part discharged the mind of all that did distract it; and it were well if we would be with God as soon as we awake; if we did offer up to him the first fruits of every day; if as soon as we lift our bodies off our beds, we did in prayer lift up our souls to God. This was David's manner, Psal. 5. 3. Under this head I will suggest these three cautionary rules. 1. Do not take prayer in hand when you have any other matter in hand: if so, your attendance upon God must needs be with distraction, and your heart will be stolen from you do what you can. Set by all worldly occasions when you set about this duty: say to them as Abraham did to his young men, stay you here while I go aside to worship God. 2. Do not ordinarily go to prayer when your anger is stirred, and your mind full of perturbations; if you do, tis ten to one but you will offer up the sacrifice of a fool, and speak unadvisedly with your lips. The Apostles advice is, that we lift up to *God holy hands* without wrath. God was *not in* the wind, nor in the earthquake, nor in the fire that passed by Elijah, but in the still small voice. And you must be of still and quiet spirits if you will see, or find, him. 3. Do not usually engage in prayer when you are ready to sleep & drowsiness; if so, you are like to make but dull and drowsie work of it. The rebukes of Christ could not awaken his disciples to prayer when there hearts were heavy and asleep. You must be wakefull when you pray, if you would watch unto prayer. A second help is this. *Allot and set* out a due proportion of time for this duty. It is not enough to choose a fit time for prayer, but you must allow a sufficient time to prayer. No service whether secular, or spiritual can be done well, unless you allow a due proportion of time for the doing of it. How is prayer huddled and slubbered over many times, *for want of this?* you think of making an end as soon as you begin, you are straightened in your prayers because you are straightened in your time. Qu. If you should ask, How much time must a Christian set apart in a day for secret prayer? Ans. In my answer, I must have respect to the callings, and conditions of Christians; that time is sufficient for one, which is not sufficient for another. Tis observable that under the law there were different sacrifices for the rich, and for the poor; God required that mens sacrifices, should hold some proportion with their abilities. And by parity of reason, God looks that the rich, and those that have little else to doe, should double the time of the poor in prayer, and of those whose callings call for their continuall attendance. And yet I must add this too, let a mans condition be never so mean, and let his imployment be never so urgent, it will not be a sufficient apology for his neglecting, or curtailing the duty of prayer. Time must be redeem'd, and that for this very end, to hold communion with God in this duty.']

[1627, 19 Apr. Edm. Staunton A. M. institutus in eccl. de Bushy com. Hertf. ad pres. Hen. Ewer de Medio Templo, Lond. armig. *Reg. London.*

Geor. Seton S. T. P. ad eand. eccl. 19 Dec. 1631, ad pres. Car. regis, ratione simoniæ. *Reg. Land.*

First afternoon lecturer at Whitney. At Bushy he married a daughter of Mr. Scudamore of Walford. KENNET.]

MERIC CASAUBON son of the most learned Isaac, son of Arnold, Casaubon by Joanna Rossetti his wife; which Isaac married the daughter of Henry son of Robert Stephen, both eminent men of their times, as their works manifest. This person Mer. Casaubon whom we are now to mention, who was descended from both sides of learned parents, was born within the city of Geneva in France, in the month of September 1599, and at 9 years of age being brought into England by his father, was instructed by a private master till 1614, at which time he was sent to Ch. Ch. in this university; where being put under a most careful tutor Dr. Edward à Meetkirk the king's Hebrew professor, was soon after elected a student of that house, and afterwards making a very considerable progress in logic and philosophy, took the degrees in arts, that of master being completed in 1621, at which time he was much noted for his sufficiences in the arts and sciences. In the same year, tho' he was then young, he published a book in defence of his father, against the calumnies of a certain Roman catholic, as I shall tell you in the *catalogue* following: Which making him known to king James I. he ever afterwards had a good opinion of him. That book brought him also into credit abroad, especially in France, whence he had offers and invitations for some promotion there, his godfather Meric de Vic (sometime governor of Calais) being then, or soon after, lord keeper of the great seal of that kingdom. The next book that he published was *Vindicatio Patris*, &c. written by command of king James in defence of his father and the church of England against the puritans of those days, of which book he gave a farther account in his *Necessity of Reformation*. About that time, he being beneficed in Somersetshire, (at Blevlon) by the favour of Dr. Andrews bishop of Winton, and bachelor of divinity did chiefly design to go on where his father had left off, against *Baronius his Annals*, but was diverted by some accidental occasions or provocations. At length when he came to maturity of years for such a work, and had acquainted archbishop Laud his great friend and patron with his design, (who was very ready to place him conveniently in Oxon or London, *according to his desire*, to the end that he might be furnished with books necessary for such a purpose) the troubles and divisions began in England: so that he, having no certain place, was forced to sell a good part of his books, and in conclusion after 20 years sufferings, more or less, he was grown [485]

so old and crazy in body, that he could not expect to live many years, and thereupon was forced to give over that project. Some years after his publication of the said two books, he was made prebendary of Canterbury, (by the favour of Dr. Laud, if I mistake not) rector of Ickham 4 miles distant thence, and in 1636 he was actually created doctor of divinity, by command from his majesty, when he and his queen were entertained by the muses there. In the beginning of the civil war that followed, he lost all his spiritual promotions and lived retiredly with that little he had left. In 1649 one Mr. Greaves of Greys-Inn, an intimate acquaintance with our author Casaubon, brought him a message from Oliver Cromwell then lieutenant general of the parliament forces to bring him to Whitehall to confer with him about matters of moment, but his wife being then lately dead, and not, as he said, buried, he desired to be excused. Afterwards Greaves came again, and our author being in some disorder for it, fearing that evil might follow, he desired him to tell him the meaning of the matter, but Greaves refusing, went away the second time. At length he return'd again, and told him, that the lieutenant general intended his good and advancement, and that his particular errand was that he would make use of his pen to write the history of the late war, desiring withal that nothing but matters of fact be impartially set down, &c. To which he returned answer, that he desired his humble service and hearty thanks be returned for that great honour done unto him, and withal, that he was uncapable in several respects for such an employment, and could not so impartially engage in it, but that his subject would force him to make such reflections as would be ungrateful, if not injurious, to his lordship. Notwithstanding this answer, Cromwell seemed so sensible of his worth, that tho' he could not win him over to his desires, yet he acknowledged a great respect for him, and as a testimony thereof, he ordered that upon the first demand there should be delivered three or four hundred pounds by a certain bookseller in London (whose name was Cromwell) whensoever his occasions should require, without acknowledging any benefactor at the receipt of it. But this offer, as I have been informed by our author's son John Casaubon a chirurgion of Canterbury, he scorned to accept, tho' his condition was then mean. At the same time it was proposed by the said Greaves (who belonged to the library at S. James's) that if our author would gratify him in the foregoing request, Cromwell would restore unto him all his father's books, which were then in the royal library there, (given by king James, who had invited him into England) and withal a patent for 300*l.* per an. to be paid to the family so long as the youngest son of Dr. Isaac Casaubon should live; but this also was refused. Not long after there was a proposal made by the then Sweedish ambassador in England from Christina queen of Sweedland to our author M. Casaubon, whereby he was invited by the said queen into her country to have the government of one, or inspection of all her universities, and for an encouragement she proposed not only an honourable salary for himself, but offered to settle 300*l.* per an. upon his eldest son during life: But this also was waved, with full design to spend the remainder of his days in England. After the king's return he was restored to his spiritualities, and went on in writing books, which he continued almost to his last. He was a general scholar, but not extraordinary in any one sort, unless in criticisms, wherein his father's notes might probably have set him up. He was also a religious man, loyal to his prince, exemplary in his life and conversation, and very charitable to the poor. The writings and translations which he published were many, as the catalogue following will tell you.

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Pietas contra Maledicos patrii Nominis & Religionis Hostes. Lond. 1621. oct. [Bodl. 8vo. Z. 23. Th. Seld.]

Vindicatio Patris adversus Impostorem, qui Librum inceptum & impium DE ORIGINE IDOLATRIÆ *nuper sub Isauci Casauboni Nomine publicavit*[8] Lond. 1624. 25. in 8 sheets in qu. Which book *Of the Original of Idolatry*, was translated out of a French copy by Abr. Darcy, (Isaac Casaubon having been dead about 10 years before) and was dedicated to prince Charles, and presented to king James and all the lords of the council. It is said to have been written before Isaac Casaubon was born, but his name being fraudulently inserted in the title page, Meric the son who was then a student of Ch. Ch. informed his majesty by letters of the wrong done to his father by making him the author of such a book contrary to his genius and constant profession, being full of impertinent allegations out of obscure and late authors, whom his father never thought worthy the reading, much less the using their authority. After his majesty's perusal of that letter he was much incensed at the matter, and Dr. Mountaigne bishop of London had[9] much ado to make his chaplain's peace for licensing it, the printer and translator being for some time kept in prison. Yet after all this, the same translation was printed at Amsterdam, with a justificatory preface of the former edition, to make the book more vendible for their own profit, tho' discredit to the memory of others. He the said Mer. Casaubon hath also written,

Notæ & Emendationes in Optatum Afrum Mile-

[8] [*The Vindication or Defence of Isaac Casaubon against those Impostors that lately published an impious and unlearned Pamphlet intituled The Original of Idolatries &c. under his Name, by Meric Casaubon his Sonne. Published by his M.j. Command.* Lond. 1624. 4to. Dedicated to the king and prince.

Eadem *Vindicatio*, Latine, in *Vita et Epistolis, &c. Isaaci Casauboni*, p. 115, 6, 7 &c. viz. ad calcem libri. BAKER.]

[9] Tho. Fuller in his *Church Hist.* lib. 10. sect. vii, par. 17, 18, &c.

vitani Episcopum de Schismate Donatistarum. Lond. 1631. oct. [Bodl. 8vo. B. 121. Linc.]

Translation out of Greek into English of, and Notes upon, Marc. Aurel. Antoninus his Meditations concerning himself. Lond. 1634. 35. qu. [487] Revised and corrected——Lond. 1664. oct. 3d edit. &c.

Treatise of Use and Custom, in Things natural, civil, and divine. Lond. 1638. qu. [Bodl. 4to. U. 2. Jur. Seld.]

The Use of daily public Prayers in three Positions. Lond. 1641. qu.

Notæ & Emendationes in Marci Antonini Imperatoris de seipso & ad seipsum Libros XII. Lond. 1643. oct. [Bodl. 8vo. A. 8. Art. Seld.] Guil. Xylander did first of all make the said book public in Gr. and Lat. Which version our author did mend in many places, and made it new, &c.

The original Cause of temporal Evils. Lond. 1645. qu. [Bodl. AA. 17. Th. Seld.]

Discourse concerning Christ his Incarnation and Exinanition. Lond. 1646. qu. Before which is an introduction *Concerning the Principles of Christianity and Divinity.*

De Verborum Usu, & accuratæ eorum Cognitionis Utilitate, Diatriba. Lond. 1647. in tw. [Bodl. 8vo. C. 75. Art. Seld.]

De quatuor Linguis Commentationis Pars prior: quæ, de Lingua Hebraica: & de Lingua Saxonica, &c. Lond. 1650. oct. [Bodl. 8vo. C. 57. Art. Seld.] The author had not opportunity of finishing the other two tongues, Gr. and Lat.

Some Annotations on the Psalms and Proverbs ——Done at the earnest request of certain booksellers, whereof our author hath given a farther account in the first part of *Credulity*, p. 106. Which *Annotations* were in the last edit. of the *Assembly's Annotations on the Bible*, reprinted with some additions.

Notæ in Hieroclem de Providentia & Fato. Lond. 1655. oct. [Bodl. 8vo. A. 89. Linc.]

Treatise concerning Enthusiasm, as it is an Effect of Nature; but is mistaken by many for either divine Inspiration, or diabolical Possession. Lond. 1655. [Bodl. 8vo. C. 48. Th. Seld.] 56. oct.

Translation into Eng. of, and Notes on, Luc. Florus Hist. of the Romans. Lond. 1658. 59. oct.

Notæ in Epictetii Enchiridion.
Notæ in Celetis Tabulam.
Notæ in Paraphrasin Enchiridii.
} Lond. 1659. oct. [Bodl. 8vo. F. 52. Linc.]

De nupera Homeri Editione Lugdunâ-Batavicâ Hackiana Dissertatio. Lond. 1659. oct. [Bodl. 8vo. C. 209. Art. Seld.]

Dissertatiuncula super Loco Homerico, quo Dei in Hominem tam Mentes quam Fortunas Imperium asseritur. Printed with the former book, 1659.

Vindication of the Lord's Prayer as a formal Prayer, and by Christ's Institution to be used by Christians as a Prayer, &c. Lond. 1660. [Bodl. 8vo. B. 12. Linc.] The first occasion of writing this treatise, was the relation of a strange affront done publicly unto Christ, or, if you will, more punctually to the Lord's prayer in the chief church of Oxon, by one (Dr. John Owen) that had under the usurping powers the chief government of that famous university from 1652 to 1657. Concerning the heinousness of which affront, viz. by putting on his hat when the Lord's prayer was repeating by the preacher, see in Mr. Thomas Long's book entit. *No Protestant but Dissenter's Plot,* &c. p. 167, 168. See also in *Apologia pro Ministris in Anglia ejectis*: written, as 'tis said, by Mr. Hen. Hickman, who blames him also for it. This action is denied by Dr. Owen that he ever did it, in a letter[1] to Dr. Lew. du Moulin, but therein he doth err much, for several now living in Oxon know it well enough.

A King and his Subjects unhappily fallen out, and happily reconciled, in a Serm. at Canterbury; on Hosea 3 Ver. 4. 5. Lond. 1660. qu.

The Question to whom it belonged antiently to preach, and whether all Priests might or did. Discussed out of Antiquity, as also what Preaching is properly. Lond. 1663. qu.

Notæ & Emendationes in Diog. Laertium de Vitis, &c. Philosophorum. Lond. 1664. fol. [Bodl. C. 2. 4. Art.]

Of the Necessity of Reformation in, and before, Luther's Time, occasioned by some virulent Books written by Papists, but especially by that entit. Labyrinthus Cantuariensis. Lond. 1664. qu.

Answer concerning the new Way of Infallibility, lately devised to uphold the Roman Cause; the holy Scriptures; the antient Fathers and Councils laid aside, against J. S. (the Author of Sure-footing) his Letter lately published. Lond. 1665. qu. [488] The said letter by J. S. that is Joh. Sargeant, contained exceptions against some passages in the former book, viz. *Of the Necessity,* &c. which letter was printed at the end of *Sure-footing in Christianity,* and follows the four appendixes relating to Dr. Tho. Pierce, Dr. Dan. Whitby, Dr. J. Stillingfleet and Dr. Jer. Taylor——Printed 1664 in a large oct.

Notæ in duas posteriores Terentii Comœdias. Amstel. 1669. in tw. [Bodl. 8vo. B. 234. Linc.]

Letter to Dr. Pet. du Moulin D. D. and Prebendary of Canterbury concerning natural experimental Philosophy, and some Books lately set out about it. Cambr. 1669. in 5 sh. in qu.

Of Credulity and Incredulity in Things natural and civil, &c. *in two Parts*——The first was printed at London 1668. oct. The second in *Things divine and spiritual,* was printed at the same place also 1670. oct. [Bodl. 8vo. Z. 31. Art.] In this last part he takes a view of John Wagstaff's book entit. *The Question of Witchcraft debated.* Lond.

[1] See in Dr. Jo. Durell's book entit. *Vindiciæ Eccles. Angl.* Cap. 3. p. 33.

1669. oct. But these two parts lying dead on the bookseller's hands, they printed a new title to them running thus, *A Treatise, proving Spirits, Witches and supernatural Operations by pregnant Instances and Evidences*, &c. Lond. 1672. oct. the author being then dead.

Notæ in Polybium. Amstel. 1670. oct. in the third vol. published by Jac. Gronovius.

Notæ & Emendationes in Hieroclis Commentarium. Lond. 1673. oct.

Variæ Epistolæ ad Ger. Joh. Vossium & alios. He also enlarged and amended the third edition of his father's *Commentary on Aul. Persius his Satyrs*, Lond. 1647. oct. And made fit for the press a book entit. *A true and faithful Relation of what passed for many Years between Dr. John Dee and some Spirits*, &c. Lond. 1659. fol. To which book M. Casaubon wrote a large preface confirming the reality (as to the point of spirits) in the said *Relation.* At length, after a life spent partly in adversity, but mostly in prosperity, he gave way to fate on the 14th of July, in sixteen hundred seventy 1671.
and one, and was buried in the south part of the first cross isle joyning southward to Ch. Ch. cathedral in Canterbury. Over his grave was soon after erected a handsome monument, the inscription on which, you may read in *Hist. & Antiq. Univ. Oxon.* lib. 2. p. 282. b. He had a design in his last days of writing his own life, and would often confess that he thought himself obliged to do it out of gratitude to the divine providence, which had preserv'd and delivered him from more hazardous occurrences than ever any man (as he thought) beside himself had encountred with, particularly in his escape from a fire in the night time, which hapned in the house where he lived, while he was a boy, in Geneva. Also by his recovery from a sickness while of Christ Church in Oxon, when he was given over for a dead man. Which recovery was made by a young physician that gave chymical physic to him. In his wonderful delivery from drowning when overset in a boat on the Thames near London, the two watermen being drowned and he bouyed up by the help of his priest's coat. In his bearing several abuses, fines, imprisonments, &c. laid upon him by the fanatical reformers in the time of his sequestration, and other memorables. But these things being by him deferred from time to time, were, at length, hindred by death, which seized on him sooner than he expected.

[Mericus Casaubon S. T. P. ad canonicatum ecclesiæ Cant. admissus est 1628, 19 Junii; ad vicariam de Menstre ab arch'epo collatus 1634, 4 Octob.; inductus in ecclesia de Monkton 1634, 25 Octob.; a rebellibus ejectus anno circiter 1644. Vicariam de Menstre recepit 1660, et post biennium ab arch'epo obtinuit, ut eam cum rectoria de Jekham permutaret; ad hanc admissus 4 Octob. 1662. Obiit 14 Jul. 1671, ætat. 75, canonicatus 46. Sepultus in ala australi ecclesiæ Cant. Wharton, *Collect.* F. p. 77. KENNET.

Isaaci Casauboni Epistolæ inseriis ad easdem Responsionibus, quotquot hactenus reperiri potuerunt, secundum Seriem Temporis accurate digestæ. Accedunt huic tertiæ Editioni, præter trecentas ineditas Epistolas, Isaaci Casauboni Vita; ejusdem Dedicationes, Præfationes, Prolegomena, Poemata, Tramentum de Libertate Ecclesiastica. Item, Mérici Casauboni I. F. Epistolæ, Dedicationes, Præfationes, Prolegomena, et Tractatus quidam Rariores. Curante Theodoro Janson ab Almeloveen, Roterodami, Typis Casparis Fritsch et Michaelis Böhm, 1709, folio. To this book there is a good head of Meric Casaubon, by P. Van Gunst.]

GILBERT IRONSIDE son of Ralph Ironside bachelor of divinity, sometime fellow of Univ. coll. (afterwards minister of Long-bridge in Dorsetshire) by his wife, daughter of William Gilbert M. A. of Magd. coll. and superior beadle of arts of the university of Oxon, was born at Hawksbury near to Sadbury in that county, on the 25th of November (S. Katharine's day) an. 1588, admitted scholar of Trinity college the 28th of May 1605, fellow 1613, [929]
being then master of arts, and bachelor of divinity in 1619. At length he became rector of Winterbourn Stepleton, and Winterbourn Abbots (joyning together) in Dorsetshire: both which* he keeping many years, was after the restoration of king Charles II. nominated to the see of Bristol. Soon after being created D. D. was consecrated thereunto in St. Peter's church at Westminster on the 6th of January 1660. That which I am to take notice of him further is, that tho' he was never chaplain to any spiritual or temporal lord, or to any king or prince, or enjoyed any dignity in the church,† yet being wealthy, he was looked upon as the fittest person to enter upon that mean bishoprick. He hath written,

Seven Questions of the Sabbath. Oxon. 1637. qu. Besides which, and a sermon printed in 1660,[a] he had laid the foundation of other theological treatises, and had in some manner brought them to perfection, but civil wars breaking forth, and old age following, the publication of them was hindred. He died at 16
Bristol on the 19th of September in sixteen hundred seventy and one, and was buried in the cathedral there, near to the entrance into the bishop's stall, as

* *both which he keeping till after the king's restoration, was made preb. of Thokerington in the church of York, in Oct. 1660; about which time being nominated to the see of Bristol, was consecrated thereunto, (being first created D.D.) in S. Peter's church at Westm. on the 6 of January 1660.* First edit.

† *except the little preb. before mentioned.* First edit.

[a] [*A Sermon preached at Dorchester in the County of Dorset, at the Proclaiming of his sacred Majesty Charles II. May 15, 1660. By Gilbert Ironside, Bachelour of Divinity, and Minister of Stepleton in the said County, on Psalm 85. ver. 8. Ded. to the Gentry of Dorsetshire. London, for Rob. Clavell*, 1660, 4to. KENNET.]

I have been informed by his son of both his names, lately bishop of that see. See more in Joh. White among these writers, an. 1648.

[Wood is certainly wrong in stating that Ironside never enjoyed any dignity in the church, as he had the prebend of Tockerington in the cath. church of York, which he resigned before Oct. 7, 1662.[3]]

"FRANCIS DROPE a younger son of Tho. Drope B. D.[4] vicar of Connore near Abingdon in Berks, and rector of Ardley near Bister in Oxfordshire, was born in the vicaridge house at Connore, made demy of Magdalen college in 1645, and ejected thence by the parliamentarian visitors in 1648, he being then bachelor of arts. Afterwards he assisted Mr. William Fuller in teaching a private school at Twickenham or Twittenham in Middlesex, where continuing till his majesty's return in 1660, was restored to his place, actually created master of arts, made fellow of the said coll. in 1662, and afterwards bachelor of divinity and prebendary of Lincoln. He hath written on a subject which he much delighted in, and wherein he had spent a considerable part of his time; but it was not printed till after his death. The title of which is,

A short and sure Guide in the Practice of raising and ordering Fruit Trees. Oxon, 1672. oct. [Bodl. 8vo. J. 55. Th.] A large and laudable account of which, you may see in the *Philosophical Transactions*, number 86. p. 5049, &c. He died on the 26th of September in sixteen hundred seventy and one, and was buried near to the grave of his father in the chancel of the church of Connore before-mention'd.

1671.

SAMUEL MATHER the eldest son of Rich. Mather mention'd before, under the year 1669. col. 832. was born at Much Woolton in Lanc. 13 May 1626, transported with his father and family to New England 1635, educated in Harwarden coll. at Cambridge there, took the degrees in arts, returned into England in 1650, became one of the chaplains of Magdalen college by the favour of Mr. Tho. Goodwin then president, and was, as 'tis said, incorporated in the degree of master of arts, tho' no such thing occurs in the public register. Afterwards, being known to be a man of parts and gifts, he received a call to go to Leith in Scotland, to be there a public preacher. In 1655 he removed to Dublin in Ireland, where he became a senior fellow of Trinity college, and preached as a lecturer in S. Nicholas's church there, and also before the lord deputy and council in his turn. At which time tho' he was a congregational man, and in his principles respecting church government a high nonconformist, yet he was observed by some to be civil to those of the episcopal persuasion, when it was in his power to do them a displeasure: And when the lord deputy (Henry Cromwell) gave a commission to him and others in order to the displacing of episcopal ministers in the province of Mounster, he declined it, as he did afterwards to do the like matter in Dublin, alledging that he was called into that country to preach the gospel, and not to hinder others from doing it. He was a religious man in the way he professed, and was valued by some who differed from him as to opinion in lesser and circumstantial points in religion. After his majesty's restoration he was suspended from preaching, till his majesty's pleasure should be known, for two sermons which were judged seditious, and being afterwards ejected and silenced for nonconformity, preached to the brethren in private so long as he lived. He hath written,

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Wholsome Caveat for a Time of Liberty—Printed 1652. in oct.

A Defence of the Protestant Religion, in Answer to Fiat Lux. Dubl. 1671. qu.

An Irenicum: or, an Essay for Union among Reformers. Lond. in qu.

The Figures or Types of the Old Testament explained and improved. Dubl. 1683. qu. He died on the 29th of Octob. in sixteen hundred seventy and one, and was buried in the church of S. Nicolas within the city of Dublin, where he used formerly to preach a morning lecture.

1671.

OWEN PRICE a Mountgomeryshire man born, was put in scholar of Jesus college by the parliament visitors, 12 October 1648; whence, after he had continued four years therein, he was called to the charge of a public school in Wales, where he advanced his scholars much in presbyterian principles. In the year 1655, making a return to the university, he was entred into Christ Church, (of which, if I mistake not, he was made student) and in the year following, did, by the favour of the delegated power of the chancellor, accumulate the degrees in arts. Soon after he became master of the free-school near Magdalen college, where by his industry and good way of teaching, he drew many youths of the city, whose parents were fanatically given, to be his scholars. But upon the king's restoration being ejected for nonconformity, taught school, in which he much delighted, in several places, as in Devonshire, Besills-Lee near Abingdon, &c. became useful among the brethren, and a noted professor in the art of pedagogy.' He hath written and published,

The Vocal Organ: or, a new Art of Teaching Orthography, by observing the Instruments of Pronunciation, and the Difference between Words of like Sound, whereby any outlandish, or meer

[3] [Willis, *Cathedrals*, i, 171.]

[4] [A John Drope, M. A. and fellow of Magdalen college, wrote

Verses upon the most hopefull and everflourishing Sprouts of Valour, the indefatigable Centry of the Physick Garden, printed on one side a sheet of paper in folio, Oxon. 1654. Wood's study, numb. 423, 41.]

Englishman, Woman, or Child, may speedily attain to the exact Spelling, Reading, Writing, or Pronouncing of any Word in the English Tongue, without the Advantage of its Fountains, the Greek and Latin. Oxon. 1665. oct.

English Orthography: teaching 1. *The Letters of every Sort of Print.* 2. *All Syllables made of Letters.* 3. *Short Rules by Way of Question and Answer for Spelling, Reading, Pronouncing, Using the great Letters and their Points.* 4. *Examples of all Words of like Sound,* &c. Oxon. 1670. oct. He died in his house near to Magdalen college 25
1671. November in sixteen hundred seventy and one, and was two days after buried in the church of S. Peter in the East, near to the door leading into the belfry, within the city of Oxon.

[See in Peck's *Desiderata Curiosa*, lib. xiii. page 20, numb. 16, a letter from Owen Price, dated Magdalen college June 21, 1658, to Henry Scobell, secretary of Oliver's council, in which he complains of not being able to obtain the mastership of Westminster school, owing to 'the slownes of the governors.' Dr. Busby was at this time the master, but from this letter it seems the independents had an idea of displacing him, and were nearly succeeding in their endeavours.]

JOHN WHITE was a Wiltshire man born, became a servitor of S. Alban's hall in Mich. term, an. 1600; whence, after he had continued for some time, went to Merton college, and there was entertain'd in the condition of a servitor to Mr. (afterwards sir) Isaac Wake, but whether he made a longer stay in Merton coll. or S. Albans hall, I know not: we will not contend for, and therefore let the Albanians take, him. After he had left the university without a degree conferr'd on him, he took holy orders, and had a cure bestowed on him in his own country at Monkton-Deverel, and at length became vicar of Cherton near to the Devises: From which place being ejected in the time of the rebellion he practised physic at Conock. Afterwards being restored in 1660, he set himself to the writing of poetry in his old age; the effects of which are contained in three volumes full of fooleries and impertinencies.

[491] *Miscellanea Variegata, Anagrammata, Epigrammata, Disticha,* &c. The first vol. contains anagrams, epigrams, &c. on the kings and nobility of England——Printed at Lond. 1663 in a large thin oct. in the 79th year of the author's age. The 2d vol. is on the bishops and clergy——Lond. 1664 in a thin oct. in the 80th year of the author's age. The third is on the gentry and other persons——Lond. 1665. in a thin oct. in the 81st year of the author's age. In all which books are also several copies of English verses. He yielded to nature at Cherton before-mentioned on the 6th of December
1671. in sixteen hundred seventy and one, and was buried in the chancel of the church there on the north side of the communion table, near the wall. Soon after was this inscription set up on the said wall. John White vicar of Cherton was buried near this place the 8th day of December, An. Dom. 1671.

EDWARD BAGSHAW son of Edward Bagshaw mentioned before, under the year 1662, col. 618. was born at Broughton in Northamptonshire, educated in Westminster school, elected thence a student of Christ Church, on the first of May 1646, aged 17 years, yet capable of that place an year before, but hindred from coming to Oxon, because it being a garrison for the king, the discipline in that house was omitted. While he continued in the state of under-graduat and bach. he did set an high value upon, and expressed himself very often intolerably impudent, saucy and refractory to the censor, and thereupon was either scorst, or put out of commons, or forced to make his palinody in a declamation in the public hall. Farther also when quadragesimal disputations were publicly performed in the schools, he would, without any provocation, take the questions, either of an under-graduat or bachelor, purposely to dispute with him and so consequently shew his parts, and be shouldred out, or carried out into the quadrangle on the shoulders of his admirers. When a senior bachelor of Merton college (E. W.) above the standing of M. of A. was present in the schools in his formalities, according as the statute of his house required, Bagshaw in despight of those things, which he called trifles,[3] did express some scorn towards him, and therefore being reprehended by the senior bach. he sent a challenge to him to dispute, but the other scorning to encounter with him, caus'd him to be kick'd into better manners. In the year 1651 Bagshaw proceeded in arts, (an year being then allowed to him) and was senior of the act then celebrated, and being soon after put in office, he shew'd himself a turbulent and domineering person, not only in his college but in the university, where 'twas common with him to disturb the vice-chancellor with interposed speeches, without formalities, and his hat cock'd: Which posture also

[3] [Dr. Pope in his *Life of Seth, Bishop of Sarum*, giving an account of the design of repealing the statute for caps and hoods while he himself was proctor, means it of this Mr. Edw. Bagshaw what he says page 35. 'The party resolved to abolish the statute enjoyning the wearing of caps and hoods, crying out against them as the reliques of popery and rags of the scarlet whore. To effect this their design, they sent an envoy to me, to engage me to comply with them. The person whom they employed was a school-fellow and intimate friend of mine, who altho' the son of a royalist, upon some disappointments, especially a great one that happened to him at Westminster by the means of Mr. Busby, became a presbyterian and common-wealth's man. He was a man of learning, and knew it, and very hot and zealous in his way. He came to my chamber and told me his message: Well, said I to him, what have you to say against caps and hoods? He made a long discourse, &c.—When the king was restored, some considerable friends of his whom I knew, advised him to go into the country, and there to live peaceably

he used when he read the catechist lecture in his house. In June 1656 he was appointed to officiate as second master of Westminster school in the place of Joh. Vincent, and in December 1657 he was by the then governours of that school made the second master. But soon after, shewing himself too busy in that office, pragmatical and ungrateful to the chief master Rich. Busby, he was by his endeavours outed of that place in May 1658, and A. Littleton sometime of Ch. Ch. was put into his room. Soon after he became vicar of Amersden near Bister in Oxfordsh. in the place of Mr. Rich. Watkins sometime of Ch. Ch. also, upon his removal to Whichford in Warwickshire, and in 1659, November 3, he took upon him holy orders (as he himself confesseth) from the hands of Dr. Ralph Brownrig bishop of Exeter. After the restoration of king Charles II. he was entertained by Arthur earl of Anglesie to be his chaplain, and then left Amersden, but finding not preferment to be thrust upon him, which he expected (so confident he was of his own merit and abilities) he grew highly discontented, and as he had always before shew'd himself opposite to that government that was in being, so then did he to the hierarchy, which before he had in some degree defended, such was the mutability of the man. In Dec. 1662, he upon his then return from Ireland [492] (where he had been gaping after great matters, but without success, and therefore enraged) retired to London among the faction, and being looked upon as a dangerous person, as having then lately written and preached several matters against his majesty, and present government, church and bishops, he was seized on by order of the council and committed prisoner to the Gate-house in Westminster: where continuing till the 16th of January, was removed thence to the Tower of London, and thence after a tedious imprisonment to Southsea Castle near Portsmouth, on the 5th of April 1664. How long he continued there I know not: sure I am that upon his release, and return to London, he fell to the old trade of conventicling and raising sedition, for which being ever and anon troubled, had at length the oaths of allegiance and supremacy tendred to him, but he bogling at them at first, and afterwards denying to take them, was committed prisoner to Newgate, where he continued 22 weeks before his death. He was a person of very good parts (which he himself knew too well) well learned, but of a hot and restless head, and was (as an eminent[6] presbyterian who wrote against him saith) 'an anabaptist, fifth-monarchy man, and a separatist, and a man of an extraordinary vehement spirit, who had been exasperated by many years hard and grievous imprisonments——And that the nonconformist ministers of England were so far from being of his mind and spirit, that when Mr. Baxter had written three books against him, as an anabaptist, or a millenary, no one minister of England wrote in his defence nor pleaded for him.' To these things I shall add, that while he continued in Oxon, he was a very troublesome person, of a huffing, proud and scornful carriage, was very loose in his morals, over familiar with another man's wife (yet living in Oxon), was false, undermining, and no credit to be given to his words or promises. The books and pamphlets which he hath written are these,

Dissertationes duæ anti-Socinianæ, "*in quibus* "*probatur* (1.) *Socinianos non debere dici Christianos.*" Lond. 1657. qu. another edition in tw. [Bodl. 8vo. C. 623. Linc.] (2.) *Discussio istius Quæstionis, An bona Infidelium Opera sint peccata? Aff.* Print. with the *Dissertat.*

De Monarchiâ absolutâ Dissertatio politica, &c. Oxon. 1659. qu. [Bodl. C. 13. 6. Linc.]

Appendix de Monarchia mixta; at the end of the former book. These two were wrote against monarchical government; of which hear Mr. Baxter's[7] character——'The arguments in this discourse seem to be such poor, injudicious, slender stuff, that it was one occasion of my writing 20 arguments against democracy, which I put into the book, which I have since revoked, viz. *Political Aphorisms or holy Commonwealth*,' &c.——Which book was published at Lond. 1657 in a thick octavo.

Practical Discourse concerning God's Decrees, Part 2. Oxon. 1659. qu. [Bodl. 4to. B. 10. Th. BS.] Dedicated to John Bradshaw who condemned king Charles I. to die, and in his epistle complements in an high degree that famous regicide. The said *Discourse*, written to Tho. Pierce rector of Brington in Northamptonshire, is the sum of two sermons, and was answer'd by Laur. Womack archdeacon of Suffolk at the end of a book, without his name set to it, entit.—*Arcana Dogmatum Anti-Remonstrantium: or, the Calvinist's Cabinet unlocked*,[8] &c.

and conformably for the space of one year, at the end of which they assured him, they would procure him some considerable preferment in the church. Accordingly he went, and tryed, but not being able to hold out so long, in a short time he repaired to London seven times more imbittered against ecclesiastical and kingly government. King Charles sent for him, designing to work some good upon him, and do him a kindness; but he found him so obstinate and refractory, that he was forced to leave him to his own imaginations. He afterwards married a blind woman, who fell in love with him for his preaching, after which I met him in Covent-garden, and accosted him freely. After the usual complements past, Ned, said I to him, jocularly, I hear thou hast married a blind woman, dost thou intend to beg with her? Upon this, I perceived his countenance change, and he return'd me this answer—What is that to you? May I not marry whom I please? Nay, said I, if you are pleas'd, I have no reason to be offended. And so we parted, and I never saw him after: but I understood since, that he died a prisoner in a house near Newgate, whither he was committed for his violent opposition to the government.' KENNET.]

[6] Rich. Baxter in his *Apology for Nonconformist Ministers*, p. 162.

[7] On his *Second Admonition to Mr. Bagshaw*, printed 1671. in octavo, p. 151.

[8] [Printed Lond. 1659, Bodl. 8vo. C. 666. Linc.]

under this Title, Reflections upon a practical Discourse, lately printed at Oxon. Which *Reflections* touching upon some passages relating to Bagshaw's quarrel with Mr. Richard Busby, he presently concluded that the said Mr. Pierce (sometime of Magd. college) was the author, not only of them, but of the *Arcana Dogmatum*, &c. and therefore first of all in some one piece of his he nibbles at Pierce's name and writings, but finding him unconcern'd at, as not to take notice of, it, he soon after publish'd,

A true and perfect Narration of the Differences between Mr. Busby and Mr. Bagshaw, the first [493] *and second Masters of Westminster School.* Lond. 1659, in four sheets in quarto, and in the preface to it doth give himself ease upon Pierce, by answering the calumnies (as he calls them) in the said *Reflections* that were thrown upon him. Whereupon Pierce finding a grand mistake in the matter, came out with a reply soon after, written by way of *Letter to Dr. Peter Heylyn, to vindicate himself as being not the Author of those Reflections*, &c.

Sainthip no Ground of Sovereignty: or, a Treatise tending to prove, that the Saints, barely considered as such, ought not to govern. Oxon. 1660. oct. [Bodl. 8vo. C. 513. Linc.]

The great Question concerning Things indifferent in religious Worship, &c. Lond. 1660. qu.[9]

The second Part of the great Question concerning Things indifferent in religious Worship, &c. Lond. 1661. quarto. [Bodl. C. 13. 5. Linc.]

The Necessity and Use of Heresies: or, a third and last Part of the great Question about indifferent Things in religious Worship, &c.——pr. 1662. qu.

Discourse about Christ and Antichrist: or a Demonstration that Jesus is the Christ, &c. *on Joh.* 13. 17. *and Acts* 26. 8. Lond. 1661. qu. [In Christ Church library, Pamph. A. 109.]

Treatise about the Resurrection——pr. with the *Discourse about*, &c.

Exercitationes duæ, altera Theologica de Presbyteris et Episcopis, altera Academica de Philosophiâ veteri, ejusque Usu, and cum duabus Rationibus ejusd. Argumenti, &c. Lond. 1661. qu. [Bodl. C. 13. 8. Linc.]

Letter unto a Person of Honour and Quality, containing some Animadversions upon the Bishop of Worcester's (Dr. G. Morley) *Letter*, London 1662, in one sheet and an half in qu. [Bodl. B. 12. 3. Linc.] The said bishop's letter was written to Mr. Baxter in vindication of himself from his misreports. But to this letter of our author, which was subscribed by D. E. came out the same year three answers, one by S. H. (Sam. Holden) bach. of arts of Balliol college. A second called *A Letter with Animadversions upon the Animadvertor on the Bishop of Worcester's Letter, by J. C. M. D.* in two sheets in qu. And the third by Rog. L'estrange, entitled, *A Whip for the Schismatical Animadvertor upon the Bish. of Worcester's Letter.* Lond. in qu. But whilst the said *Whip* was in the press, came out

The second Part of Animadversions, with an Answer to all that Rog. L'estrange intends to write. Lond. 1662 qu. [Bodl. B. 12. 3. Linc.] subscribed by D. E. The soberest excesses of which, L'estrange took notice of in his pamphlet called *A Memento*, being chiefly a paraphrase on sir Fr. Bacon's *Essays*. But our author Bagshaw not returning any thing to the particulars therein charged upon him, tho' challenged by L'estrange, both before and afterwards, to call him to make a particular proof of what he had said concerning him, he came out at length in print against L'estrange with a pamphlet entituled

A Letter to Edward Earl of Clarendon, Lord High Chancellor of England, &c. Lond. 1661. qu. wherein he not only endeavours to vindicate himself, as to his former actions in relation to church and state, but also to use all means possible by little and false stories to vilify and calumniate L'estrange. Whereupon the same year, the said L'estrange published an answer thereunto entit. *Truth and Loyalty vindicated from the Reproaches and Clamours of Mr. Edward Bagshaw*, &c. Lond. 1662. And tho' our author Bagshaw in these three foregoing papers was so forward as to appear in public for Mr. Baxter, yet afterwards he had no thanks[1] from him for his labour, saying that it troubled him that Mr. Bagshaw had wrote so unskilfully for him against the then bishop of Worcester.

Treatise about the spiritual Nature of God and his Worship (grounded on Joh. 4. 24.) Lond. 1662. quarto.

Brief Enquiry into the Grounds and Reasons, whereupon the infallibility of the Pope and Church of Rome is said to be founded. Lond. 1662. qu. [Bodl. A. 11. 8. Linc.] Answered by Ser. Cressy [494] in a book entit. *A non est Inventus.* See in Hugh Cressy under the year 1674.

Antidote against Mr. Baxter's Treatise of Love and Unity, viz. the Cure of Church Divisions. London 1671. quarto. Which being answer'd by Mr. Baxter in his *Defence of the Principles of Love*, &c. Lond. 1671. octavo, our author came out with a reply in 5 or 6 sheets in quarto, which I have not yet seen. Mr. Baxter calls it a libel, as he doth the *Antidote*, in his book entit. *A Second Admonition to Mr. Bagshaw, written to call him to Repentance for many false Doctrines, Crimes, and especially fourscore palpable Untruths in Matters of Fact published by him in two small Libels*, &c. Lond. 1671. octavo. To this *Second Admonition* of

[9] [There were three editions of this book. WOOD, *MS. Note in Ashmole.*]

[1] See Mr. Baxter's pref. to his *Second Admonition to Mr. Edw. Bagshaw.* Pr. 1671. oct. p. 11. [See also Kennet's *Register and Chronicle*, pages 609, 10.]

Mr. Baxter, our author published a third answer, entit. in part,

A Review, or all Mr. Baxter's Calumnies confuted——This was soon replied upon by Baxter in a small piece bearing this title. *The Church told of Mr. Edward Bagshaw's Scandal, and warn'd of the dangerous Snares of Satan, &c. now laid for them in his Love-killing Principles*, &c. Lond. 1672. qu.

Ready Way to prevent Sin. Lond. 1671. oct. This I have not yet seen, nor his

Discourse of Conscience——Printed in quarto, nor his

Letter to Sir Jo. Robinson Lieutenant of the Tower——Written I suppose when he was a prisoner[2] there. Mr. Baxter tells us that E. Bagshaw wrote and published *The Life and Death of Mr. Vavasor Powell that faithful Minister and Confessor of Jesus Christ*, &c.——Printed 1681. in octavo: But how true his report is I cannot tell, because there are such silly things and such canting and impertinent stuff in it, that no generous scholar, or a scholar of academical breeding, as Bagshaw was, would or could be author of it. 'Tis true that he did finish and compleat Vav. Powell's little thing called *A Collection of those Scripture Prophecies which relate to the Call of the Jews*, &c. added to his *Concordance of the Bible*, yet I cannot believe that he was author of the said life. At length after his time had been spent in a continued agitation, in opposition to all that was in relation to the church setled by law, he unwillingly laid down his head, and died in an house in Tuttle-street within the city of Westminster, on the 28th of December in sixteen
1671. hundred seventy and one, and was buried on the first of January following about the middle of the yard, called the fanatical burial-place near Bunhill, and on the north side of the New Artillery-Garden near London, being then accompanied to that place by near a thousand of protestant dissenters. Over his grave was soon after built an altar-monument, on which was this inscription (made by Dr. Jo. Owen) engraven. 'Here lies interred the Body of Mr. Edward Bagshaw Minister of the Gospel, who received from God Faith to embrace it, Courage to defend it, and Patience to suffer for it; which by the most despised, and by many persecuted, esteeming the advantage of Birth, Education and Learning as things of worth to be accounted Loss for the Knowledge of Christ. From the Reproaches of pretended Friends, and Persecutions of professed Adversaries, he took Sanctuary by the Will of God in eternal Rest, the 28th December in 1671.' On the plank of black marble which covers the monument, are the arms of Bagshaw, impaling the pretended arms of Peacock, the said Bagshaw having some years before his death taken to wife a virtuous and superannuated maid (but perfectly blind) named Margaret, the daughter of John Peacock[3] of Chawley in the parish of Comnore near Abingdon in Berks, but had no issue by her.

[Add the following to Bagshaw.

Letter to a Person of Quality, the Day before his Commitment to the Gate-house. Lond. 1663, 4to. Bowle.

The Case and Usage of Mr. Edw. Bagshaw, drawn up by himself, the Night before he was to have been sent away, being March 10, 1663-4, *with an Account of his Examination before the King.* London, Printed in the year 1664. a 4to. pamphlet of eight pages. Loveday.]

WILLIAM NICOLSON, son of Christopher Nicolson a rich clothier, was born at Stratford near to Hadleigh in Suffolk, on the first day of Novem. 1591, educated in grammar learning in the school joyning to Magd. college, being then choirister of that house. Afterwards, having made an entrance into the logical class, he was made one of the clerks, took the degrees in arts, that of master being compleated in 1615, at which time, I conceive, he was chaplain to Henry earl of Northumberland, then a prisoner in the Tower of London and tutor to his [495]
son the lord Percy. But his chief delight being exercised in the faculty of grammar, and therefore noted by many for it, he was made master of the free-school at Croydon in Surrey; to which office he was admitted 3 July 1616, in the place of one Robert Davis, bach. of arts of Oxon, then displaced for his frequent hunting with dogs, and neglecting the school. From that time to the beginning of 1629 he continued there, doing great benefit by his instruction, and then being succeeded by one Joh. Webb M. of A. of Magdalen hall, our author retired into Wales, where having a little before obtained the rectory of Llandilo-vaour or Llandellovar in Caermarthenshire, was made soon after residentiary of S. David's, and archdeacon of Brecknock in the place of one Isaac Singleton, in the beginning, as it seems, of the rebellion. In 1643 he was elected one of the assembly of divines, but never, as I conceive, sate among them, and soon after losing his spiritualities, he taught a private school in Caermarthenshire, and by his writings defended and maintained the church of England (then exceedingly clouded) against its adversaries. After the king's restoration he was by the endeavours[4] of Edward earl of Clarendon lord chancellor of England designed bishop of Glocester by his majesty, (by virtue of whose letters he was diplomated doctor of divinity in the beginning of December 1660.)

[2] ['Close prisoner.' Dated March 16, 166¾. Loveday.]

[3] [Another daughter, Susan, married sir Thomas Holt, and was mother to lord chief justice Holt.]

[4] [By bribing him, (as Wood insinuates in another part of this work, article Accepted Freewen) on Dr. Hacket's refusing the said bishopriek. While he sat in this see he consecrated a font in the cathedral, for which he was sillily libelled in *More News from Rome*. Watts.]

and on the sixth of January following he was consecrated thereunto in the abbey church of S. Peter within the city of Westminster, after it had laid void several years, by the death of Godfrey Goodman. Which bishoprick he kept, without any translation to another see, to his dying day, keeping in commendam with it the archdeaconry of Brecknock, and the rectory of Bishop's-Cleve in Glocestershire. He was a right learned divine, well seen and read in the fathers and school-men, but above all, most excellent he was in the critical part of grammar, in which faculty none in his time, or perhaps before, went beyond him. His writings which shew him to be a person of great erudition, prudence, modesty and of a moderate mind, are these.

A plain, but full, Exposition of the Catechism of the Church of England, enjoyned to be learned of every Child, before he be brought to be confirmed by the Bishop. Lond. 1655. 61. 63. 71. qu. &c.

Apology for the Discipline of the ancient Church, intended especially for the Church of England. Lond. 1659. qu.

Exposition on the Apostles Creed, delivered in several Sermons. Lond. 1661. fol.

An easy Analysis of the whole Book of Psalms. Lond. 1662. fol. He died in the bishop's palace at Glocester on the fifth day of February in sixteen hundred seventy and one, and was buried on the eighth day of the same month, in a little isle joyning, on the south side, to the Virgin Mary's chappel, in the cathedral there. Over his grave was afterwards a blue stone laid, and on the wall near it a table of black marble erected, with this inscription[5] following in golden letters. 'Æternitati S. In spe beatæ Resurrectionis, hic reverendas exuvias deposuit Theologus insignis, Episcopus verè primitivus Gulielm. Nicolson, in agro Suffolciano natus, apud Magdalenenses educatus, ob fidem Regi, & Ecclesiæ afflictæ præstitam, ad sedem Glocestrensem meritò promotus, anno 1660. In concionibus frequens, in Scriptis nervosus, legenda scribens, & faciens scribenda. Gravitas Episcopalis in fronte emicuit, pauperibus quotidianâ Charitate beneficus, comitate egenos Clerum & literatos admirandus, gloriæ ac dierum satur, in palatio suo ut vixit piè decessit Febr. 5. anno ætatis LXXXII, Dom. MDCLXXI. Elizabetha conjux prævivit, in hoc sacello sepulta Apr. xx, an. Dom. MDCLXIII. Owenus Brigstock de Lechdenny in Comitatu Caermarthen Armiger, prædictæ Elizabethæ nepos, hoc grati animi monumentum (executore recusante) propriis sumptibus erexit, an. MDCLXXIX.' The said Brigstock was grandson to the said Elizabeth.

1675.

"MILES SMITH, son of a father of both his "names, of the city of Glocester, priest, and near of "kin to Dr. Miles Smith bishop of that city, was "born there, or at least near to that place, became "a servitor of Magd. college, under Mr. George "*Langton* in Lent term an. 1634, aged 16 years, "took one degree in arts, and upon the breaking "out of the rebellion in 1642 he adhered to the "cause of his majesty and did him service. In "1646 he was actually created bach. of the civil "law, and being afterwards a sufferer as a royalist, "was after the restoration of king Charles II. re-"ceived into the service of Dr. Gilb. Sheldon and "by him, when he became archbishop of Canter-"bury, was made his secretary. He hath written "and published,

"*The Psalms of K. David paraphrased into "English Meetre.* Lond. 1668. oct. and perhaps "other things which I have not yet seen. He died "on the 17th day of Febr. in sixteen hundred se-"venty and one, and was buried at the upper end "of the chancel of the church at Lambeth in Sur-"rey, near to the south end of the communion "table. Over his grave was soon after a black "marble stone laid, with a little inscription thereon "shewing that he had been secretary to archbishop "Sheldon. He left behind him a son of both his "names, sometime a gent. commoner of Trinity "college, who dying in the parish of S. Peter in "the East in Oxon. on the 17th of Octob. 1682, "aged 18 years, his body was conveyed to Lam-"beth and there buried. The said Dr. Miles "Smith bishop of Glocester had a son named Miles "also, as I have told you elsewhere, which is all I "know of him."

[496]

1671.

GRIFFITH WILLIAMS was born in the parish of Llanruc near to Caernarvon in Caernarvonshire, educated in a private school in Caernarvon, applyed his muse to academical learning in Chr. Church, in the latter end of 1603, aged 16 years, but before he was honoured with a degree he left that house, and by the persuasions of John Williams (afterwards bishop of Lincoln) he removed to Cambridge, where he prefer'd him to a tutor, patroniz'd him, further'd his entrance into the ministry, and, after he had had attained to the degree of master of arts, got him to be chaplain to Philip earl of Montgomery, being about that time also (1614[6]) parson of S. Bennet Sherhogg in London. About the time that he was admitted to the reading of the sentences, he was made[7] parson of Lhan-Llechid in Wales, where he received good encouragement in the ministry from sir John Wynne baronet and sir Rich. Wynne his son, and was infinitely admired for his excellent way in preaching and for his religious life

[5] [Written by Mr. Bull, afterwards bishop of St. Davids. See his *Life* by Nelson, page 207. LOVEDAY.]

[6] [1611, 11 Jan. Griffinus Williams A. M. admissus ad ecclesiam Sancti Benedicti Sherhogg, per resign. *Rob. Gray*, ad pres. regis. *Reg. King, Ep. Lond.*
1616, 26 Dec. Hug. Maurice A. M. admissus ad eccl. S. Benedicti Sherhog, per resign. Griffini Williams, ad pres. regis. KENNET.]

[7] [In 1616. TANNER.]

and conversation. He was then accounted a person very well read in scholastical and historical divinity, as also in the fathers, schoolmen and councils, and therefore it was that he was made one of the chaplains to king Charles I. he being then D. D. In 1628 he became prebendary of the eighth stall in the collegiate church of Westminster, in the room of Dr. Laud, who till then had kept it in commendam with his bishopricks, and in 1633 he was made dean of Bangor (installed therein 28 March 1634) and archdeacon of Anglesey; which deanery had before been enjoyed by Edm. Griffith. Afterwards he was designed to be tutor to prince Charles; but archbishop Laud commending to his majesty Dr. Duppa for that employment, our author Williams (who had been tutor to the lord Charles Herbert son to Philip earl of Pembroke and Montgomery, I mean that Charles who died at, or near, Florence, an. 1633.) was then put aside to his great discontent. In 1641, he was, at the motion of his ever honoured lord (the said earl) made to the king, constituted bishop of Ossory in Ireland, to which see being consecrated on the 20th of Septemb. in the same year, had then leave given to him to keep his deanery and archdeaconry in commendam. In the beginning of the rebellion he adhered to the cause of his majesty, and the first book that he wrote in his behalf against the rebels was his *Vindiciæ Regum*, &c. for which he was fetch'd away from his house at Apelthorpe in Northamptonshire by a troop of soldiers and carried prisoner to Northampton, where the committee, that were appointed by the parliament to meet and sit there, had the said book in their hands. Afterwards he retired to Oxon, and printed his *Discovery of Mysteries*; and on that very day he was preaching at St. Mary's before the house of commons, the soldiers from Northampton went and plunder'd his house, and all his houshold-stuff at Aplethorp, where his wife and children then resided, and sequestred his lands for the use of the parliament. The next winter following he wrote his *Jura Majestatis*, and according to his poor abilities, out of the means he had in Wales, he gave into his majesty's own hands every winter for three years together the testimony of his loyalty and affection to the utmost of his power. Upon the declining of the king's cause, this our author being then brought very low, the said earl of Pembroke and Montgomery offered to procure him a benefice in Lancashire worth 400*l.* per an. conditionally that he would submit himself to the parliament, but he refused it, as he did also the importunate invitation of his singular good friend Dr. Williams archbishop of York for the same purpose. Soon after he retired into Wales, where for twelve years together (as he saith) having not one penny of ecclesiastical means, nor 20*l.* per an. in all the world to maintain himself and servants, of any temporal estate, he was forced to live upon a little tenement, for which he paid 2*l.* 10*s.* per an. to sir Gr. Williams, and 4*l.* land per an. besides of his own. So that he lived worse than a poor curate, with oaten-bread, barley-bread, butter-milk, and sometimes water, being not able to keep any drop of ale or beer for two lusters of years. He went attir'd in very mean cloaths (as he farther adds) and was forced to do many servile works himself about his house, garden, and cattel: and all this he did, as he said, rather than accept of means, benevolence, or maintenance from the usurpers, rebels, and the robbers of Christ's church. He then also persuaded, as he had done before, some of the earl of Pembroke's children, who had been his scholars, to adhere to his majesty, altho' their father was misled to adhere to the parliament, but they refused. Hen. Cromwell also, lord lieutenant of Ireland, while his father was protector of England, offer'd him, as he did other Irish bishops, 100*l.* per an. if he, or they, would submit to the then government, and conform in their ministry, but he scorn'd that motion also, as he farther tells us. After the king's return in 1660, he was restored to his bishoprick, deanery, and archdeaconry, but rose no higher, nor was translated to any other place, because the king was informed that he had kept pace with the parliamenteers, particularly with Philip earl of Pembroke; and that also he enjoyed his deanery even in the times of usurpation, paying a small rent to the usurpers, and not only suffered the deanery house to go to ruine, but helped it forward by selling some of the wainscot of it; which last is yet frequently reported by the neighbours at Bangor. Afterwards he retired into Ireland, lived as privately as might be, obtained what he could from the revenues of his bishoprick to make reparations on the cathedral church belonging thereunto. The works that he hath written and published are these,

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The Delights of the Saints. A most comfortable Treatise of Grace and Peace, &c. Lond. 1622. oct. [Bodl. 8vo. H. 98. Th.]

Seven Gold Candlesticks, or seven Lights of Christian Religion. Lond. 1627. qu. Lond. 1635. fol.

The true Church shewed to all Men that desire to be Members of the same, in 6 Books, containing the whole Body of Divinity. Lond. 1629. fol. [Bodl. M. 9. 12. Th.]

The "right Way to the" best Religion; wherein is largely explained the Sum and principal Heads of the Gospel. Lond. 1636. fol. [Bodl. G. 8. 8. Th.] This book contains 24 sermons at least, which he had formerly preached, and mostly published, besides some treatises, among which is *The Delights of the Saints*, before-mention'd, and the seven last are the *Seven Golden Candlesticks.*

Vindiciæ Regum: or, the Grand Rebellion, that is, a Looking-glass for Rebels, whereby they may see, how by ten several Degrees they shall ascend to the Heighth of their Design, &c. Oxon. 1643. qu. [Bodl. C. 9. 4. Linc.] "reprinted Lond. 1666. fol."

[498] *The Discovery of Mysteries: or, the Plots and Practices of a private Faction in this present Parliament to overthrow the Established Religion*, &c. —Printed 1643. qu. [Bodl. 4to. G. 10. Th.] " Lond. " 1666. fol."

Jura Majestatis: the Rights of Kings both in Church and State; granted, 1. *By God*. 2. *Violated by Rebels, and* 3. *Vindicated by the Truth*. Oxon. 1644. qu. [Bodl. 4to. G. 10. Th.] " Lond. " 1666."

The only Way to preserve Peace, Sermon at the public Fast 8 *March, at St. Mary's in Oxon, before the House of Commons; on Amos* 5. 6. Oxon. 1644. qu.

The great Antichrist revealed; before this Time never discovered: and proved to be neither Pope nor Turk, nor any single Person, nor the Succession of any one Monarch, or Tyrant in any Policy; but a collected Path or Multitude of hypocritical, blasphemous, and most scandalous wicked Men, that have fulfilled all the Prophecies of the Scripture, &c. Lond. 1660. fol. [Bodl. C. 10. 20. Th.]

Seven Treatises very necessary to be observed in these bad Days, to prevent the seven last Vials of God's Wrath, that the seven Angels are to pour down upon the Earth; Revel. 16, &c. Lond. 1661. fol.

The Declaration of the just Judgment of God, 1. *Upon our late King's Friends*. 2. *Upon the King's Enemies that rebell'd and warr'd against him*, &c.—This is printed at the end of the *Seven Treatises*, &c.

" *Truth vindicated, against Sacrilege, Atheism,* " *and Prophaneness, and likewise against the com-* " *mon Invaders of the Rights of Kings, and de-* " *monstrating the Vanity of Man in general*, Lond. " 1666. fol. This folio book contains, besides *Truth* " *vindicated*, these things following of bishop Grif- " fith. (1.) *The Grand Rebellion; on Psal.* 106. " 16. contain'd in twelve chapters. (2.) *The Dis-* " *covery of Mysteries*. (3.) *The Rights of Kings* " *both in Church and State*. These I have set " down already, as having been printed by them- " selves. (4.) *The Vanity of Man; on Psal.* 39. " 5. *Verily, Verily*, &c."

Four Treatises: Suffering of the Saints, Burning of Sodom, &c.——Lond. 1667. qu.

Several sermons, as (1.) *The Happiness of Saints; on John* 20. 26.——Printed 1657. qu. (2.) *God's War with the Wicked, Rebels and Murtherers; on Isa.* 57. 21. (3.) *The Property and Prerogative of true Saints; on John* 10. 27, 28. (4.) *The monstrous Murther of the most holy Jesus parallel'd to the Murther of Kings; on Acts* 7. 32. (5.) *The four chief Duties of every Christian Man; on* 1 *Pet.* 2. 17. (6.) *The chiefest Cause why we should love God; on* 1 *John* 4. 19. (7.) *The lively Picture of these hard Times; on Jer.* 14. 10. (8.) *The Grand Rebellion, &c. Psal.* 106. 16. (9.) *The Tragedy of Zimri that slew his King, that was his Master; on* 2 *Kings* 9. 31. All these sermons, (except the first) with others, were printed in folio, an. 1662.

Other sermons, as (1.) *Description of the four Beasts, explained in four Sermons; on Rev.* 4. 8. Lond. 1663. qu. (2.) *The Ejection of four Devils; on Matth.* 17. 21. Lond. 1664. qu. (3.) *The saving Serpent; on John* 3. 14. Lond. 1664. qu. (4.) *The monstrous Murther of two mighty Kings; on* 2 *Cor.* 24. 23. Lond. 1665. qu. (5.) *The faithful Shepherd; on Psal.* 80. 1. Lond. 1665. qu. (6.) *The flying Sea; on Psal.* 114. 5.——Printed 1665. qu. (7.) *The only Way to preserve Life, preached before the House of Commons at Oxon, on Amos* 5. *ver.* 6.——Printed 1666. qu.[8] Besides all these, he hath several other sermons which I have not yet seen. He hath also written a book of his sufferings in the time of the grand rebellion, which was published in English an. 1664, but this neither have I yet seen. At length this good old bishop giving way to fate in Feb. or the beginning of March, in sixteen hundred seventy and one, was buried in his cathedral church at Kilkenny. By his last will and testament dated the 16th of Octob. 1671, and proved in the prerogative court at Dublin on the eleventh of April following; he bequeathed his lands in Ireland called Fermoile, worth forty pounds per an. to be settled upon eight poor distressed widows, for whom he had erected eight several alms-houses in the parish of S. Kenny in his diocese. In the said will was a passage by him inserted concerning the noble James duke of Ormond, lord lieutenant of Ireland for not promoting him (as 'tis thought) to a higher bishoprick: which being esteemed scandalous, was struck out of his will when proved.

[Grif. Williams, coll. Jes. Cant. A. B. 1605. *Reg. Acad.*

G. Williams coll. Magd. A. M. an. 1620. *Reg. Acad.*

G. Williams coll. Jes. S. T. P. an. 1621. *Ibid.*

In 1643 was published in 4to. *Ossoriana, or a Bone for a Bishop to pick: being a Vindication of some Passages in a Treatise lately published called Anti-Cavalirism, from the impertinent Exceptions of Gr. Williams calling himself Lord Bishop of Ossory.* BAKER.

An Examination of such Particulars in the solemne Leagve and Covenant as concerne the Law: Proving it to be destructive of the Lawes of England both ancient and moderne. Oxford, Printed by Leonard Lichfield, Printer to the University. 1644. This has been ascribed to Griffith Williams.]

" THOMAS SOUTHOUSE of Feversham in " Kent, became a gentleman commoner of Queen's

[8] [The first edition was printed Oxford 1644, 4to. "See it Bodl. 4to. D. 60. Th.]

"college in 1658, left it without a degree, went to "Greys-Inn in Holbourn, studied the municipal "law, became a barrister, and wrote,

"*Monasticon Feversham iense in Agro Cantiano: "or, a Survey of the Monastry of Feversham in "Kent*, &c. Lond. 1671. in oct. Before which are "the commendatory verses of Tho. Philipot (who "hath an *Appendix to it; Of the Descent of King "Stephen*) Rob. Plat, alias Plot, and Tho. Cater, "masters of arts. He had a son of the said house "of Queen's college, who was a commoner called "——— in whose house at Feversham king James "II. lay some nights in his flight from England to "avoid danger, whereupon he wrote an account of "his escape."

Clar. 1671.

[Tho. Southouse died in 1676, aged 35. In the Bodleian, (Gough, Kent, 70) is a copy of his *Monasticon Faversham iense*, with a great number of notes by his son Filmer Southouse, who intended to write a history of the town of Faversham.[9] Filmer Southouse died in 1706, aged 30.]

JOHN AILMER was born of genteel parents in Hampshire, as it seems, educated in Wykeham's school near Winchester, admitted perpetual fellow of New college after he had served two years of probation, an. 1652, took the degrees in the civil law, that of doctor being compleated in 1663, being then and before accounted an excellent Grecian, and a good Greek and Latin poet, as appears by this book, which he composed when a young man:

Musæ sacræ: seu Jonas, Jeremiæ Threni, & Daniel Græco redditi Carmine. Oxon. 1652. oct. and also by divers Greek and Latin verses, dispersed in various books. He died at Petersfield on Good-Friday, April 5. in sixteen hundred seventy and two, and was buried in the church at Havant in Hampshire, as I have been informed by the letters of my sometime friendly acquaintance Mr. Isaac Walton, dated at Farnham 26 May 1683.

1672.

HENRY SAVAGE, son of Francis Savage, was born of a genteel family at Dobs-hill in the parish of Elderfield commonly called Eldsfield, in Worcestershire, became a commoner of Bal. college in the year 1621, aged 17 years or thereabouts; and taking the degree of bach. of arts in Nov. 1625, was three years after made probationer fellow of the said college, and two years after that (1630) he was compleated master of his faculty. In the beginning of the grand rebellion he travelled into France with William lord Sandys (whose sister, the lady Mary, he afterwards married) and by the opportunity of that journey, he not only learned the language of that country, saw the fashions of their clergy and universities, but learn'd to shake off the morosity and rusticity which commonly attends severe students. Soon after his return, he obtained the mastership or headship of his house, and in the year following was admitted doctor of divinity. After the restoration of king Charles II. and a submission to the powers in the time of usurpation, he became chaplain in ordinary to his majesty, prebendary of Gloucester an. 1665, and rector of Bluton near Woodstock in Oxfordshire, on the death of Dr. Matth. Griffith. He hath written and published,

Quæstiones tres in novissimorum Comitiorum Vesperiis Oxon. discussæ. An. 1652. *viz. An Pædobaptismus sit licitus? Aff.* &c. Oxon. 1653. qu. [Bodl. 4to. N. 21. Th.] Soon after, these questions were answer'd by John Tombes of Magd. hall.

Thesis Doctoris Savage, nempe Pædobaptismum esse licitum Confirmatio, contra Refutationem Mri. Tombes nuper editum, &c. Oxon. 1655. qu. [Bodl. 4to. S. 6. Th. BS.]

Vindicatio ejus à Calumniis Mri. Tombes. Printed at the end of *Thesis Confirmatio*, &c.

Reasons shewing that there is no Need of such Reformation of the public, 1. *Doctrine*, 2. *Worship*, 3. *Rites and Ceremonies*, 4. *Church-Government*, *and* 5. *Discipline, as is pretended*, &c. Lond. 1660. qu. [Bodl. A. 13. 3. Linc.] This small piece, as likewise another of Dr. John Pearson, (since bishop of Chester, the very learned author of the much commended book *On the Creed*, of the *Vindiciæ Epistolarum S. Ignatii*, &c.) entit. *No Necessity*, &c. which came out in qu. much at the same time with this of our author Savage, were wrote against a pamphlet called *Reasons shewing the Necessity of Reformation*, &c. Lond. 1660. qu. See in Corn. Burges, an. 1665. col. 685. Which, tho' in the title, it is said to have been wrote by divers ministers of sundry counties in England, yet Mr. Baxter saith[1] that Dr. Corn. Burges was the person that penned *The Necessity of Reformation*, &c. meaning, I conceive, the said *Reasons*, which so much, as he farther affirms, offended the episcopal party. This is yet further rendred the more probable, because, that besides a reply made by Will. Hamilton, gent. to Dr. Pearson's *No Necessity*, &c. Cornel. Burges (as possibly judging himself more concern'd than any body else in the success of these *Reasons*, &c.) in a postscript to a treatise of his, annexed a brief answer to Dr. Pearson; who not long after in a short piece vindicated himself from what was said in the said postscript against his *No Necessity*, &c. The said *Reasons shewing*, &c. were answer'd again more fully in the *Retractions* of John Ellis. Dr. Savage hath also written,

[500]

The Dew of Hermon which fell upon the Hill of Sion: or, an Answer to a Book entit. Sion's Groans for her distressed, &c. *Offered to the King's Majesty, Parliament, and People.* Lond. 1663. qu. [Bodl. 4to. N. 20. Th.] Some copies of the impression of this book (*The Dew*, &c.) have this

[9] [Gough's *British Topography*, i. 464.]

[1] In Dr. Jo. Hinkley's book entit. *Fasciculus Literarum*, &c. Lond. 1680. oct. p. 34.

title, *Toleration, with its principal Objections, fully confuted: or, an Answer to a Book entit. Sion's Groans, &c.*

Baliofergus: or, a Commentary upon the Foundation, Founders, and Affairs of Baliol College; gathered out of the Records thereof, and other Antiquities. &c. Oxon. 1668. qu. [Bodl. D. 4. 22. Linc.] With MS. notes by Mr. Charles Godwin of Balliol coll.] But the author having had no natural geny to the study of antiquities and history, neither a tuning head, nor indeed record enough from his college, (for there is no register of acts of the society above the year 1520. (12 Hen. 8.) nor no antient rolls of accompts wherein the state of the college is every year represented, as also the names of the fellows) he hath committed many foul errors therein, especially in this respect, that he hath made the said college of Balliol father or parent to many eminent men, which never studied, or were conversant with the muses, therein; as Joh. Duns Scotus, Dr. Tho. Gascoigne, Steph. de Cornubia, &c. while in the mean time he hath omitted others that have studied there, and have been of great fame in their time, as Richard, son of Ralph, sometime archbishop of Armagh, commonly called by writers Ricardus Armachanus, Tho. de Wylton, Rich. Rotheram, Cardinal Joh. Moreton archb. of Canterbury, Cuthb. Tonstall bish. of Durham, &c.

Natalitia Collegii Pembrochiani Oxonii, 1624. Printed with *Baliofergus*, &c. This Dr. Savage died in Bal. college on the second day of June in 1672. sixteen hundred seventy and two, and was buried in the chappel belonging thereunto, next below the steps leading to the altar, being the first that was ever known to have received sepulture therein.[8] In his headship of Bal. coll. succeeded Dr. Tho. Good, whom I shall mention elsewhere.

ABIEZER COPPE, the son of Walt. Coppe, was born in the ancient borough of Warwick in Warwickshire 20 May 1619, educated in grammar learning there, and at about 17 years of age was sent to All-s. coll. in the beginning of 1636, where continuing but for a short time (in the condition of a servitor I think) he became one of the number of portionists, commonly called postmasters, of Merton college; at which time, tho' he was put under the tuition of a good tutor, (Ralph Button, I think) yet being naturally vitious, all lectures or examples could not reform him, or make him live like a Christian. And it was then notoriously known, that he would several times entertain for one night, or more, a wanton huswife in his chamber (under that called Oxoniam quare, as I have heard) in the little or old quadrangle, to whom carrying several times meat, at the hour of refection, he would make answer, when being asked by the way what he would do with it, that 'it was a bit for his cat.' At length the civil war breaking forth, he left the university without a degree, adhered to the blessed cause, and at first was a presbyterian: but the gap being widened for all heresies to come in, he became an anabapust, and after a ranter, muggletonian, and what not to satisfy his wandring head and filthy lusts. The stage of most of his villanies was Warwickshire, where and in the neighbourhood, and in other of his rambles, he had, while he was an anabaptist, baptized seven thousand people, as he brag'd to some Oxford scholars while he was a prisoner in Coventry. After he had left that opinion and had turned ranter, 'twas usual with him to preach stark naked many blasphemies and unheard-of villanies in the day-time, and in the night to be drunk and lye with a wench, that had been also his hearer, stark naked. He was wont to say, when he was reprehended for swearing, that tho' it was usual with him in common discourse and in his preachings, yet 'twas not formally but materially, as thus, 'By God's wounds I shall be saved,' and the like: But he said these things when he was imprison'd for his roguieries, and not before. When also he was check'd by the brethren of the anabaptistical party for leaving them, he would swear that 'he would rather hear an arch-angel blaspheme and curse God, than hear a presbyterian or anabaptist preach.' About the time of his publishing *the Fiery flying Roll*, he was for that and other rascallities imprison'd at Coventry, where 'twas usual with him, after he had swore and cursed most of the day, to be drunk at night: And when he was to be removed thence to London, a brother of his religion brought a collection of fifty pounds to pay his debts there. This brother, while he remained in that city, preached twice in one day, and towards night he preached in the prison to Coppe and others of his gang: Which being done, they enjoyed the creature so much, that they were all downright drunk. To omit many other of his pranks that he acted then and before, I shall tell you what he hath written, viz.

A fiery flying Roll, &c. Lond. 1649. This book I have not yet seen, and therefore I cannot give a full account of it. In the month of January the same year, he, as a most notorious sectarist, and author of that book, was removed from Coventry to the prison called Newgate in London, where, as before, he did little else but swear and curse, and obstinately held forth to all people that came to see him, that 'God could not damn him:' and having smooth arguments for what he said, induced many to be of his religion. On the 2d of February[9] fol-

[8] [In Magdalen parish church, Oxford, is the following epitaph:—Hic jacent exuviæ Janæ et Alethea Filiarum Henrici Savage S. T. P. Coll. Ball. Magistri, Quæ obierunt illa sc. fere quinquennis Aug. 2, 1670: Hæc nondum quadrimestris Maii 2, 1671, T. E. R. D. Mar. 10. 14. Ergo retro vivendum est ut porro fruamur. KENNET.]

[9] [Febr. 1, 1649-50. See *Journals of the House of Commons*, vol. vi, page 354. COLE.]

lowing, it was voted by the members of parliament (who by their most imparallel'd "and diabolical" actions, had been, and were then, the occasion of all England's woes and miseries, and so let it stand upon eternal record to their eternal shame) that the said book entit. *A fiery flying Roll*, 'doth contain many horrid blasphemies, and damnable and detestable opinions, and that the said book and all the copies of it that could be found should be burnt by the hands of the common hangman,' &c. which accordingly was done. The errors that Coppe held, which he afterwards recanted, were these, (1.) That there is no sin. (2.) That there is no God. (3.) That man or the meer creature is very God. (4.) That God is in man, or in the creature only, and no where else. (5.) That cursing and swearing is no sin. (6.) That adultery, fornication, and uncleanness is no sin. (7.) That community of wives is lawful, &c. Afterwards for fear of corporal punishment, or perpetual exile in an obscure place, Coppe recanted, and published another book, after
[502] he had been an year and an half in prison, entit.

Coppe's Return to the Way of Truth, in a zealous and sincere Protestation against several Errors; and in a sincere and zealous Testimony to several Truths; or, Truth asserted against, and triumphing over, Error; and the Wings of the fiery flying Roll clip't, &c. Lond. 1651. qu. Before which is a large preface shewing what the author Coppe had been, and was then, to the parliament.

Letter in Answer to another of Mr. John Dury. ——Printed with *Coppe's Return;* as also another to March. Nedham. Afterwards Coppe was set at liberty, was kindly entertained among those of his opinion, and being at Burford in Oxfordshire, preached there *A Recantation Sermon* 23 Septemb. 1651, but whether printed I cannot tell. Sure it is that John Tickel a minister of Abingdon in Berks (sometime of Christ Church) did write animadversions on it, which are printed at the end of his *Bottomless Pit smoaking in Familism.* Oxon. 1652. oct. [Bodl. 8vo. H. 17. Th. BS.] He the said Coppe published also a book written by J. F. entit. *John the Divine's Divinity; or, the Confession of the general Assembly, or Church of the first born in Heaven.* Lond. 1649. Before which book Coppe hath put an epistle dated at London 13 Jan. 1648, two or three days (as he saith) before the eternal God thundered at Great St. Helen's (in London). This book is a silly thing, full of blasphemies, and more fit for a posterior use, than to be read by any man of reason or sobriety. Afterwards the name of Coppe being odious, he did upon the king's restoration change it to Higham, and practising physic at Barnelms in Surrey, and sometimes preaching in conventicles to maintain him and his, went for divers years by the name of Dr. Higham. At length being brought low by certain infirmities which he had contracted in his rambles by drinking and whoring, died there in the month of August in sixteen hundred seventy and two: whereupon he 1672.
was buried by the name of Dr. Higham on the south side of the body of the church there, under the seats, on the 23d day of the same month. One Joh. Higham hath published a book called *A Looking-glass for Loyalty*, printed 1675. oct. [Bodl. 8vo. P. 2. Art.] but he is not to be taken for the same with the former, nor for another Joh. Higham a Roman catholic bookseller of S. Omers living in the reign of K. James I. who translated from Spanish into English, *Meditations upon the Mysteries of our holy Faith.* S. Omers 1619, in two, or more, tomes in qu.

[Coppe also wrote the following, which is a compound of nonsense and fanaticism:

Some sweet Sips of some spirituall Wine, sweetly and freely dropping from one Cluster of Grapes, brought between two upon a Staffe from Spirituall Canaan (the Land of the Living; the Living Lord) to A late Egyptian, and now bewildered Israelites. And to אכיעוך כף *a late converted Jew. Who must (no longer) hunger or hanker after the Flesh-pots of the Land of Egypt (which is the House of Bondage) where they durst not minish ought from their Bricks of their daily Taske, but look for, and hasten to spirituall Canaan (the Living Lord) which is a Land of large Liberty, the House of Happiness, where, like the Lord's Lilly, they toile not, but grow in the Land flowing with such Wine, Milke, and Honey. Or One of the Songs of Sion sung immediately, occasioned mediately by a Prophesie and Vision of one of the Lord's Handmaids and young men, Mrs. T. P. and expressed by her in an Epistle to A. C. An Extract whereof is here inserted, with a Revelation and Interpretation thereof, as from the Lord.* London, 1649, 12mo. Bodl. 8vo. C. 75. Linc.]

HENRY WHISTLER, an Oxfordshire man born, was elected scholar of Trinity college 1601, aged 16 years, and four years after was made fellow thereof. So that taking the degree of master of arts, he entred into holy orders, became rector of Little Whitnam in Berks, bach. of divinity 1615, and about that time rector of Whitchurch in the south part of Oxfordshire, near to which place he was born. He hath written and published a rapsodical piece entit.

Aim at an Upshot for Infant Baptism by the good Will of Christ, as Priest, Prophet, and King, &c. Lond. 1653. qu. [Bodl. 4to. W. 1. Th. Seld.]
He died in sixteen hundred seventy and two, and 1672.
was buried in the chancel of his church at Whitchurch before-mention'd. Over his grave is this inscription, 'Here lyeth the body of Henry Whistler Bachelor of Divinity, who departed this Life the 24th Day of Aug. in the Year of our Lord 1672, in the 86th Year of his Age, having been Rector of this Parish 56 Years.'

PHILIP NYE was born of a genteel family in Sussex,[4] entred a commoner of Brasen-nose college 21 July 1615, aged 19 years or thereabouts, but making no long stay there, he removed to Magd. hall, where being put under the tuition of a puritanical tutor, continued till he had taken the degrees in arts. About that time he entered into holy orders, and had some cure bestowed on him, but where, unless in S. Michael's church in Cornhill, Lond. where I find him in 1630, I cannot justly tell.[5] But so it was, that he being schismatically enclined, did, with others of his persuasion, leave his cure, purposely to avoid the censures of episcopal consistories, and went beyond the seas into Holland about 1633, where continuing for the most part at Arnheim in Gelderland, till about the latter end of 1640, at which time the members of the parliament (afterward called the long parliament) were very dominant and prevailing, he returned, and became soon after by the favour of Edward lord Kimbolton, (about that time earl of Manchester [a zealous enemy to the king[6]) minister of Kimbolton in Huntingdonshire: and tho' he then and before shew'd himself a severe censurer of bishops, and those of the episcopal clergy for medling in civil affairs, as excentric to their calling, yet he, with Hugh Peters, Stephen Marshal, &c. did go beyond any of them in that matter, more than for seven years together. In 1643 he was appointed one of the assembly of divines, became a great champion for the presbyterian cause, and a zealous assertor of the solemn league and covenant. In July *the same* year he, with Stephen Marshall, (whose daughter he had taken to wife) were sent by the parliament into Scotland to expedite their covenant, where in set speeches he[7] told the people that 'they were to enter into such a covenant and league, as would never be forgotten by them and their posterity, and both have occasion to remember it with joy.' Also that 'such an oath it is, as for matter, persons, and other circumstances, that the like hath not been in any age, sufficiently warranted by both human and divine story; for as God did swear for the salvation of men and kingdoms, so kingdoms must now swear for the preservation and salvation of kingdoms, to establish a saviour Jesus Christ in England,' &c. After his return both houses of parliament took the covenant 25 of Sept. the same year; at which time Nye made some observations from the pulpit touching the said covenant, shewing the warrant of it from scripture, and was about the same time partly rewarded for his good service with the rectory of Acton near London, in the place of Dr. Dan. Featley ejected. But soon after disliking the proceedings of the said assembly of divines, he dissented from them for a time, as others did, being incited thereunto by certain politicians, with promises of reward, especially if they would oppose them and their intended discipline to be settled. So that then closing with the rising party, the independents, especially with the grandees of the army, he did, by their favour, hold rich offices, and his counsel in political affairs was often used by them. In Dec. 1647 he with Stephen Marshall, were sent by them to the king at Carisbrook Castle in the isle of Wight, with the commissioners then appointed to carry the four bills (the four dethroning votes) and had for their pains 500*l.* a piece given to them. About that time also, he was employed by the said grandees to get subscriptions from the apprentices in London and factious people against a personal treaty with the king, while the citizens of that place were petitioning for one: See more in Jos. Caryl. In April also the next year, he with the said Marshall and Jos. Caryl were employed by the independents to invite the secured and secluded members to sit in the house again, but they effected nothing. In 1653 he was appointed one of the triers, or rather Spanish inquisitors, for the approbation of public preachers; in which office he acted the politician so much, that he did not only get his son to be clerk to them, but also enriched himself *with bribes*, under-hand dealing, and with a living of 400*l.* per an. by the help of the said Marshall, one of that number. In 1654 he, with Dr. Laz. Seaman, Sam. Clark, Rich. Vines, Ob. Sedgwick, Jos. Caryl, &c. were appointed assistants to the commissioners appointed by parliament to eject such whom they then called scandalous and ignorant ministers and schoolmasters, in the city of London, where he especially, and they acted with no little rigor to the utter undoing of many loyal persons. In 1660, after his majesty's restoration, it was debated by the healing parliament for several hours together, whether he and John Goodwin that infamous and blackmouth'd independent, should be excepted for life, because they had acted so highly (none more except Hugh Peters) against the king, and had been instrumental in bringing all things into confusion. At length it came to this result, that 'if Philip Nye, clerk, should after the first of September in the same year accept or exercise any office ecclesiastical, civil, or military, he should to all intents *and* purposes in law stand as if he had been totally excepted from life.' In Nov. 1662 he was vehemently suspected to be in that plot, for which George Philips, Thomas Tongue, &c. were executed, but how he freed himself from that suspicion I know not. Sure it is that he was a most dangerous and seditious person, a politic pulpit driver of independency, an insatiable

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[4] [The antient seat of the Nyes in Sussex is called Hayes, neare Slingfold. A John Nye of Sussex, son of Hen. Nye, minister of Clapham in the same county, of Magd. hall æt. 14, an. 1634. Wood, *MS. Note in Ashmole.*]

[5] [He was ejected, says Calamy (*Ejected Ministers*, ii, 29.) from S. Bartholomew, Exchange; but I do not find him recorded by Newcourt as having ever been an incumbent of that parish.]

[6] [Wood, *MS. in Ashmole.* Evidently intended by the author to be inserted in the text.]

[7] *Merc. Aul.* in Oct. 1643. p. 610.

escurient after riches, and what not, to raise a family and to heap up wealth. He hath written,

Letter from Scotland to his Brethren in England concerning his Success of Affairs there. Lond. 1643. qu. Steph. Marshall's name is also subscribed to it.

Exhortation to the Taking of the solemn League and Covenant, for Reformation and Defence of Religion, &c.——Printed at Lond. in Feb. 1643, and there again once or twice. That edit. which came out in 1645 is in tw.

The Excellency and Lawfulness of the solemn League and Covenant, set forth in a Speech to the H. of Commons and the reverend Assembly of Ministers, at the Taking of the said Covenant, 25 Sept. 1643. Lond. 1660. 2d edit. qu.

Apologetical Narration submitted to the honourable Houses of Parliament. Lond. 1643. qu. In this narration are joyned with Phil. Nye, others, as Thomas Goodwin, Sidrach Simpson, Jerem. Burroughs, and Will. Bridge, all formerly in exile, but then members of the assembly of divines. In an answer to this by Anon. 'tis said that it was written by Tho. Goodwin and Phil. Nye only, as the title of the said answer tells you thus, *An Anatomy of Independency: or, a brief Commentary and moderate Discourse upon The Apologetical Narration of Mr. Tho. Goodwin and Mr. Phil. Nye.* Lond. 1644. qu.

An Epistolary Discourse about Toleration. Lond. 1644. qu. In this discourse are joyned with him Tho. Goodwin and Sam. Hartlib.[8]

The Keys of the Kingdom of Heaven and Power thereof, according to the Word of God, &c. Lond. 1644. sec. edit. Thom. Goodwin had also a hand in this book.

Mr. Anth. Sadler examined, or his Disguise discovered; shewing the gross Mistakes, and most notorious Falshoods in his Dealing with the Commissioners for Approbation of public Preachers in his Inquisitio Anglicana, &c. Lond. 1654. qu. Tho' no name is set to this pamphlet, yet 'twas generally reported that it was wrote by Joh. Nye bach. of arts of Magd. coll. and clerk to the said triers or commissioners, assisted therein by his father.

The Principles of Faith, presented by Tho. Goodwin, Ph. Nye, &c. to the Committee of Parliament for Religion, by Way of Explanation to the Proposals for Propagating the Gospel. Lond. 1654. qu.

Beams of former Light, discovering how evil it is to impose doubtful and disputable Forms for Practices upon Ministers, especially under the Penalty of Ejection for Nonconformity unto the same, &c. Lond. 1660. qu.

[8] [Sam. Hartlib a presbyterian Dutchman, a witness against Laud, 1644: as in *The Hist. of the Troubles & Tryall of Will. Laud*, cap. 40, page 377. WOOD, MS. *Note in Ashmole.*]

Case of great and present Use, &c.—Printed 1677. oct.

The Lawfulness of the Oath of Supremacy, and Power of the King in Ecclesiastical Affairs, with Qu. Elizabeth's Admonition, &c. Lond. 1683. qu. It was then reprinted, and in 1687 being printed again, it was dedicated by Henry Nye, the author's son, to king James II.

Vindication of Dissenters; proving that their particular Congregations are not inconsistent with the King's Supremacy in Ecclesiastical Affairs—Printed with *The Lawfulness*, &c. 1683.

Some account of the Nature, Constitution and Power of Ecclesiastical Courts—Printed with the former also, an. 1683. [505]

The Lawfulness of Hearing the public Ministers of the Church of England: proved by Phil. Nye and John Robinson. Lond. 1683. qu. [Bodl. C. 10. 12. Linc.] He hath also a sermon extant preached before the citizens of London, an. 1659—Printed that year in qu. and perhaps more; and something *About Catechising*, which I have not yet seen. He died in the parish of S. Mich. Cornhill, or near it, in Lond. in the month of September, in sixteen hundred seventy and two, and was buried on the 27th day of the said month in the upper vault under part of the said church of S. Michael. I have been informed by those that knew this Mr. Nye, that 'he had much more moderation in his last years, than he ever before shewed.' To which I then made answer that 'good reason he had so to be, because he was altogether incapacitated from being otherwise.' 1672.

[Mr. Wood hath omitted the most material pamphlet of Mr. Nye, which is *The Case of Philip Nye Minister, humbly tendred to the Consideration of Parliament*, one sheet in 4to. wherein he answereth these objections against himself; 'That he acted as a chief man in the commission for approbation of public preachers; therein exercised more than episcopal authority; placed and displaced what ministers he pleased generally thro'out the nation: 2. That he stopped the cause of justice by his power with the protector, so that patrons wronged had no remedy by law: 3. That persons presented by patrons were refused, tho' ever so worthy, that he might get livings for himself and his friends: 4. That he hath gotten a great estate by bribes taken by himself and son in the disposing of livings.—Concluding, That he has been a preacher 40 years, now infirm, and in the 65th year of his age, a wife and 3 children to be provided for, &c.' Penes me, KENNET.

Add besides

The King's Authority in dispensing with Ecclesiastical Laws, asserted and vindicated. By the late reverend Philip Nye, a congregational Divine. London, 1687. 4to. Ded. to king James by his son Henry Nye. Bodl. C. 8. 42. Linc.

He was the principal man in the managing the meeting of the congregational churches at the Savoy,

by the protector's order, where the *Declaration of the Faith and Order and Practice in the congregational Churches in England* was agreed upon, and consented unto, by their elders and messengers. The meeting was Oct. 12, 1658, and *The Declaration* was printed 1659, in 4to. This *Declaration* was in the year following translated into Latin, by professor Hornbeck, and publish'd at the end of his *Epistola ad Durœum de Independentismo.*[9]

Calamy[1] says that Nye had a compleat *History of the old Puritan Dissenters*, in manuscript, which was burnt at the fire of London.

Butler alludes to Philip Nye's *Thanksgiving Beard*, as he terms it, in *Hudibras's Heroic Epistle to his Lady*, and in a more particular manner in one of his poems published by Thyer, under the title of *Butler's Remains*, vol. i. page 177.]

JOHN WILKINS, son of Walter Wilkins citizen and goldsmith of Oxon, was born at Fawsley near to Daventry in Northamptonshire, in the house of his mother's father Joh. Dod the decalogist, educated in grammar learning under Edward Silvester a noted Grecian, who taught a private school in Allsaints parish in Oxon, entred a student in New inn in Easter term, an. 1627, aged 13 years; but making no long stay there, he was removed to Magdalen hall under the tuition of Mr. Joh. Tombes, and as a member thereof took the degrees in arts. Afterwards entring into holy orders, he became chaplain to William lord Say, and afterwards to Charles count palatine of the Rhine and prince elector of the empire, with whom he continued for some time. At length upon the breaking out of the rebellion, he closed with the presbyterians, having always before been puritanically affected, and took the covenant. Afterwards being designed by the committee for the reformation of this university to be warden of Wadham college, he was actually created bachelor of divinity in the Pembrokian creation, 12 April 1648, and the next day was put into possession of his wardenship in the place of a loyal person then ejected. The next year he was created doctor of divinity, and about that time took the engagement, that is, to be faithful to the commonwealth of England as it was then established without a king or house of lords. In 1656 or thereabouts, he took to wife Robina the widow of Peter French, sometime canon of Christ Church, and sister to Oliver Cromwell protector of England: Which marriage being contrary to the statutes of Wadham college, because they prohibit the warden thereof from marrying while he is warden, he obtained a dispensation from Oliver to keep it notwithstanding. Afterwards by the favour of Richard Cromwell, who succeeded Oliver in the protectorship, he had the headship of Trinity college in Cambridge conferr'd upon him (upon the death of Dr. Jo. Arrowsmith) in the beginning of 1659,[2] which is the best preferment in that university. But being ejected thence the next year, about the time of his majesty's restoration, he became preacher, as it seems, to the honourable society of Greys inn, minister of S. Laurence in the Jewry in London, in the place of Dr. Ward, took the oaths again, which he before had taken, when he took his academical degrees, and entred into the ministry, and became a member of the royal society, of and to which he was one of the council, and at length a considerable benefactor. Soon after he was made dean of Rippon (in the room, as I suppose, of Thomas Dod, D.D. rector of Malpass in Cheshire, and sometime chaplain in ordinary to king James and king Charles I. who dying the 10th of March 1647, was buried in the church of Malpass) and at length by the endeavours of George duke of Buckingham [a favourer of fanaticism and atheisme[3]] then in favour with king Charles II. he obtained upon the death of Dr. George Hall the bishoprick of Chester, to which he was consecrated in the chappel at Ely-house in Holborn on the 15th of November 1668, by Dr. Cosin bishop of Durham, Dr. Laney bishop of Ely, and Dr. Ward bishop of Salisbury; at which time Dr. John Tillotson preacher [506] of Lincolns inn,[4] delivered an excellent sermon upon that occasion. This Dr. Wilkins was a person endowed with rare gifts, he was a noted theologist and preacher, a curious critic in several matters, an excellent mathematician and experimentist, and one as well seen in mechanisms and new philosophy (of which he was a great[5] promoter) as any of his time. He also highly advanced the study and perfecting of astronomy, both at Oxford whilst he was warden of Wadham college, and at London whilst he was of the royal society; and I cannot say[6] to the contrary that there was any thing deficient in him but a constant mind and settled principles. Dr. Gilbert Burnet tells[6] us that this doctor Wilkins (who was for a comprehension and a limited indulgence for dissenters in religion) 'was a man of as great a mind, as true a judgment, as eminent virtues, and of as good a soul as any he ever knew,' &c. And

[9] [Calamy, *Ejected Ministers*, ii, 29, 30.]

[1] [Ibid, ib. page 30.]

[2] [18 Mar. 1658. Placet vos ut Johannes Wilkins, M. collegii S. et individ. Trinitatis apud nos, et Sethus Ward respective Dres in sacra theologia apud Oxonienses incorporentur hic apud nos Cantabrigienses, et ut sint et reputentur apud nos iidem gradu, anno et ordine. *Reg. Acad. Cant.*

Ap. 1658. Febr. 24. Dr. Joh. Arrowsmith buried. *Reg. Omnium Sanct. Cant.*

So Dr. Wilkins probably succeeded him in March, about the same time that he was incorporated, the same year. BAKER.]

[3] [WOOD, *MS. Insertion in Ashmole.*]

[4] [Jo. Tillotson admitted in Clare hall Apr. 23, 1647; admitted fellow of the same 1650, which year he commenced A.B. BAKER.]

[5] See in *The Hist. of the Royal Society*, &c. Lond. 1667. qu. Written by Tho. Spratt, part 2.

[6] In *The Life and Death of Sir Mat. Hale Knight*, &c. Lond. 1682. in a large oct. p. 69.

one or more of the royal society, say that "all that knew bishop Wilkins must needs acknowledge him for his universal insight into all parts of learning, solid judgment, rare prudence and dexterity in the management of worldly affairs and transactions, universal charity, ingenuity, temper and moderation of spirit, to have left behind him but few equals," &c. "Sir Peter Pett in his epistle to the reader "before *Dr. Barlow's Genuine Remains*, saith "thus of bishop Wilkins. He was an ornament "both of that university and the English nation, "and one who adorn'd the gospel it self by his "great intellectual and moral endowments." To pass by the characters given of him in discourse by the great men of the church of England, as by archbishop Sheldon, bishop Fell, archbishop Dolben, &c. who did malign him for his wavering and unconstant mind in religion, which I know will be displeasing to many, I shall give you a catalogue of his works.

The Discovery of a new World: or, a Discourse tending to prove that 'tis probable there may be another habitable World in the Moon. Lond. 1638. 40. [Bodl. 8vo. A. 63. Th.] oct. and there again in 1684, which is the fourth edit.

Discourse concerning the Possibility of a Passage to the World in the Moon.[7]——Printed with the *Discovery*.

Discourse concerning a new Planet: tending to prove that 'tis probable our Earth is one of the Planets. Lond. 1640. in oct. The author's name is not put to any one of these three things; but they are so well known to be his, that Langrenus in his map of the moon (dedicated to the king of Spain) names one of the spots of his selenographick map after his name.

Mercury, or, the secret Messenger: shewing how a Man may with Privacy and Speed communicate his Thoughts to a Friend at any Distance. Lond. 1641, &c. [1694, Bodl. 8vo. S. 197. Art.] The publication of which was occasion'd by the writing of a little thing called *Nuncius inanimatus*, by Fr. Godwin.

Mathematical Magic: or, the Wonders that may be performed by mechanical Geometry, in two Books. Lond. 1648. [Bodl. 8vo. N. 34. Art.] 1680. oct. The last edit. hath the author's picture before it in his lawn sleeves.

Ecclesiastes: or, a Discourse of the Gift of Preaching, as it falls under the Rules of Art. Lond. 1646. 47. 51. 53. 56. [1669, Bodl. Rawl. 8vo. 197.] and 1675. oct. "1693. 7th edit. with many "additions to it by John lord bishop of Norwich "and Dr. John Williams of St. Mildred's Poultrey." [Bodl. Rawl. 8vo. 414.]

Discourse concerning the Beauty of Providence, in all the rugged Passages of it. Lond. 1649. in tw. [Bodl. 8vo. B. 24. Th. BS.] Lond. 1677. fifth edit. in oct.

Discourse concerning the Gift of Prayer, shewing what it is, wherein it consists, and how far it is attainable by Industry, &c. Lond. 1653. [Bodl. 8vo. W. 6. Th. BS.] and 1674. oct. "1694. 7th edition."

Essay towards a real Character and a Philosophical Language.[8] Lond. 1668. fol. [Bodl. L. 2. 14. Art.] An account of which is in the *Philosophical Transactions*, num. 35. The reader may be pleased now to know that one George Dolgarno a Scot, [507]
wrote a book entit. *Ars Signorum, vulgo Character universalis & Lingua philosophica.* Lond. 1660. 61. oct. This book, before it went to the press, the author communicated to Dr. Wilkins, who from thence taking an hint of a greater matter, carried it on, and brought it up to that which you see extant. This Dolgarno was born at Old Aberdeen, and bred in the university at New Aberdeen, taught a private grammar school with good success for about thirty years together, in the parishes of S. Michael and S. Mary Magdalen in Oxford, wrote also—*Didascalocophus: or, the deaf and dumb Man's Tutor.* Oxon. in oct. and dying of a fever on the 28th of August 1687, aged 60 or more, was buried in the north body of the church of S. Mary Magdalen in the suburbs of Oxon. Dr. Wilkins hath also written,

An Alphabetical Dictionary: wherein all English Words according to their various Significations, are either referred to their Places in the Philosophical Tables, or explained by such Words as are in those Tables——This is printed with the *Essay*.

Of the Principles and Duties of natural Religion, two Books. Lond. 1675. oct. [Bodl. 8vo. A. 95. Th.] Published by Jo. Tillotson, D. D.

Sermons preached upon several Occasions. Lond. 1682. oct. They are in number 15, and were published by the said Dr. Tillotson. Our learned and critical author Dr. Wilkins died of the terrible disease of the stone,[9] in the house of the said Dr. Tillotson, then in Chancery-lane in London, on the 19th of November in sixteen hundred seventy and two, and 1672.
was buried on the 12th of December following under the north wall of the chancel of the church of St. Laurence in the Jewry before-mention'd: At which time Dr. William Lloyd, then dean of Bangor, preached his funeral sermon; which having been since twice printed, you may see his full character therein, as also in the epistle dedic. of Dr. Seth Ward made to Dr. Jonath. Goddard, put before the *Inquisitio in Bulliudi Astronomiæ Fundamenta.*

[2 Junii 1637, Johannes Wilkins cler. A. M. ad

[7] [When at Wadham coll. he attempted to make the art of flying practicable. WATTS.]

[8] [V. pa. 1. of the preface to this book, *A Treatise formerly published, proposing the Hebrew Tongue to be the fittest ground Work for this Design.* WANLEY.]

[9] [This is a mistake: he died of an equally painful disease, a suppression of urine, the same that afterwards proved fatal to our author himself.]

vic. de Fawsley, ad pres. Ric. Knightley, arm. *Reg. Dec. Ep. Petrib.*

1661, Dec. 10, Joh. Wilkins S. T. P. admiss. ad eccl. de Cranford, com. Middl. per mort. Tho. Fuller S. T. P. ad pres. Geo. baron de Bardley. *Reg. Lond.*

1662, 11 Apr. Joh. Wilkins S. T. P. admiss. ad vicariam S. Laurentii Jury, per promot. Edw. Reynolds S. T. P. ad episc. Norwic. ad pres. regis. *Ibid.*

1666, 7 Nov. Joh. Wilkins S. T. P. collatus et admissus ad rect. de Polebrook, com. Northampton. *Reg. Henshaw, Petrib.*

1667, 19 Jul. Joh. Wilkins S. T. P. coll. ad preb. de Chamberlains Wood.

1668, 13 Dec. Ben. Whichcot S. T. P. admiss. ad vicar. S. Laurentii in veteri Judaismo, per cessionem Joh. Wilkins S. T. P. ad pres. regis.

1668-9, 12 Jan. Hen. Hibert S. T. P. admiss. ad preb. de Chamberlanes Wode, per promot. Joh. Wilkins S. T. P. ad episc. Cestr. ad pres. regis.

Bishop Wilkins was a learned man, and a lover of such: he was of a comely aspect and gentlemanlike behaviour; he had been bred in the court, and was also a piece of a traveller, having twice seen the prince of Orange's court at the Hague, in his journey to, and return from, Heydelburg, whither he went to wait upon the prince elector palatine, whose chaplain he was in England. Seth Ward, at his first coming to Oxford, made choice of Wadham coll. to reside in, invited thereto by the fame of Dr. Wilkins, as were many others. The names of those who met in the warden's lodgings to make philosophical experiments were, Mr. Rob. Boyle, Mr. Math. Wren, Dr. Willis, Dr. Goddard, Dr. Wallis, Dr. Bathurst, Mr. Rooke, &c. KENNET.

Engraved portraits of Wilkins are

1. By A. Blooteling, from a picture by M. Beale, folio.
2. By R White, 8vo.
3. By Sturt, 8vo.
4. Without any name, prefixed to his *Art of Flying.*]

JASPER MAYNE made his first entry on the stage of this transitory world in a market town in Devonshire called Hatherlagh, an. 1604, entred into Christ Church in the condition of a servitor, 1623, being then encouraged in his studies by Dr. Duppa. Afterwards he was chosen into the number of students, took the degree in arts, holy orders, and became a quaint preacher and noted poet. At length, by the favour of the dean and canons of the said house, he was made vicar of Cassington near Woodstock, and of Pyrton near Watlington, in Oxfordshire. In the beginning of the rebellion, when the king took up his abode in Oxon, he was one of those many divines that were appointed to preach before him, the court, and parliament, and for his reward was actually created doctor of divinity, 1646. Two years after he was deprived of all right he had to his student's place, and soon after of the vicaridge of Pyrton, and at length of Cassington. So that being in a manner put to his shifts, he was preferr'd to be chaplain to the earl of Devonshire, and so consequently to be a companion with Thomas Hobbes of Malmsbury, between whom there never was a right understanding. After the king's return he was made canon of Christ Church in July 1660, and about that time was not only restored to his vicaridges, but was made archdeacon of Chichester, in the place of Dr. Hammond deceased, and chaplain in ordinary to his majesty. All which he kept to his dying day, and was ever accounted a witty and a facetious companion. He hath written and published,

The City Match; a Comedy. Oxon. 1639. [Bodl. T. 19. Jur. Seld.] fol. [1658, qu. 1659. oct.]

The Amorous War, Tr. Comedy. Oxon. 1658. qu. 59. [oct.][1]

Several sermons, as (1) *Sermon concerning Unity and Agreement, in Carfax Church in Oxon.* 9 *Aug.* 1646: *on* 1 *Cor.* 1. 10.——Printed 1646. qu. (2.) *Serm. against false Prophets, on Ezek.* 22. 28.—Printed 1647. qu. (3.) *Serm. against Schism, or the Separations of these Times; on Heb.* 10. 24, 25. *Preached in the Church of Watlington in Oxfordshire, with some Interruption,* 11 *Sept.* 1652, *at a public Dispute held there between Jasp. Mayne D. D. and one Joh. Pendarves an Anabaptist.* Lond. 1652. qu. See more in J. PENDARVES, col. 419.

A late Sermon against false Prophets vindicated by Letter from the causeless Aspersions of Mr. Franc. Cheynell.—Printed 1647. qu. See more in FRANC. CHEYNELL, col. 703.

The People's War examined according to the Principles of Scripture and Reason, &c. In Answer to a Letter sent by a Person of Quality, who desired Satisfaction.——Printed 1647. qu. [Bodl. 4to. C. 5. Th. BS.] These two last things, with the three sermons before-mention'd, were commonly bound together, and sold with this general title to them,[2] *Certain Sermons and Letters of Defence and Resolution,* &c. Lond. 1653. qu. One J. M. D. D. wrote a book entit. *Difference about Church Government,* &c. Lond. 1646. qu. Whether written by our author Jasp. Mayne I cannot justly tell, neither whether J. M. of Oxon, author of *Policy unveiled: or Maxims and Reasons of State.* printed in qu. in the times of usurpation, be the same with Jasp. Mayne, or another. Qu.

[1] [The first edition was 4to. 1648, to which a new title-page was placed dated 1658, and the *City Match* placed with it under the title *Two Plaies. the City Match a Comedy, and the Amorous Warre, a Tragy-comedy; both long since written by J. M. of Ch. Ch. in Oxon.*]

[2] [They were all published with a general title page in 1653, *Certaine Sermons and Letters of Defence and Resolution, to some of the late Controversies of our Times.* Bodl. 4to. U. 74. Th.]

Concio ad Acad. Oxon. pro More habita, inchoante Termino, 27 *Maii* 1662; *in Gal.* 5. 1. "Lond. 1662. qu." [Bodl. C. 8. 20. Linc.]

Sermon at the Consecration of Herbert Lord Bishop of Hereford; *on* 1 *Tim.* 4. 14. Lond. 1662. qu. He also did render into English from the original, part of *Lucian's Dialogues*, *An.* 1638: To which afterwards he adjoyned the other *Dialogues*, as they were formerly translated by Franc. Hicks. ——Lond. 1663. 64. fol; And translated from Lat. into Engl. Dr. John Donn's epigrams, which our author Mayne entit. *A Sheaf of miscellany Epigrams*. Lond. 1652. oct. He made his exit on the 6th of December in sixteen hundred seventy and two, and was buried in the second isle joyning, on the north side, to the choire of the cathedral of Christ Church in Oxon. Over his grave was laid soon after a marble stone, at the charge of his executors Dr. Robert South and Dr. Jo. Lamphire; the short epitaph on which you may see in *Hist. & Antiq. Univ. Oxon.* lib. 2. p. 282. b. The said Dr. Mayne by his will gave 500*l.* towards the rebuilding of S. Paul's cathedral, and 100*l.* a piece to his vicaridges of Cassington and Pyrton, but nothing to the place of his education, because he (as Dr. Jo. Wall had done) had taken some distaste for affronts received from the dean of his college, and certain students, encouraged by him, in their grinning and sauciness towards him.

1672.

[Mayne is supposed to have been the author of some lines 'on worthy master Shakspeare and his poems,' which were first printed in the folio edition of Shakspeare's plays, 1632, with the signature I. M. S. Jasper Mayne, student.]

"JOHN DANIEL GETSIUS alias GOETZ, "was born at Odernheim in the palatinate of the "Rhine, and descended from the antient[3] and noble "family of the barons of Goëtz, who, upon the "account of religion in the persecution of the Albi-"genses, were forced to leave their native country "of France above 400 years ago, and to fly into "Germany for refuge, where they settled in the pa-"latinate before-mention'd, and afterwards lived "and flourished in great riches and honour till the "house of Austria seized that principality, and "made it uneasy for them to live in it any longer. "From the said palatinate they went into Hesse, "where they had large possessions, (beside a greater "estate in the higher palatinate) but the father of "our J. D. Getsius dying in the infancy of his son, "his wife took care of the child to have him early "and well educated in the principles of religion, "under the care and tuition of D. Tossanus. Af-"terwards he was sent to the university of Mar-"purg, where he took the degree of master of arts, "(which they call there doctor of philosophy) an. "1618, at which time it was besieged by the enemy, "as Dr. Ludov. Crocius, chief professor of that "university, tells us, in the certificate under his "hand for the taking of the said degree. Soon "after our author was constrained to quit Hesse, "because of the prevailing power of the house of "Austria, and the barbarous outrages committed [509] "by the armies, and thereupon made his escape, "with some difficulty, to Vetera Castra to his uncle "Justus Baronius his mother's brother. This Ba-"ronius,[4] by the way it must be known, did quit "his surname (Calvin) when he left the protestant "religion, in which he was educated, and turning "afterwards a zealous papist and persecutor of the "protestants, did in hatred to the name of Calvin "of Geneva, assume the name of Baronius; who "being a dean received his kinsman at his first "coming very courteously, hoping to win him over "to the Roman catholic religion by preferment, "and by promises of restoring his family to the es-"tate that had been taken from it; but the nephew "being well principled, and inheriting his ancestor's "zeal and regard for the protestant religion, de-"spised the temptation, and thereupon the uncle "turn'd him out of his house with indignation, yet "when his anger was somewhat allayed he sent his "servant to take care of him, and to defray the "charges he was at in the public inn, to which place "he retired for a time when he was turn'd out. "Soon after he went to Holland, and thence to "England, and making some short stay in London, "went thence to Cambridge the latter end of 1619, "where he tarried more than two years, and applied "himself to his studies under the reverend and "learned Dr. Joh. Preston; but having not where-"withal to subsist in that university, he was ad-"vised by his excellency Rusdorffius the king of "Bohemia's ambassador to go to the said king then "at the Hague, which was in the year 1623, but "before his departure Dr. Jerome Beale gave him "an ample testimonial of his piety, learning and "good behaviour under his hand and the seal of "his office. Afterwards upon his address to that "king, his majesty thought it best for him to return "to England, and thereupon sent with him com-"mendatory letters to the university of Oxon much "in his favour; which being back'd with others "from the most noble William earl of Pembroke "chancellor of that university, proved so beneficial "to him and to four more of his countrymen, viz. "Paul Wonecer, Marc. Zeigler, Joh. Hoffman, "and Joh. Hen. Voghtius, mention'd also in the "said letters, that each of them had a pension of "18*l.* per an. for the true payment of which sums "Dr. William Piers then vicechancellor, Dr. R. "Corbet dean of Christ Church, and other doctors

[3] "So have I been informed by letters from his son named "Walter Getsius vicar of Brixham near Dartmouth in De-"vonshire."

[4] [Vid. *Casaubonianas*, et Duporti *Poemata Stromata*, pag. 123. LOVEDAY.]

"See in Dr. Tho. Morton's preface to his book entit. *De-"cisio Controversiæ in Eucharistia*, &c. Cantab. 1640. qu."

"of that house obliged themselves in a Latin in-
"strument under their respective hands. By means
"of this stipend, which was faithfully paid four
"years, and with what our author Getsius after-
"wards got by teaching Hebrew (in which he had
"good skill) and by keeping likewise of pupils,
"which privilege was allowed him in Exeter college
"by doctor Prideaux rector thereof, who had a
"good respect and kindness for him, he was enabled
"to continue his studies in that college for about 7
"years; in which time he was admitted to the de-
"gree of master of arts, as he had been before in
"Cambridge, as his son Walter Getsius now vicar
"of Brixham near Dartmouth in Devonsh. hath
"informed me, tho' no such thing appears in the
"registers of this university. In 1629 our author
"by the advice of Dr. Prideaux went to Dartmouth
"before-mention'd with one Rob. Jago M. A. of
"Exeter college, where he taught school and
"preached at Townstall the mother church for
"about 7 years. Thence he was called away in
"1636 and presented to the vicaridge of Stoke Ga-
"briel, distant from Dartmouth about 5 miles,
"where he taught school also, and bred up many
"gentlemen's sons for the university, and others,
"among which was Valent. Greatrakes afterwards
"the famous Irish stroaker, who in gratitude for
"the care he took of him gave him a small annuity
"during his life out of his rents in Cornworthy
"near Stoke-Gabriel. When the unnatural war
"broke out between the king and parliament, and
"prince Maurice sent to reduce Dartmouth to the
"obedience of his majesty, which was accordingly
"done in the beginning of Oct. 1643, the prince
"was pleased to lay his commands on our author
[510] "Getsius his countryman to preach before him at
"Dartmouth, in the absence of the minister who
"sided with the parliament, and was fled thence.
"He chose for his text Acts 27. ver. 21, 22. which
"sermon was some years after the occasion of great
"trouble to him, (because that therein he had many
"reflections on the rebels,) for upon their prevailing
"he was complained of to the committee of parlia-
"ment for the loyalty he express'd therein, and
"thereupon was hurried to and fro very often, held
"in suspence for a long time, and not only threatned
"to be sent for up to London at Goldsmiths-hall,
"but to be turn'd out of the kingdom for malig-
"nancy. At length by the endeavours of Arthur
"Upton of Lupton, esq; who was of Exeter college
"in his time, and had a kindness for him, he was
"dismiss'd with an admonition to live quietly with-
"out meddling with such matters any more that he
"insisted upon in his said sermon. Afterwards he
"lived many years, and continued his diligence and
"laboriousness in preaching and educating of
"youth, whereby he obtained great love and ve-
"neration from the neighbourhood. He hath
"written,

"*Tears shed in the Behalf of his dear Mother*
"*the Church of England, and her sad Distractions*,
"&c. Ox. 1658. oct. dedicated to three persons, of
"whom Arth. Upton before-mention'd was one.
"And left ready fit for the press,

"*The Ship in Danger, Sermon on Acts* 27. *ver.*
"21, 22.——It was preached before prince
"Maurice, as I have before told you.

"*Syllabus omnium Vocum Græcarum Nov. Test.*
"*una cum Etymologia Verborum, & Nomenclatura*
"*omnium Troporum, Nominum propriorum & Vo-*
"*cabulorum Hebræorum, Syriacorum, Græcorum,*
"*Latinorum, aliorumque, quæ in N. T. occurrunt.*
"Composed for the use of youths in schools.

"*An Abstract of the Bible in Lat. Heroic Verse*
"——Composed also for the use of youth in schools:
"part of which is since lost.

"*Treatise about the Quinquarticular Contro-*
"*versy, that was canvased in the Council of Dort.*
"——All which are now in the hands of Walt.
"Getsius before-mentioned. Our author Jo. Dan.
"Getsius died on the 24th of Decemb. in sixteen
"hundred seventy and two, aged 80 years, and was 162.
"buried in his church at Stoke-Gabriel, leaving
"then behind him a son named Daniel,[6] master of
"arts, sometime one of the chaplains of Alls. col-
"lege, then rector of Bigbury in Devonshire, who
"died 28 of November 1691, and Walter before-
"mention'd, sometime master of arts of Exeter coll.
"from whom I had this account of his father, in
"vindication of what was said of him to be a pres-
"byterian, in the first edition of this second volume
"p. 416."

JOHN DOUGHTIE was born of genteel parents[7] at Martley near Worcester in Worcestershire, educated in grammar learning in Worcester, under Mr. Hen. Bright, as it seems, and at 16 years of age, or more, became a student in this university in Lent term 1613. After he had taken the degree of bach. of arts, he was one of those many prime scholars that were candidates for a fellowship in Merton coll. an. 1619, and being throughly sifted by sir Hen. Savile the warden, was forthwith chosen and made senior of the election. After he had compleated the degree of master of arts, he entred into orders, and became much frequented for his edifying sermons. In 1631 he was admitted to the procuratorial office, but before he had served four months of that year, he was deprived of it, and the reason why, is told[8] you elsewhere. About that time he became chaplain to the earl of Northumberland, and on the 11th of Jan. 1633 he was presented by the warden and society of Merton college

[6] [Dan. Getsius was curate of Cowley, 1659. TANNER.]

[7] [Dr. Thomas Doughtie, canon of Windsor, preceptor to the ladies Mary and Anne daughters of James, duke of York, died Dec. 2, 1701, æt. 65: buried in St. George's chapel, Windsor. See his epitaph in Le Neve's *Monumenta Angl.* under 1701. KENNET.]

[8] In *Hist. & Antiq. Univ. Oxon.* lib. 1. p. 335.

to the rectory of Lapworth in Warwickshire: where continuing till the beginning of the civil war, he left all there, purposely to avoid sequestration and imprisonment, and forthwith retired to the king at Oxon. Soon after meeting with Dr. Duppa bishop of Salisbury, he preferred him to be lecturer of S. Edmund's church within that city; where continuing about two years, at which time the king's forces were routed in the west, he retired to London, and for some time found relief in the house of sir Nath. Brent then living in Little-Britain. After his majesty's restoration he became one of the prebendaries of Westminster, rector of Cheame[9] in Surrey, and was actually created doctor of divinity. His works are these,

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Discourse made May 1. 1627. *concerning the Abstruseness of divine Mysteries, together with our Knowledge of them; on Rom.* 12. 16. Oxon. 1628. qu. [Bodl. 4to. E. 4. Th.]

Discourse Feb. 17. 1628. *touching Church Schisms, but the Unanimity of Orthodox Professors; on Rom.* 16. 17.——Printed with the former *Discourse.*

The King's Cause rationally, briefly and plainly debated, as it stands de Facto, against the irrational groundless Misprisions of a still deceived Sort of People. Oxon. 1644, in 6 sh. in qu. [Bodl. C. 14. 5. Linc.]

Velitationes polemicæ. Or, polemical short Discussions of certain particular and select Questions. Lond. "1651. [Bodl. 8vo. B. 114. Linc.] and" 1652. oct. The two letters J. D. are only set to it, and it was then, and is, taken to be of Doughties composition. There is a great deal of good reading, and skill in the Greek tongue shew'd in the book.

Analecta sacra; sive Excursus Philologici super diversis sacræ Scripturæ Locis, &c. Part. 2. Lond. 1658. [Bodl. 8vo. B. 4to. Linc.] and 1660. in a thick oct. He died at Westminster, after he had lived to be twice a child, on the day of the nativity of our Saviour in sixteen hundred seventy and two, and was buried in the abbey church of S. Peter there, near to the body of Dr. Brian Duppa sometime bishop of Winchester, in the area on the north side of the chappel of S. Edward. Over his grave was soon after a stone laid, with this inscription thereon. 'Johannes Doughtie S. T. D. hujus Ecclesiæ Prebendarius: obiit xxv. Decemb. MDCLXXII. ætatis suæ lxxv.'

1672.

IMMANUEL BOURNE, a minister's son,[1] was born in Northamptonshire, 27 December 1590, entred in Christ Church, an. 1607, but whether in the condition of a student, commoner or servitor, I know not, and took the degrees in arts, that of master being compleated not till 1616. About that time, he, by the favour of Dr. William Piers canon of Christ Church and rector of S. Christophers church near the Exchange in London, became preacher there, and was patronized in his studies and calling by sir Samuel Tryon, knight, an inhabitant in that parish.[2] In 1622 he was made parson of Ashbover in Derbyshire, which he kept several years, and was resorted to much by the puritanical party. At length when the rebellion broke forth in 1642, he sided with the presbyterians, and being there molested by the loyal party at Ashover and near it, he went to London, where he became preacher to the congregation in S. Sepulchre's church, and was much admired by the brethren. In the reign of Oliver, (about 1656), he, by the favour of those then in authority, became rector of Waltham in Leicestershire, conformed at his majesty's restoration, and on the 12th of March 1669 was instituted and inducted into the rectory of Ailston in the said county. This person, who was well read in the fathers and schoolmen, hath written and published these things following.

Several sermons, as (1) *The Rainbow, Sermon at Paul's Cross* 10 *June* 1617; *on Gen.* 9. 13. Lond. 1617. qu. [Bodl. NN. 5. Th.[3]] (2) *The Godly Man's Guide; on Jam.* 4. 13. Lond. 1620. qu. [Bodl. 4to. C. 79. Th.] (3) *The true Way of a Christian to the new Jerusalem: or, a threefold Demonstration, &c. on* 2 *Cor.* 5. 17. Lond. 1622. qu. [Bodl. 4to. W. 30. Th.] (4) *Anatomy of Conscience, &c. Assize Serm. at Derby; on Rev.* 20. 11. Lond. 1623. qu. [Bodl. 4to. A. 57. Th.] &c.

A Light from Christ, leading unto Christ, by the Star of his Word. Or, a divine Directory for Self Examination and Preparation for the Lord's Supper, &c. Lond. 1645. oct. In another edition or another title, printed there in a thick oct. the said book hath this title, *A Light, &c. Or, the rich Jewel of Christian Divinity, &c. by Way of Catechism or Dialogue.*[4]

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[9] [Instituted 3 Oct. 1662. TANNER.]

[1] [He was the eldest of twelve sons of the rev. Henry Bourne, who became vicar of East Haddon, Northamptonshire, 1595, and was buried there 1649. Nichols, *Hist. of Leicestershire*, ii, 386; Bridges, *Hist. of Northamptonshire*, i, 506.]

[2] [He dates his *True Way of a Christian* 'from my study at S' Samuel Tryon's, in the parish of St. Christophers, April 1622;' and his *Goodly Man's Guide to Heaven* is ded. to sir Samuel and Lady Elizabeth Tryon.]

[3] [Ded. to Robert lord Spencer, baron of Wormleyton.

——' Your honorable disposition, right noble lord, in giving incouragement to the ministers of Christ, hath emboldened this little birde to shroud herselfe vnder the roofe of your honorable fauour, and my selfe to dedicate this first-linge of my studies vnto your Lordshippe, whom (with a most thankefull heart) I must ever acknowledge my first incourager in my worke, since I bane beene a poore and vnworthy labourer in the vineyard of Christ. And if at this time I may obtaine your honorable loue in accepting this small token of my thankfulnesse, for those many and vnde-served fauours conferred vpon me by your honour, and by that most noble knight (your right worthy sonne) sir William Spencer, I shall receiue a most comfortable incitement to goe one forwards in my studies.—']

[4] [This edition, or the title page, was printed in the year following, 1646? See it Bodl. 8vo. B. 30. Th. B5.]

Defence of Scriptures, and the Holy Spirit speaking in them, as the chief Judge of Controversies of Faith, &c. Lond. 1656. qu. [Bodl. 4to B. 5. Th. BS.]

Vindication of the Honour done to the Magistrates, Ministers and others——Printed with the *Defence*, &c. and both contained in a relation of a disputation at Chesterfield in Derbyshire, between some ministers and James Nayler an erring quaker. The said *Defence* and *Vindication* were both answer'd by George Fox a ringleader of the quakers, in his book entit. *The great Mystery of the great Whore unfolded*, &c. Lond. 1659. fol. p. 127, &c.

Defence and Justification of Minister's Maintenance by Tithes, and of Infant-Baptism, humane Learning, and the Sword of the Magistrate, &c. in a Reply to a Paper sent by some Anabaptists to the said Im. Bourne. Lond. 1659. qu.

Animadversions upon Anth. Persons (Parsons) *Great Case of Tithes*——Printed with the *Defence and Justification*, &c.

A Gold Chain of Directions with 20 *Gold Links of Love to preserve Love firm between Husband and Wife*, &c. Lond. 1669. in tw. dedicated to his patron John lord Roos. What other matters he hath written I know not, nor any thing else of him only that he dying on the 27th of December in sixteen hundred seventy and two, was buried in the chancel of the church at Ailston before-mention'd, and that soon after was a little inscription put over his grave, wherein 'tis said that he died in the eighty second year of his age.

1672.

JOSEPH CARYL was born of genteel parents in London, became a commoner or sojourner of Exeter college, in the beginning of 1621, aged 17 years, where, by the benefit of a good tutor and discipline, he became in short time a noted disputant. In 1627 he proceeded in arts and entring into holy orders, exercised his function in, and near, Oxon for some time. At length, being puritanically affected, he became preacher to the honourable society of Lincolns Inn, where he continued several years with good liking and applause. In 1642 and after, he became a frequent preacher before the long parliament, and a licenser of books for the cause: And in the year following being a zealous covenanter and a pretender to reformation, he was elected one of the assembly of divines, among whom he frequently sate and controverted matters of religion. In 1645 he was made minister of the church of S. Magnus near London-bridge, by the factious party there, because he was an enemy to the bishops and a zealous preacher up of rebellion, where for many years he carried on the cause without interruption. In January 1646 he, with Stephen Marshall, both by that time notorious independents and great siders with the army raised by the said parliament to pluck down the king and his party, were appointed chaplains to the commissioners sent by the said parliament to the king, then at Newcastle, in order for an accommodation of peace. Thence, by easy journeys, they accompanied the king and commissioners to Holdenby in Northamptonshire; where his majesty making some continuance, without any of his chaplains in ordinary to wait upon him, (because they disrelish'd the covenant) they the said ministers, upon the desire of the commissioners, did offer their service to preach before the king and say grace at meals, but they were both by him denied, the king always saying grace himself, with an audible voice, standing under the state. So that our author Caryl and Marshall, (to whom the king nevertheless was civil) did take so great disgust at his majesty's refusals, that they did ever after mightily promote the independent slander of the *king's obstinacy*. 'Tis said that Marshall did on a time put himself more forward than was meet to say grace, and while he was long in forming his chops, as the manner was among the saints, and making ugly faces, his majesty said grace himself and was fallen to his meat, and had eaten up some part of his dinner before Marshall had ended the blessing, but Caryl was not so impudent: yet notwithstanding tho' they then fully saw the great civilities, moderation, sweet temper, humility, prudence, and unexpressible devotion in his majesty, yet there was no reluctancy in them, as there was in some of the commissioners, especially in maj. general Richard Browne. In September 1648 our author Caryl was one of those five ministers that went with other commissioners appointed by parliament to treat of peace at Newport in the isle of Wight: where tho' he preached before them, yet his majesty would not accept of him or of any of the rest among his chaplains then with him, to pray or preach before him; which did again enlarge his disgust. The same year, January 30, some hours before the king suffered death, the committee of parliament ordered that he, Philip Nye and other ministers should attend the said king to administer to him those spiritual helps, as should be suitable to his then present condition, but the king being acquainted with it, he would not be troubled with them: so that all the desires that our author had to serve, or rather impertinize, his majesty, were frustrated. In April the next year, he with Marshall and Nye were employed by the grandees of the army to invite and cajole the secured and secluded members to sit in the parliament-house among the independents, but they effected nothing. In September 1650 he and Joh. Owen an independent minister, were by order of parliament sent to Scotland to attend Oliver Cromwell, who desired their company at that place to receive comfort by their prayers and preachings. In the latter end of 1653 he was appointed one of the triers for the approbation of public ministers, in which office he lick'd his fingers sufficiently; and in the year after he was constituted an assistant to the commissioners of London, appointed by parliament

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for the ejecting of ignorant and scandalous ministers and school-masters, as they were then by the godly party so called. In 1653, November 1, he with Whally, Goffe, &c. began their journey towards Scotland to give George Monk general of the army there, a right understanding of affairs in England, in order to the avoiding effusion of more blood, but they returned unsatisfied, and on the 14th of March following he was, with Edward Reynolds and others, appointed by act of parliament to approve of and admit ministers according to the presbyterian way. But that being null'd at the king's restoration, he receded to his cure at S. Magnus, where he continued till the act of uniformity ejected him. His works are these.

Several sermons, as (1) *The Works of Ephesus, explained in a Sermon before the House of Commons at their solemn Fast 27 April 1642; on Rev.* 2. *ver.* 2, 3. Lond. 1642. qu. (2.) *The Nature, Solemnity, Grounds, Property and Benefits of a sacred Covenant, &c. preached to those that were to take the Covenant,* 6 *October* 1643; *on Nehem.* 9. 38. Lond. 1643. quarto. (3) *The Saints thankful Acclamation at Christ's Resumption of his great Power and the Initials of his Kingdom, Thanksgiving Sermon before the House of Commons* 28 *Apr.* 1644, *for the great Victory given to the Parliament Army under the Command of the Lord Fairfax at Selby in Yorkshire, and to other of the Parliament Forces in Pembrokeshire; on Rev.* 11. 16, 17. Lond. 1644. qu. (4) *Arraignment of Unbelief as the grand Cause of our national Non-establishment, Fast Sermon before the House of Commons,* 28 *May* 1645; *on Isa.* 7. 9. Lond. 1645. qu. (5) *Heaven and Earth Embracing, or God and Man approaching, Fast Sermon before the House of Commons,* 28 *January* 1645; *on Jam.* 4. 8. *the former Part of the Verse.* Lond. 1646. qu. (6) *Joy out-joyed, &c. Thanksgiving Sermon at S. Martin's in the Fields,* 19 *Feb.* 1645, *for Reducing the City of Chester by the Parliament Forces under the Command of Sir William Brereton; on Luke* 10. 2. Lond. 1646. qu. (7) *England's Plus Ultra, both for hoped Mercies and required Duties, Thanksgiving Sermon before both Houses of Parliament, Lord Mayor and Aldermen, and Assembly of Divines* 2 *April* 1646, *for Recovering of the West and Disbanding* 5000 *of the King's Horse, &c. on Psal.* 118. 17. Lond. 1646. qu. Hugh Peters was the other person that held out before the said auditory on the same day, on Psal. 31. 23: which sermon was printed twice in 1646. Besides these he hath other sermons which I have not yet seen, viz. (1) *Fast Sermon before the House of Commons,* 29 *July* 1646: At which time Jeremiah Whitaker[5] held forth before the said house, as Sam. Bolton and Simeon Ash did before the lords. (2) *Thanksgiving Sermon before the Parliament at S. Margaret's Westminster, October* 8, *on Psal.* 111. 1, 2, 3, 4, 5. (3) *Fast Sermon before the Parliament* 24 *September* 1656; *on Jerem.* 4. *part of the ninth Verse, and* (4) *Fast and Thanksgiving Sermon before the Parliament in August and October* 1659, &c.

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Sermons upon other occasions as (1) *David's Prayer for Solomon,* Lond. 1643. qu. [on Psalm 72, verses 1, 2, 3. Bodl. 4to. T. 4. Th. BS.] (2) Sermon printed 1657. (3) *Farewel Sermon at S. Magnus; on Rev.* 3. 4. Lond. 1662. octavo. Printed with other farewel sermons of certain London ministers of the presbyterian and independent persuasion, who were ejected from their respective churches for nonconformity on S. Bartholomew's day 1662. The names of them were Edm. Calamy, Dr. Th. Manton, Tho. Case, Will. Jenkins, Rich. Baxter, Dr. Tho. Jacomb, Dr. Will. Bates, Thom. Watson, Tho. Lye, and Matth. Mead. The pictures of all which are in the title page, and the title in the middle of them running thus. *The Farewel Sermons of the late London Ministers, preached* 17 *Aug.* 1662, &c. Our author Jos. Caryl hath also written and published,

Exposition with practical Observations on the Book of Job, delivered in several Sermons and Lectures in S. Magnus Church, &c.——Printed at Lond. in 11 volumes in quarto. Afterwards published in two large folio's.[6] The first of which was printed at Lond. 1676. and the other in 1677 with the author's picture[7] before it. Which volumes are epitomised in the second vol. of Matth. Poole's *Synopsis Criticorum.*

The Nature and Principles of Love, as the End of the Commandment, declared in some of his last Sermons. Lond. 1674. oct. with an epistle prefix'd, by Jo. Owen D. D.

Gospel-Love, Heart-Purity, and the Flourishing of the Righteous, being his last Sermons. Lond. 1674-75. octavo.

He also had a prime hand in a book entit. *An English Greek Lexicon, containing the Derivations and various Significations of all the Words in the New Testament,* &c. Lond. 1661. (oct.) The others that joyned with him in this work were George (some call him Thomas) Cockayne, Ralph Venning, Will. Dell, Matth. Barker, Will. Adderley, Matth. Mead and Hen. Jessey, all nonconformists. Also a hand in another book called *Saint's Memorials: or, Words fitly spoken, like Apples of Gold in Pictures of Silver. Being a Collection of divine Sentences by several Presbyterian Ministers.* Lond. 1674. oct. Those parts which Caryl composed are (1) *The Palmtree Christian.* p. 51. (2) *Practical*

[5] [Jeremiah Whitaker, minister of St. Mary Magdalen, in Bermondsey. See his epitaph in Strype's edit. of Stow's *Survey.* KENNET.]

[6] [See both vols. Bodl. U. 4. 8. 9. Th.]

[7] [A very good head, engraved by R. White.]

[8] [And rightly.]

and Experimental Considerations and Characters of the real Christian. p. 57. (3) *On Gospel Charity.* p. 65. (4) *The Heart anatomized.* p. 74. (5) *Divine Sentences; or, a Guide to a holy Life.* p. 77. After which, in p. 109. follows his elegy and epitaph. The other persons that had hands in the said *Saints Memoriale*, were Edmond Calamy, and James Janeway, whom I have, and shall mention elsewhere, as also Ralph Venning sometime of Emanuel college in Cambridge, who among several things that he hath published, are *Orthodox Paradoxes: or, a Believer clearing Truth by seeming Contradictions.* Lond. 1647. tw. To which is added an *Appendix: or the Triumph of Assurance over the Law, Sin, the World, Wants, and present Enjoyments.* He hath also several sermons extant, as *A Warning to Backsliders, &c. preached at Paul's before the Lord Mayor and Aldermen of London; on Rev.* 2. 5. Lond. 1654. qu. &c. He died on the 10th of March 1673, and was buried in the presence of very many nonconformists; at which time Rob. Bragge preached his funeral sermon entit. *A Cry for Labourers in God's Harvest; on Matth.* 9. 38. Lond. 1674. qu. At the end of which sermon are the titles of nine books which had been written and published by Ralph Venning. As for our author Jos. Caryl, who was a learned and zealous nonconformist, he died in his house in Bury-street in London, on the 25th of February in sixteen hundred seventy and two, but where buried, unless in the church of S. Magnus before-mention'd, wherein he had for many years possess'd his auditors with many unworthy things against king Charles I. and his son, their followers and the prelatical party, I know not. Several elegies were made on him after his death, of which two or more I have seen extant.

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1673.

JOHN RILAND, son of Richard Riland of Radbrook in Glocestershire, was born at Over-Quinton in that county, educated in grammar learning at Stratford upon Avon in Warwickshire under John Trapp, became a student in Magdalen hall, in 1633, aged 14, and soon after of Magdalen college, where taking the degrees in arts, became perpetual fellow of that house, in 1641. Afterwards he submitted to the parliamentarian visitors in 1648, was made archdeacon of Coventry by Dr. Frewen bishop of Lichfield, on the death of Dr. Jo. Arnway, rector of Bilton by Tho. Boughton esq: an. 1660, and of Birmingham (both in Warwickshire) by sir Sam. Marrow, 1665. He hath written and published,

Several sermons, viz. (1) *Dooms-day Book opened, an Assize Sermon at Warwick; on Rev.* 20. 12. Lond. 1660.[a] qu. (2) *Elias the Second his Coming to restore all Things; on Isa.* 1. 26. Oxon. 1662. qu. (3) *Moses the Peace-maker, his Offers to make one of the two contending Brethren; on Acts* 7. 26. Oxon. 1662. qu. (4) *Confirmation revivd: on Psalm.* 1. 3. Lond. 1663. qu.[1] 'Tis a visitation sermon, and 'twas preached at Coventry before Dr. Hacket bishop of Lichfield and Coventry. He died on the third day of March, in sixteen hundred seventy and two, and was buried in the chancel of the church of Birmingham before-mention'd. Over his grave was a marble table fixed soon after to the wall, with this inscription engraven thereon. ' M. S. Johannis Riland (necnon chariss. conjugis Ciciliæ & filiolæ unicæ Mariæ) Coventriæ Archidiaconi & Parochiæ hujus Ministri, simul & ornamenti. Qui Atheos pariter & Fanaticos, & quicquid depravati moris & fidei, scelerosa ætas, non tantum scriptis & sermonibus, (utrisque licet nervosâ) sed constanti & indeflexo vitæ inculpatæ decursu castigavit. Post absoluta Oxoniæ juventutis tyrocinia in Coll. Magdal. ubi non dudum commoratus est, quin socius cooptatus: post vitam variisque locis & plagis injuriâ temporum peractam; hic tandem consedit, hic moriebatur 3 Martii Anno Salutis 1672, Ætatis 58.'

1673.

" RICHARD WHITLOCK, son of a father of " both his names, of Lond. gent. was born there, " became a commoner of Magdalen hall in Michael- " mas term an. 1632, aged 16 years, took the degree " of bach. of arts, as an esquire's son, four years " after, elected fellow of Alls. college in 1638, and " two years after was admitted bach. of the civil " law, which was the highest degree he took in this " university. He hath written,

" *Zootomia: or, Observations on the present " Manners of the English: Briefly anatomizing " the Living from the Dead.* Lond. 1654. octavo. [Bodl. 8vo. W. 17. Art. BS.] In the title of which " he is stil'd doctor of physic, but it does not appear " in our registers that he was so.

" *A useful Detection of the Mountebanks of both " Sexes*—This is printed with *Zootomia*, and both " commended to the world by a letter to the author, " written by Dr. Jasp. Mayne, who saith for art, " learning, and variety of matter, put into a hand- " some dress, the *author hath* exceeded any writer " in this kind. After Mr. Whitlock had run with " the times of usurpation, he wheel'd about at the " restoration of king Charles II. took holy orders, " and had a small parsonage in Kent confer'd on " him by archbishop Sheldon, where he finished his " course about 1672 or after, as I have been in- " formed by Mr. Henry Birkhead his contemporary

Ob. 1673.

[a] [This date must be a mistake. See the next note.]

[1] [*Confirmation revived: and Doomsday Books opened. In two Sermons; The one preach'd at Coventry before the right reverend Father in God John Lord Bishop of Lichfield and Coventry: upon his first Performance of Confirmation in that City, June 23, 1662. The other preach'd at Warwick before the right honourable the Judges of Assize for that Circuit, upon the 2d of July next following. By John Riland, Archdeacon of Coventry, and sometime Fellow of St. Mary Magdalen College in Oxon. London, Printed by I. G. for Richard Royston, Bookseller to his sacred Majesty.* 1663. 4to. Bodl. 4to. T. 98. Th.]

" in Alls. coll. One John Whitlock[a] a preacher
" hath published certain sermons, particularly *A*
" *Funeral Sermon on Mrs. Pierpont; on Psal.* 35.
[516] " *ver.* 5. Lond. 1638. qu. but whether he was of
" Oxon I cannot yet tell.

" GEORGE TONSTALL, son of Tobias Ton-
" stall of Cleasby in Yorkshire, gent. was born in
" that county, became a commoner of Queen's col-
" lege in 1633, aged 17 years, took a degree as a
" member of that house, and then translated him-
" self to Magdalen hall, and as a member thereof he
" took the degree of master, an. 1640. About that
" time he was design'd for the ministry, but the
" grand rebellion breaking out, he studied physic,
" and practised it. In Apr. 1647 he was, as a
" member of Magdalen hall, admitted bach. of
" physic, which was the highest degree he took in
" this university. He hath written,
" *Scarborough Spaw spagyrically anatomized.*
Clar. 1672. " Lond. 1672.[b] oct.
" *A Newyear's-Gift for Dr. Rob. Wittie*[c]——
" This is printed with *Scarborough-Spaw*, &c. in
" the title of which our author Tonstall is written
" doctor of physic."

RICHARD BRATHWAYTE, second son of Thomas Brathwayte of Warcop near Appleby in Westmoreland, son and heir of Thomas Brathwayte of Barn-side, son of Richard Brathwayte of Ambleside in the barony of Kendall, became a commoner of Oriel college, an. 1604, aged 16, at which time he was matriculated as a gentleman's son and a native of the county of Northumberland. While he continued in that house, which was at least three years, he avoided, as much as he could, the rough paths of logic and philosophy, and traced those smooth ones of poetry and Roman history, in which at length he did excel. Afterwards he removed to Cambridge, as it seems, where also he spent some time for the sake of dead and living authors, and then receding to the north parts of England, his father bestowed on him Barnside before-mention'd: where living many years, he became captain of a foot-company in the trained-bands, a deputy-lieutenant in the county of Westmorland, a justice of peace and a noted wit and poet. He wrote and published several books in English, consisting of prose and poetry, highly commended in the age wherein published, but since slighted and despised as frivolous matters, and only to be taken into the hands of novices. The titles of them are these,

Golden-Fleece,[d] *with other Poems.* London, 1611. octavo.

The Poet's Willow: or, the passionate Shepherd: with sundry delightful and no less passionate Sonnets, describing the Passions of a discontented and perplexed Lover. Lond. 1614. oct. [Bodl. 8vo. T. 21. Art.] Written in lyric and anacreontic measures.

Annotations upon some of the Sonnets before mention'd——These are printed at the end of *The Poet's Willow.*

The Prodigal's Tears: or, his Farewel to Vanity: a Treatise of sovereign Cordials, &c. Lond. 1614. octavo. [Bodl. 8vo. L. 102. Th.]

The Scholar's Medley: or, an intermixt Discourse upon historical and poetical Relations, &c. ——pr. 1614. qu. [Bodl. 4to. L. 28. Art.]

Essays upon the Five Senses. Lond. 1620. oct. there again. 1635. in tw.

Nature's Embassy: or, the Wild Man's Measures: danced naked by 12 *Satyrs.* Lond. 1621. oct. [Bodl. 8vo. O. 19. Art.]

[a] [He was the son of Mr. Richard Whitlock, merchant of London, of a very ancient family. When he was prepar'd for academical studies, he was sent to Cambridge, and admitted in Emanuel college, under the learned Dr. Ralph Cudworth. His proficiency was such as gain'd him great esteem and acquaintance with ministers of note. There was an intimate unexampled friendship between him and Mr. Reynolds, which began at the university, and was above 50 years continuance. They fix'd together in Nottingham in 1631. Mr. Whitlock had the presentation to the place from the then marquess of Dorchester: and Mr. Reynolds was join'd with him as lecturer.——He had a good estate of his own, and was ready to do good with it. He was very charitable to poor scholars and others. He was one of an humble spirit and an upright heart. He died December 4, 1708, in his 83rd year. He hath in print a tract entitled *Of keeping ourselves from Iniquity; Two Farewell Sermons; on Rev.* 3. 3. *Sermon at the Funeral of Francis Pierrepont Esq.;* and *A short Account of the Life of Mr. William Reynolds.* Calamy, *Ejected Ministers*, ii, 521.]

[b] [*Scarborough Spaw spagyrically anatomized by Geo. Tonstall, Doctor of Physick.* London, Printed by J. M. for the author. 1670. So the title of the Bodleian copy. 8vo. S. 232. Th.]

[c] [This was in answer to *Scarbrough-Spaw or a Description of the Nature and Vertues of the Spaw at Scarbrough Yorkshire, &c. by Robert Wittie, Dr in Physick.* Lond. 1667, 8vo. The same author replied to Tonstall in *Scarbrough's Spagyrical Anatomizer dissected: or an Answer to all that Dr. Tonstal hath objected in his Book against Scarbrough Spaw.* Lond. 1672, 8vo. Two years before this, in 1670, William Simpson Dr. in physick and practitioner at Wakefield in Yorkshire answered Tonstall also in *Hydrological Essayes*, &c. Lond. in 8vo.

Tonstall was a minor, very minor, poet; at the end of his *Scarborough Spaw*, 1670, are six pages of verse beginning

Say, wise mythologist, whence did it rise
That cocks were Æsculapius' sacrifice?
Was't that his genuine sons might only claim
Right to the pit, and be cocks of the game:
And fight for victory they can'd not how,
So laurel might adorn their curled brow?
Then let'm take't. Here's one, whose wit's too brave
To be employ'd in calling fool and knave—&c.]

[d] [*The Golden Fleece. Whereunto bee annexed two Elegies, entitled Narcissus Change and Æsons Dotage. London, Printed by W. S. for Christopher Pursell*, 1611. sm. 8vo. pp. 112. Ded. to the right worshipfull M. Robert Bindlosse esquire his approued kind unkle. Appended to the vol. are *Sonnets or Madrigals* ded. to the worshipfull his approved brother Thomas Brathwayte.' *Bibliotheca Anglo-Poetica; or a Descriptive Catalogue of a rare and rich Collection of Early English Poetry.* Lond. 1815, 8vo. page 20.]

Divine and moral Essays
The Shepherds Tales.
Omphale: or, the inconstant Shepherdess. } Printed with *Nature's Embassy*, &c.
Odes: or Philomel's Tears.

Time's Curtain drawn; divers Poems. Lond. 1621. octavo. [Bodl. 8vo. S. 107. Art.]

The English Gentleman; containing sundry excellent Rules or exquisite Observations, tending to Direction of every Gentleman of selecter Rank and Quality, how to demean, or accommodate himself in the Management of public or private Affairs. London 1630. [Bodl. 4to. D. 20. Art.] and 33. quarto. There again with enlargements, 1641. folio.

[517] *The English Gentlewoman; containing*, &c. Lond. 1631. [Bodl. 4to. B. 25. Art.] 33. qu. There again with enlargements 1641. folio.

Discourse of Detraction. Lond. 1635. in tw.

Christian Resolves and divine Contemplations ——Printed with the *Discourse of Detraction.*

The Arcadian Princess: or, the Triumph of Justice. Lond. 1635. oct. [Bodl. 8vo. B. 136. Art.]

Survey of History: or, a Nursery for Gentry: A Discourse historical and poetical, &c. Lond. 1638. qu. [Bodl. Mar. 221.] Printed again in 1652. qu. being then, I think, epitomized.

A Spiritual Spicery containing sundry sweet Tractates of Devotion and Piety. Lond. 1638. in tw. With which was printed a translation of *A Christian Dial; by which he is directed, how he is to dispose of his Hours while he is living*, &c. written by Joh. Justus Lanspergius a Carthusian, who died 1539.

Mercurius Britannicus: or, the English Intelligencer. Tra. Com.——Printed the second time, 1641. quarto.

Time's Treasury or Academy, for the Accomplishment of the English Gentry in Arguments of Discourse, Habit, Fashion, Behaviour, &c. all summed up in Characters of Honour. Lond. 1655. 56. qu.

Congratulatory Poem to his Majesty upon his happy Arrival in our late discomposed Albion. Lond. 1660. in two sheets in qu.

Tragicomedia, cui Titulus inscribitur Regicidium, perspicacissimis Judiciis accuratius perspecta, pensata, comprobata. Lond. 1665. or thereabouts.[6] What other things he hath written and published I know not, nor any thing else of him, only that in his latter days he removed, upon an employment or rather a second marriage, to Appleton near Richmond in Yorkshire, where dying on the fourth day
1673. of May in sixteen hundred seventy and three, was buried in the parish church of Catherick near that place; leaving then behind him the character of a well-bred gentleman and a good neighbour.

[6] [*Regicidium Sanguinis Scrutinium, Tragi-Comoedia memoratu dignissima, extractis Tabulis imprimendis*, 8vo. Lond. 1665. To which is added, *Bedlamus Novum, pars Secunda. Scena Britannia.* MORANT.]

[Brathwayte's poetical works are so scarce that I have thought it right to be as particular as possible in my description of them. The lover of bibliography will not object to this extension of the article, long as I must make it.

1. *The Poets Willow: or the Passionate Shepheard: with sundry delightfull and no lesse passionate Sonnets: describing the Passions of a discontented and perplexed Lover. Divers Compositions of Verses concording as well with the Lyricke, as the Anacreonticke Measures; never before published: Being reduced into an exact and distinct Order of metrical Extractions. Artem qui tractant Musicam hæc legant et Poesem ament.*

Author: Impresse.
Nec mori timeo, nec opto.

Imprinted at London by John Beale, for Samuel Rand, and are to be sold at his Shop at Holborne bridge. 1614. 8vo. pp. 83, and 12 of title, ded. &c.

Ded. to master William Ascham in six stanzas. Then *Vpon the illustrate prince Henrie, the author's long meditated Tears*, in twelve, after which the argument and poems, of which the following is one;

To Eliza. A Sonnet.

If faire Eliza thou that I haue lou'd,
And vowd more sacred hests vnto thy shrine
Then any loue that ere profest him thine,
Haue but my poems by thy selfe approu'd
O to what blessed, vnexpected clime
Am I transported by this muse of mine?
But if thou frowne, contract thy brow and lour
Ile neuer handle this rude pencill more.

I haue not Zeuxes' hand to paint thy shame,
But I could wish to graue within thy mound
Some quaint deuise, where if I once were found,
I know no feature of his liuely grape
Could me exceede: for I haue learnd the ground
Of that deepe art, albeit the most profound:
Be thou the module of that curious frame,
That my impression may adorne the same.

Adorne? deforme thou saiest: poore poesie,
Cannot content Eliza's nuptials
Shees of a lighter straine, her festiuals
Sound and resound with purer harmonie:
She cannot brooke the sullen Saturnals
That mixe our ioyes with gladnesse: Iuuenals
Best like Eliza: and they would like me
If I were Iuuenall to sing to thee.

2. *The good Wife: or a rare one amongst Women. Whereto is annexed an Exquisite Discourse of Epitaphs: including the Choicest thereof Ancient or Moderne. Vxor bona chara supellex. Monophilus. At London Printed for Richard Redmer, and are to be sold at his shop at the west*

End of St. Paul's Church. 1618.[7] small 8vo. containing 156 pages not numbered. At sign. C. 2. a fresh title page *Remains after Death: Including by way of Introduction divers memorable Observances occasioned vpon Discourse of Epitaphs and Epyvedes; their Distinction and Definition seconded by approued Authors. Annexed there be divers select Epitaphs and Hearse-attending Epods worthie our Observation: The one describing what they were which now are not: The other comparing such as now are with those that were.*

Dignum laude virum musa vetat mori
Mvsophilus.

Imprinted at London by John Beale, 1618.

By an article in Longman's *Bibliotheca Anglo-Poetica*, 8vo. 1815, Numb. 48, it seems the late Mr. Malone had a copy of the latter portion of this book, namely *Remains after Death*, with Brathwayte's name in the title-page: this was considered to be the only perfect copy known, but the present notice shows that it was undeserving of that title; as the Bodleian contains the book in a far more compleat state. At the back of the first title-page we have 'The distinct Sections in this booke contained 1 The good wife. 2 Observation vpon Epitaphs. 3 Epitaphs. 4 The Prodigals Glasse. 5 The Mourners Meane.'

Taking this volume altogether, I think it one of the most curious as well as one of the scarcest books of the period to which it belongs. I regret that I can give only one specimen,

Vpon the married life.

Happy state, yet 'las how few
Thinke them happy in their choice,
When they shun whom they did sue,
And in loath'd delights reioice;
Loath'd though lou'd, since they are growne
To loue others, loath their owne.

But who marries to impart
Selfe and substance to his wife,
Joining with his hand his hart,
Onely gaines this blisse of life:
Yea, to him is solely giuen
To thinke earth a kinde of heauen.

Happy then or haplesse most,
For of all this hath no meane,
Losing least, or euer lost,
Being still in her extreame;
Good if vs'd, abused ill,
Onely well where there's one will.

At sign. H. 5, b. is a Latin epitaph, dialogue-wise, on his father Thomas Brathwayte.

3. *The Prodigals Teares: or his Farewell to Vanity. A Treatise of Soueraigne Cordials to the disconsolate Soule, surcharged with the heavy Burthen of his Sinnes: Ministring Matter of Remorse to the Impenitent, by the Expression of Gods Judgements. By Richard Brathwait. Augvst. Quid et cras et cras; cur non hodie? London, Printed by N. O. for T. Gubbins, and are to be sold at his Shop, neere Holborne Conduit.* 1614. Ded. to Richard Hutton, sergeant at lawe. This is an excellent tract, written in good style and abounding with sound morality.

4. *The Scholler's Medley, or an intermixt Discourse vpon Historical and Poeticall Relations. A Subiect of it selfe well meriting the Approbation of the Judicious, who best know how to confirme their Knowledge, by this briefe Survey, or generall Table of mixed Discourses. And no lesse profitable to such as desire to better their Immaturity of Knowledge by morall Readings. Distinguished into seuerall Heads for the Direction of the Reader, to all such historicall Mixtures as be comprehended in this Treatise. The like whereof for Variety of Discourse, mixed with Profite and modest Delight hath not heretofore beene published. By Richard Brathwayte Oxon.*

Hor. Quod verum atque decus curo et rogo
. . . . et omnis in hoc sum.

London, Printed by N. O. for George Norton, and are to bee sold at his Shop neere Temple-barre. 1614. 4to. pp. 118, title, &c. 8 more. Ded. to the lord of Southampton 'learnings best fauourite.'

5. *Natvre's Embassie: or the wilde-mans Measvres: Danced naked by twelue Satyres, with sundry others continued in the next Section.*

Wilde men may dance wise measures; Come, then, ho,
Though I be wilde, my measures are not so.

Printed for Richard Whitaker. 1621. pp. 264, title, &c. 8 more. Ded. to sir T. H. the elder, knight. At p. 73 another title, *The second Section of Diuine and morall Satyres: with an Aduiuct vpon the Precedent, whereby the Argument with the first Cause of publishing these Satyres, be euidently related. Disce et doce. London, Printed for Richard Whitaker*, 1621. Ded. to Sr W. C. knight, whom Brathwayte calls his countryman. At page 173, *The Shepheards Tales.* London, &c. as before. At p. 215, *Omphale, or the Inconstant Shepheardesse*, as before. Ded. to the accomplish'd lady P. W. wife of S. T. W. knight, and daughter to S. R. C. At page 237, *His Odes or Philomels Teares*, as before, ded. to Thomas Ogle, esq.

6. *Times Curtaine drawne, or The Anatomie of Vanitie, with other choice Poems, entitulet Health from Helicon. By Richard Brathwayte Oxonian. Ille ego qui quondam. London Printed by John Dawson for John Bellamie, and are to be sould at the South Entrance of the Royall Exchange.* 1621.

[7] [See an edit. of this first part mentioned as printed Lond. 1619, sm. 8vo. in *Censura Literaria*, v. 369.]

8vo. pp. 214. Ded. to the univ. of Oxford; to John earle of Bridgewater. At sign. I. *Panedone: or Health from Helicon: containing Emblemes, Epigrams, Elegies, with other continuate Poems, full of all generous Delight.* London, &c. as before. Ded. to sir Thomas Gainsford, knight.

Hymen's choyce.

Faire may shee be, but not opinion'd so,
For that opinion euer lackies pride;
Loving to all, yet so, as man may know
Shee can reserue the proper name of bride:
For weak's that fort and easie is't to win
That makes a breach for all to enter in.

I'de haue her face and blush to be her owne,
For th' blush which art makes is adulterate;
Splene may she haue, yet wise to keepe it downe;
Passion yet reason too to moderate:
Comely not gaudy, she and none but she
Weares the best clothes that weares to her degree.

7. *The English Gentleman: containing sundry excellent Rules or exquisite Observations tending to Direction of every Gentleman of selecter Ranke and Qualitie; how to demeane or accommodate himselfe in the Manage of publike or private Affaires. By Richard Brathwait Esq. London, Printed by John Haviland,* &c. 1630. 4to. Ded. to Tho. viscount Wentworth. Engraved frontispiece by Marshall.

8. *The English Gentlewoman drawne out to the full Body, expressing what Habilliments doe best attire her, what Ornaments doe best adorne her, what Complements doe best accomplish her. By Richard Brathwait Esq. London, Printed by B. Alsop,* &c. 1631. 4to. Ded. to lady Arabella Wentworth. Engraved frontispiece by Marshall.

9. *Anniversaries upon his Panarete.—Par nulla figura dolori. London Imprinted by Felix Kyngston, and are to be sold by Robert Bostock, at the Kings Head in Pauls Church-yard.* 1634. small 8vo. pp. 48. 'To the indeered memory of his euer loved, never too much lamented Panarete M^ris Frances Brathwait a distilling Viall of Funerall Teares obsequiously offered.' She died, it seems, March 7, 1633.

Panaretis Ταμεῖον

Teisis me genuit, sponsatam *Westria* cepit,
Corpus *Candalivm*, pectus *Olympus* habet.

Neare Darlington was my deare darling borne,
Of noble house, which yet beares honor's forme,
Teese-seated-Sockbourne, where by long descent
Cogniers were lords.——

10. *The Arcadian Princesse; or the Trivmph of Iustice: Prescribing excellent Rules of Physicke for a sicke Iustice. Digested into fowre Bookes and faithfully rendred to the originall Italian Copy, By Ri. Brathwait Esq. Vulnere clausa potius cruciant. Greg. London, Printed by Th. Harper for Robert Bostocke, and are to bee sold at his Shop in Pauls Church-yard at the Signe of the Kings Head.* 1635. 8vo. Ded. to Henry Somerset, earl of Worcester. This should have a very neat engraved title by Marshall.

11. *A Survey of History: or a Nursery for Gentry,* &c. &c. Lond. 1638.

12. *Mercurius Britannicus.*

Judicialis Censura; } *Febris Judicialis.*
vel
Curialis Cura. } *Sententia navalis.*

Tragi-Comoedia Lutetiæ. Summo cum Applausu publice acta.

Mense terribili mandatur typis,
Quo Stygiis Judices appulere rypis.

4to. four sheets. No date.

The above are in the Bodleian library. The Catalogue of the British Museum ascribes to Brathwayte, *Lignum Vitæ: Libellus in quatuor Partes distinctus.* Lond. 1658. 8vo.

The late Mr. Malone also attributed to this author *The honest Ghost, or a Voice from the Vault. London Printed by Ric. Hodgkinsonne* 1658. 8vo.

But, in order to give the list of the Bodleian pieces in regular succession, I have omitted one of Brathwayte's earliest and most curious productions, which I once saw for a few minutes, scarcely time enough to copy the title. This is

A Strappado for the Diuell. Epigrams and Satyres alluding to the Time, with diuers Measures of no lesse Delight. By Μισοσυκος *to his friend* Φιλοκρατες. *Nemo me impune lacessit.*

At London printed by I. B. for Richard Redmer and are to be sold at the west dore of Pauls at the Starre. 1615. 8vo.

At Sign. Q. 6. another title:

Loves Labyrinth: or the true Louers Knot: inclvding the disastrous Fals of two star-crost Louers Pyramvs & Thisbe. A subiect heeretofore handled, but now with much more Proprietie of Passion, and Varietie of Inuention continued: By Richard Brathwayte. Res est soliciti plena timoris Amor. At London, &c. as before.[8]

There is a small oval head engraved by Marshall, prefixed to his *Survey of History,* 1638; That in the frontisp. to his *English Gentleman,* I should certainly pronounce not to be intended for a portrait.]

"THOMAS ELLIS, son of Griffin Ellis of "Dolbehman in Caernarvanshire, was born there, "became a student in Jesus college in June, an "1640, aged 15 years, and about the time that he

[8] [Morant mentions an edition of *Loves Labyrinth,* in 8vo. Lond. 1611.]

"was admitted bach. of arts, which was in 1644, "he bore arms for his majesty within the garrison "of Oxon. Afterwards he was master of arts, fel- "low of, and a noted tutor in, his college, sub- "mitted to the persons in the times of usurpation, "and so consequently kept his fellowship, as he "did. But missing the principality of his house "upon the resignation of Dr. Fr. Mansell (which "he confidently expected) in the latter end of 1660, "at which time Dr. Leol. Jenkins was elected, he "grew much discontented, and living a most retired "and melancholy life in his college till 1665, he "then left it and became rector of S. Mary's church "in a market-town in Merionithshire called Dol- "gethle or Dole y Gillie, in the place of his kins- "man Dr. Joh. Ellis deceas'd, he being then bach. "of divinity. This Thom. Ellis was a person of "solid learning, had a natural geny to British his- "tories, was a singular lover of the antiquities of "his own country of Wales, and had not his mind "been perturb'd by the variety of troubles which "his place and office in the college requir'd, he "would have done most wonderful things for the "honour of his nation. It must be now noted that "Dr. Dav. Powell did first of all publish *The His- "tory of Cambria now called Wales*, an. 1584, "which he corrected, augmented and continued out "of records and the best approved authors. His ¶ augmentations or additions in the said edition, "were printed in a less character than the history "it self, and had for distinction sake a *cinquefoyle* "set before them. But this edition being worn out "and scarce to be had, Rob. Vaughan of Hengwrt "in Merionithshire, esq. did intend to publish it "again with his corrections of, and additions to it, "marked with ¶ to distinguish them from those of "Powell: But he being diverted by manifold af- "fairs, he put his said corrections and additions "into the hands of Mr. Thomas Ellis; who sorting "them with those of Powell, and correcting the "whole, and putting those additions which he him- [518] "self had made, he began to have them printed at "Oxon by Henry Hall, who having printed 128 "pages of them in quarto, or more, Mr. Ellis would "not go any farther; and the reason was, as Dr. "Michael Roberts sometime principal of Jesus col- "lege hath told me, because of the publication of "——*Cambria Triumphans: or, ancient and "modern British and Welsh Histories*, by Percie "Enderbie, who, as that doctor hath farther told "me, had seized upon those materials which Mr. "Ellis had got into his hands; meaning, as I pre- "sume, those of Robert Vaughan; but how this "can be I cannot well tell, for *Cambria triumphans* "was published in 1661 in fol. and the title of those "papers of Mr. Ellis, containing 128 pages, bears "the date of 1663. Howsoever it is, sure I am "that all the impression of the said 128 pages were, "some few excepted, sold for waste paper, much "against the mind of all those then in Oxon, that "were lovers of ver. antiquity. This Mr. Thomas "Ellis, who was otherwise learned and of great "abilities, died at Dolbehman before-mention'd in "the beginning of the year (in April I think) in "sixteen hundred seventy and three, and was buried 1673.
"in the church belonging to that town. As for "Percie Enderbie, who was an author of no consi- "derable note, as having not had that just edu- "cation which is requisite for a genuine historian, "hath done his work but very meanly, being mostly "a scribble from late authors, and gives not that "satisfaction, which curious men desire to know. "And therefore I am persuaded that had Ellis "finish'd his work, 'twould have been more ac- "ceptable to scholars and intelligent persons, as "having had more opportunities and advantages by "reason of his birth, and a continual succession of "his family in Wales to know such matters, than "Enderbie, who was a stranger; (for he was born "at, or near to, the city of Lincoln) and knew little "or nothing of Wales till he settled there by a clan- "destine marriage with the daughter of sir Edward "Morgan of Lantarnam in Monmouthshire ba- "ronet; but upon some encouragement received "from certain gentlemen, and from the library at "Lantarnam, he undertook it partly for fame, but "more for money's sake. This person, who trans- "lated into English, *The Astrologer anatomiz'd: "or, the Vanity of the Star-gazing Art discovered*, "written by Benedict Pererius, died at, or near, "Carleon in Monmouthshire in April 1670, leaving "some other things (as 'twas said) fit for the press; "but if they be no better than his *Cambria Tri- "umphans*, 'tis no matter if they suffer the same "fate as the papers of Thomas Ellis did."

WILLIAM LACEY was born in a market town in Yorkshire called Scarborough, became a student in this university (in Magdalen hall as he used to say) in 1600, aged 16 years or thereabouts, but whether in the condition of a butler or servitor, I know not, nor what continuance he made there. After he had left the university, without the taking of any degree, he retired for a time to his native country, and thence, by the persuasion of a certain person, to the English college at Rome; where, a little after his arrival, father Persons the rector thereof gave up the ghost. Thence he went to Nancy in Lorain, where he entred himself into the society of Jesus, an. 1611, at which time he bound himself by oath to observe the four vows. Afterwards he taught humanity for some years at S. Omer's, or was, as a certain[9] author tells us, reader of poetry and master of the syntax, (an. 1622.) About that time being sent on the mission into England, he settled in the city of Oxon, where, and in the neighbourhood, he administered to the

[9] James Wadsworth in his book called *The English Spanish Pilgrim*, printed at Lond. the second time, 1630. qu. p. 13.

R. C. till towards the latter end of his life. He lived many years in a poor cottage without the east gate of that city, standing on the site of the habitation sometimes belonging to the brethren of the Holy Trinity. In the said cottage did then live two Roman catholic virgins of mean condition, named Mary and Joan Meakyns, who from their [519] childhood had dedicated themselves to piety and good works, always lived singly, and arrived both of them beyond the age of man. These two antiquated virgins were owners of the cottage, and did very carefully attend this father, and took as much care of him, as if he had been their own father or brother. His fare was coarse, his drink of a penny a gawn or gallon, his bed was under thatching, and the way to it was up a ladder. With these two, I say, he lived in a most retir'd and devout condition, till God was pleased to translate them to a better place, and then the father was removed to the Dolphin-inn in Magdalen parish in the suburb of Oxon, the hostess of which was one of his persuasion, where he ended his days. He was esteemed by all, especially by those of his own opinion, a learned man, well vers'd in the poets, of a quiet disposition and gentle behaviour: which made him therefore respected, and his company to be desired, by certain scholars of the university, especially by Thomas Masters and other ingenious men of New college. But this their civility to, and esteem of, him was not while the presbyterians governed, who made it a most dreadful and damnable thing to be seen in the company of papists, especially of Romish priests, but before the rebellion broke forth upon their account, when then the men of the church of England had a respect for papists, as they now have for presbyterians. The things that this father hath written are,

The Judgment of an University-Man concerning Mr. Will. Chillingworth his late Pamphlet in Answer to Charity maintained——Printed 1639. qu. Reprinted at Cambridge in 1653 in oct. in a preface to a book then and there published.[1] The character that Edward Knot the jesuit gives[2] of this book is, that it is a witty, erudite and solid work.

Heautomachia: Mr. Chillingworth against himself.

The total Sum.[3]——These two are printed at the end of *The Judgment*, &c. At length this father Lacey, who had lived to be twice a child, died in the Dolphin-inn before mention'd, on the seven- 1673. teenth day of July,[4] in sixteen hundred seventy and three, aged 89 years, and two days after his body being carried to Somerton near Dedington in Oxfordshire, (to which place he usually retired) was buried in the church there, noted for the splendid monuments of the Fermours, lords of that town and Roman catholics. From the same family of this Will. Lacey was descended John Lacey the comedian, born near Doncaster in Yorksh. originally an apprentice to John Ogilby a dancing-master, afterwards one of the best and most applauded of our English actors belonging to the king's play-house, and from an actor to be author of these comedies (1) *The Old Troop: or Monsieur Raggou.* Lond. 1672. qu. (2) *The dumb Lady: or the Farrier made Physician.* Lond: 1672. qu. (3) *Sir Hercules Buffoon, or the poetical Squire.* Lond. 1684. qu. This person who was of a rare shape of body and good complexion, and had served his majesty in the time of the rebellion in the quality of a lieutenant and quarter-master under coll. Charles Gerrard (afterwards earl of Macclesfield) died on the 17th of September 1681, and was two days after buried in the farther church-yard of S. Martin's in the fields, I mean in that yard on the other side of S. Martin's-lane, within the liberty of Westminster. His majesty Charles II. who had a great respect for him, caused several pictures of him to be drawn according to several postures[5] which he acted in several parts, and do now, or else did lately, remain at Windsor and Hampton-Court.

JOHN THEYER was born of genteel parents at Cowpers-hill in the parish of Brockworth, near to, and in the county of, Glocester, began to be conversant with the muses in Magdalen college an. 1613, aged 16 years or thereabouts, where continuing about three years, partly under the tuition of John Harmar, retired to an inn of chancery in London called New Inn, where spending as many years in obtaining knowledge in the common law,[6] he receded to his patrimony, and, as years grew on, [28] gave himself up mostly to the study of venerable antiquity, and to the obtaining of the ancient monuments thereof (manuscripts) in which he did so much abound, that no private gentleman of his rank and quality did ever, I think, exceed him. He was a bookish and studious man, a lover of learning and the adorers thereof, a zealous royallist, and one that had suffer'd much (in the rebellion that began 1642) for the king's and church's cause. He hath written,

[1] [A mistake. That Preface was wrote by Mr. Smith, the editor of the translation of *Drexile's Apology*, and is in defence of Chillingworth against Knot. WHALLEY.]

[2] In his preface to *Infidelity unmask'd.*

[3] [*The total Sum* was wrote by Floyde, the Jesuit. WHALLEY.]

[4] [Migravit ex hac vita Oxonii die 3 Aug. 1673.

Scriptor Anglice, tacito suo nomine, *Judicium Academici de Libello Gul. Chillingworthi*, 1639, 4to. Cui addita est ad calcem, *Heautomachia*, &c. typis iisdem. Sotwellus, *Bibl. Script. Soc. Jesu*, p. 315. BAKER.]

[5] [He was drawn in these three characters: viz. Teague in *The Committee*, Scruple in *The Cheats*, and Galliard in *The Variety*. The last is still at Windsor Castle.

Lacy wrote also a comedy called *Sawney the Scot*, which was brought out three years after the author's death, and printed Lond. 1698. 4to.]

[6] [It was to this John Theyer that Wood's mother, at one period, thought of sending our author, in order to his being brought up as an attorney.]

Aerio-Mastix: or, a Vindication of the Apostolical and generally received Government of the Church of Christ by Bishops, against the schismatical Aerians of our Time. Wherein is evidently demonstrated that Bishops are Jure divino, &c. Oxon. 1643. qu. [Bodl. 4to. T. 4. Th.] Dedicated to king Charles I. who afterwards made use of it in his writings to Alexander Henderson, a presbyterian Scot, who died at Edinburgh, 31 Aug. 1646, of grief, as some then said, because he could not persuade the said king to sign the propositions for peace, which the members of parliament sent to him at Newcastle by their commissioners to treat with him for that purpose.[7] In the same year (1643) our author Theyer was adorned with the degree of master of arts——'ob' merita sua in rempub. literariam & ecclesiam,' by virtue of the king's letters sent to the vicechancellor and convocation, dated 6 July the same year. About which time he the said Theyer being discovered to be a man of parts, was persuaded to embrace the Roman-catholic religion by father "Franc." Philips a Scot, confessor to Henrietta Maria the queen consort. He hath also written,

A friendly Debate between the Protestants and the Papists——MS. But before it was quite fitted for the press the author died, and what became of it afterwards, I know not. His death happed at Cowpers-hill on the 25th of Aug. in sixteen hundred
1673. seventy and three, and two days after was buried among his ancestors in the church-yard at Brockworth before-mention'd, particularly near to the grave of his grandfather——Theyer who had married the sister of one Hart the last prior of Langthony near Glocester. He then left behind him a library of ancient manuscripts consisting of the number of about 800, which he himself had for the most part collected. The foundation of it was laid by his grandfather who had them from prior Hart, and he from the library of Langthony when it was dissolved, besides houshold-stuff belonging to that priory. Afterwards Charles Theyer (grandson to our author John Theyer who in his last will had bequeathed them to him) did offer to sell them to the university of Oxon, but the price being too great, they were sold to Robert Scot of London bookseller, who soon after sold them to his majesty king Ch. II. to be reposed in his library at S. James's, he having first, as I have been informed, cull'd them.

ROWLAND STEDMAN was born at Corfton in the parish of Didlebury in Shropshire, 1630, admitted commoner of Balliol college 13 March 1647, and the year following removed to University coll. In 1655 he was admitted master of arts, and soon after became minister of Hanwell near Brentford in Middlesex; where continuing till 1660 he removed to Okingham or Wokingham in Berks, and thence, two years after, was ejected for nonconformity. Afterwards he was entertained, in the condition of a chaplain, by Philip lord Wharton, in whose service he died. He hath written,

The mystical Union of Believers with Christ: or, a Treatise wherein the great Mystery and Privilege of the Saint's Union with the Son of God is opened, &c. Lond. 1668. oct.

"*The sure Way to Salvation: or, a Treatise of*
"*the Saint's mystical Union with Christ; wherein*
"*that great Mystery and Privilege is open'd in*
"*the Nature, Property and Necessity of it*——
"in a large octavo."

Sober Singularity: or, an Antidote against Infection by the Example of a Multitude; being [521]
practical Meditations on Exod. 23. 2. &c. Lond. 1668. oct. He died at Ubourne or Wobourne (where the lord Wharton hath a seat) near to Beaconsfield in Bucks on the 14th of September in sixteen hundred seventy and three, and was buried two days after in the church there, leaving then 1673.
behind him the character of a zealous nonconformist.

GEORGE CASTLE, son of John Castle sometime doctor of physic of this university, was born in the county of Middlesex, in London as it seems, educated partly in grammar learning in the free-school at Thame in Oxfordshire while Dr. Will. Burt was the master, admitted a commoner of Baliol college 8 Apr. 1653, aged 17 years or thereabouts, elected probationer fellow of Alls. college in 1655, being then bach. of arts. Afterwards proceeding in that faculty, he applied his studies to medicine with the help of his father's notes, took the degrees in that faculty, that of doctor being compleated in the year 1665, being about that time a member of the royal society, and a candidate, as it seems, of the college of physicians. He hath written,

The Chymical Galenist: A Treatise wherein the Practice of the Ancients is reconciled to the new

[7] [Whilst the king remained with the Scots army, they employed their Alexander Henderson, and their other clergy, to persuade the king to consent to the extirpation of episcopacy in England, as he had in Scotland; and it was, and is still believ'd, that if his majesty would have been induced to have satisfied them in that particular, they would either have had a party in the parliament at Westminster to have been satisfied therewith, or that they would thereupon have declared for the king, and have presently joyn'd with the loyal party in all places for his majesties defence. But the king was too conscientious to buy his peace at so prophane and sacrilegious a price as was demanded, and he was so much too hard for Mr. Henderson in the argumentation (as appears by the papers that passed between them, which were shortly after communicated to the world) that the old man himself was so far convinced and converted, that he had a very deep sense of the mischief he had himself been the author of, or too much contributed to, and lamented it to his nearest friends and confidents; and dyed of grief, and heart-broken, within a very short time after he departed from his majesty. Lord Clarendon, *Hist. of the Rebell.* iii, 23; ed. folio.]

[8] *Reg. Convoc. Un. Oxon.* S. p. 33.

Discoveries in the Theory of Physic, &c. London 1667. octavo. [Bodl. 8vo. G. 132. Med.]

Reflections on a Book entit. Medela Medicinæ. ——Printed with the former book. Afterwards by the favour of his intimate and dear friend Martin Clifford master of Sutton's-hospital alias the Charter-house, he became physician there, and practised his faculty with good success: But giving himself the liberty of too frequent indulgements, either to please his friend, or patient, or both, was taken away by death in the prime of his years on the 12th day of October (or thereabouts) in sixteen hundred seventy
1673. and three, and was, I suppose, buried in the chappel belonging to the said hospital. By the way I must tell you that the said Martin Clifford had been educated in Westminster school, and thence elected into Trinity coll. in Cambridge, an. 1640,[9] where he arrived to good learning, and might have been eminent had not the wars hindred his progress. He was the author of *A Treatise of Humane Reason*, Lond. 1675 in four sheets in tw. [Bodl. 8vo. S. 122. Th.] Which book being made public in August 1674, it hapned that Dr. B. Laney bishop of Ely dined with many persons of quality in October following in the Charter-house; and whether he then knew that Mart. Clifford the master was author of it, is uncertain. However he being then asked what he thought of that book, answer'd that 'twas no matter if all the copies were burnt and the author with them, knowing by what he had read in the book that the author makes every man's private fancy judge of religion, which the Roman-catholics have for these 100 years cast upon protestantism. In December following were published *Observations upon a Treatise entitled, Of humane Reason.* Lond. 1675, in three sheets in tw. commonly reported then to be written by the same hand, "but really by "Edward Stephens of Cherrington in Gloucester-"shire, gent." and soon after another thing entitled *Plain Dealing: or, a full and particular Examination of a late Treatise entitled, Humane Reason.* Lond. 1675, in seven sheets in tw. said in the title to be written by A. M. a country gentleman. Whereupon came out a reply called *An Apology for the Discourse of humane Reason*, &c. Lond. 1680, in seven sheets in tw. with a *Review of, and an Appendix to, it*, written by Alb. Warren, who, at the end of all, hath added Clifford's epitaph, and just character, to which I refer the reader. This Mr. Clifford died on the 10th of December or thereabouts, an. 1677, and was buried in the chappel belonging to Sutton's-hospital.[1] Soon after was elected into his place of master of that hospital William Erskyne esq; a member of the royal society, cupbearer to his majesty and a younger son of John earl of Marr. "One Martin Clifford was "lieutenant in Thomas earl of Ossory's regiment, "1660."

THOMAS WHARTON was descended from the ancient and genteel family of his name living in Yorkshire, educated in Pembroke hall in Cambridge, retired to Trinity college in Oxon. before [32.
the civil wars broke out, being then tutor or governour to John Scrope the natural and only son of Emanuel earl of Sunderland, whom he begat on the body of his servant-maid named Martha Jeanes daughter of John Jeanes a taylor, living sometime in the parish of Turfield near to Great Wycomb in Bucks. When the rebellion began, our author Wharton left the university and retired to London, where he practised physic under Dr. John Bathurst a noted physician of that place. After Oxford garrison was surrendered for the use of the parliament in 1646, he retired to Trinity college again, and as a member thereof was actually created doctor of physic in the beginning of the year 1647, by virtue of the letters of sir Thomas Fairfax generalissimo of the parliament army. Afterwards he retired to London, was admitted a candidate of the college of physicians the same year, fellow thereof an. 1650, and for five or six years was chosen censor of the said college, he being then a person of eminent esteem and practice in the city, "was one of the "lecturers in Gresham college."[2] He hath written, *Adenographia, seu Descriptio Glandularum totius Corporis.* Lond. 1656. oct. Amstel. 1659. oct. In which book he hath given a more accurate description of the glands of the whole body, than was formerly done. And whereas authors have ascribed to them very mean uses (as supporting the divisions by vessels, or imbibing the superfluous humidities of the body) he assigns them more noble and considerable uses, as the preparation and depuration of the succus nutritius, with several other uses belonging to different glands, as well for conservation of the individual, as propagation of the species. Amongst other things we ought particularly to take notice of his being the first who discovered[3] the ductus in the glandulæ maxillares by which the saliva is conveyed into the mouth. He hath also[4]

[9] [Matr. Clifford coll. Trin. conv. 2. census. 11 Jul. 1640. *Reg.* BAKER.]

[1] [Quære—Mr. Clifford late Mr. of the Charter-house, buried in the chancell (of St. Marg. Westm.) Dec. 13, 1677. The duke of Bucks designed him a monument, but dying, it was turned upon the carver's hands. See MS. *Hist. of St. Margarets.* BAKER.]

[2] [This, Dr. Ward affirms, is said without any foundation; he having never been of that society. Vid. Ward's *Lives of the Professors of Gresham College*, pref. p. xix. COLE.
Wood stated this on the authority of Mr. Ashmole, as the following extract from his own copy of the ATHENÆ proves,
"Jan. 21, 1653. Dr. Wharton began his lecture at Gresham coll. So Mr. Ashm. quære what lecture?"]

[3] Dr. Charles Goodall in his second preface in his *Historical Account of the College's Proceeding against Empirick*, added to *The Royal College of Physicians of London founded and established by Law*, &c. Lond. 1684. qu.

[4] Ibid.

given an admirable account of morbid glands and their differences, and particularly of strumæ and scrophulæ, how new glands are often generated, as likewise of the several diseases of the glands of the mesentery, pancreas, &c. Which opinions of his he often illustrates by anatomical observations. What else he hath written I find not, nor any thing besides of him,[5] only that he dying in his house in Aldersgate-street in the month of October in sixteen hundred seventy and three, was, as I suppose, buried in the church of S. Botolph, situate and being without Aldersgate in London; "others say,[6] that he "died 15 Nov. 1673, and was buried in Basingshaw "church in a vault."

1673.

GEORGE SWINNOCK was born in the ancient borough of Maidstone in Kent, an. 1627, brought up religiously when a child in the family of Rob. Swinnock a most zealous puritan of that town, educated in Cambridge till he was bach. of arts,[7] went to Oxon to get preferment in the latter end of 1647, at which time he entered himself a commoner of Magdalen hall. Soon after he became one of the chaplains of New college, and on the sixth day of October following (1648) he was made fellow of Bal. college, by the authority of the visitors appointed by parliament. In 1650 he became vicar of Rickmansworth in Hertfordshire, and thereupon resigning his fellowship on the 24th of November the same year, took the degree of master of arts six days after. In 1660 or thereabouts, he was made vicar of Great Kimbel in Bucks, and in August 1662, being ejected for nonconformity, he was received into the family of Richard Hamden of Great Hamden in the said county of Bucks esquire, and continued with him for some time in the quality of a chaplain. At length upon the issuing out of his majesty's declaration for liberty of conscience in the latter end of the year 1671 he retired to his native place, where he continued in preaching and praying among the godly till the time of his death. His works are these,

[523]

The Door of Salvation opened by the Key of Regeneration: or, a Treatise containing the Nature, Necessity, Marks and Means of Regeneration. Lond. 1660, &c. in oct. and in qu. commended to the readers by the epistles of Edw. Reynolds D. D. Tho. Watson of S. Stephen's Walbrook in Lond. and Mr. Rich. Baxter, written in Jan. 1659. This book was printed the third time at Lond. 1671. oct.

The Christian-Man's Calling: or, a Treatise of making Religion one's Business, wherein the Nature and Necessity of it is discovered, &c. Lond. 1661, &c. qu. The second part of this book, which directeth parents, children, husbands, wives, masters, servants, in prosperity and adversity to do their duties, was printed at Lond. 1663, &c. qu. and the third part there in 1665, &c. qu.

Several sermons, as (1.) *The Pastor's Farewel and Wish of Welfare to his People: or, a valedictory Sermon on Acts* 20. 32. Lond. 1662. qu. It was preached, as it seems, at Gr. Kimbell beforemention'd. (2.) *The Fading of the Flesh, and Flourishing of Faith: or, one Cast for Eternity, &c. Funeral Sermon on Mr. Caleb Swinnock of Maidstone; on Psal.* 73. 26. Lond. 1662. qu. To which is added by the said author, *The gracious Person's incomparable Portion.* (3.) *Men are Gods, Gods are Men; two Assize Sermons.*——These I have not yet seen, and therefore I cannot tell you the texts.

Heaven and Hell epitomized, the true Christian characterized, as also an Exhortation with Motives, to be speedy about the Work of Conversion. Lond. 1663. qu.

The Beauty of Magistracy: in an Exposition of the 82d Psal. wherein is set forth the Necessity, Utility, Dignity, Duty and Morality of Magistrates. Lond. 1660, &c. qu. Assisted therein by Tho. Hall, of whom I have spoken under the year 1665.

Treatise of the Incomparableness of God in his Being, Attributes, Works, and Word, opened and applied. Lond. 1672. oct.

The Sinner's last Sentence to eternal Punishment for Sins of Omission: wherein is discovered the Nature, Causes, and Cure of those Sins. Lond. 1675 and 79. oct. What other things this Mr. Swinnock (who was accounted an eminent preacher among those of his persuasion) hath written,[8] I know not, nor any thing else of him, only that he died on the tenth day of November in sixteen hundred seventy and three, and was buried in the church at Maidstone before-mention'd. In that most virulent and diabolical pamphlet called *Mirabilis Annus secundus*[9] is a story of one Mr. Swinnock a minister in S. Martin's-lane near Canon-street in London, sometime chaplain to one of the sheriffs of that city, who for his conformity to the church of England, and for wearing a surplice, which he began to do on the 21st of Sept. 1662, (after he had often said among the brethren, he would rather burn than conform, &c. as the author of the said *Mirab. An.* saith) it pleased the Lord (as he further adds) to strike him with sickness,

1673.

[5] [Dr. Wharton is noted by honest Isaac Walton as a dear friend that loves both me and my art of angling. *Complete Angler.* 99. edit. Bov. 1808.]

[6] [Nov. 14, die Veneris (1673) circa merid. noctis obiit Tho. Wharton med. apud ædes suas in Aldersgate street, fama optima; sepultus in ruinis ecclesiæ Sancti Michaelis, Basishaw, ubi quondam inhabitavit, Nov. 20. De religione hujus medici fama diversa. Obituary by R.S. (Smith) BAKER.]

[7] [The bac. of arts of the year 1647 are wanting upon our Register; in which year G. S. probably took that degree. BAKER.]

[8] [He published *The Life of Mr. Thomas Wilson, Curate of Maidstone in Kent.* Newton, *Hist. of Maidstone*, p. 139. COLE.]

[9] *Mirabilis annus secundus: or, the second Part of the second Year's Prodigies,* &c. Printed 1662. in qu. pag. 49.

which proved a violent burning fever, whereof within a few days after, before another Lord's day came about, he died, &c. Who this Mr. Swinnock was I cannot tell, neither doth the author set down his Christian name, otherwise we might have said something more of him, and something to the disproof of that most vile author.

THOMAS BROWNE was born in the county of Middlesex, elected student of Christ Church in 1620, aged sixteen years, took the degrees in arts, that of master being compleated in 1627, made proctor of the university in 1636, and the year after domestic chaplain to archbishop Laud, and bach. of divinity. Soon after he became rector of S. Mary the Great, called Aldermary, in London, canon of Windsor in 1639, and rector of Oddington in Oxfordshire. But upon the breaking out of the grand [524] rebellion, being forced from his church in London by the impetuous presbyterians, he retired to his majesty (to whom he was chaplain) at Oxford: by virtue of whose letters he was actually created doctor of divinity in Feb. 1642, having then only the profits of Oddington coming in to maintain him. Afterwards he lost all for his loyalty, lived partly beyond the seas in the condition of chaplain to Mary princess of Orange; at which time he became acquainted with divers learned men in Holland, and suffered equally as other generous royalists did. After the return of his majesty, he was restored to what he had lost, kept some of his spiritualities, especially Windsor, to the time of his death, without any other promotion in the church. He hath written and published,

A Copy of the Sermon preached before the University at St. Mary's in Oxon. 24 Dec. 1633; *on Psal.* 134. 4. Oxon. 1634. qu. I have seen a sermon of his on Joh. 11. 4. preached before his parishioners of Aldermary while he was chaplain to archbishop Laud. Which sermon being esteemed a blasphemous piece by the puritanical party of the said parish, they complained of it to the said archbishop, who instead of having him punished, was made (said they) canon of Windsor; and afterwards, when the archbishop's writings were seized on at Lambeth, the sermon was found lying on his table: but this I presume was never printed. He hath also written,

A Key to the King's Cabinet: or, Animadversions upon the three printed Speeches of Mr. L'Isle, Mr. Tate, and Mr. Browne, (Members of the House of Commons) spoken at a Common Hall in London 3 July 1645, *detecting the Malice and Falshood of their blasphemous Observations upon the King's and Queen's Letters.* Oxon. 1645. "in "six sheets and a half in qu." [Bodl. C. 14. 3. Linc.] The said speeches were spoken by Joh. L'Isle, Zouch Tate, and Mr. Browne. Our author Tho. Browne wrote also a *Treatise in Defence of H. Grotius, against an Epistle of Ch. Salmasius De Posthumo Grotii, published under the Name of Simplicius Virinus*—Hag. 1646. in oct. But the said treatise or answer I have not yet seen; nor was he known to be the author of it till after his death, at which time Isaac Vossius (to whom he had sent a printed copy of it formerly, but never told him who was the author) found the manuscript of it, written with his own hand, with a title page, owning himself therein to be the author of it.

Dissertatio de Therapeutis Philonis adversus Henricum Valesium. Lond. 1687. oct. Put at the end (under the name of Tho. Bruno) of *The Interpretation of S. Clement's two Epistles to the Corinthians*, made by Pat. Junius, Gottofredus Vendelinus, and Joh. Bapt. Cotelerius; published by Paulus Colonesius. Our author Browne also did translate from Latin into English, Camden's second vol. of the *Annals of Queen Elizabeth*, from the beginning of the year 1589, to the end of 1602: which translation bears this title, *Tomus alter & idem: or, the History of the Life and Reign of that famous Princess Elizabeth*, &c. Lond. 1629. qu. [Bodl. 4to. M. 38. Art.] To which translation our author Browne added *An Appendix, containing Animadversions upon several Passages, corrections of sundry Errors, and Additions of some remarkable Matters of the History* (before-mentioned) *never yet printed.* He died at Windsor on the sixth day of December in sixteen hundred seventy 167[illegible] and three, and was buried without, and on the south side of, the king's free-chappel there, dedicated to St. George. Over his grave was soon after erected, at the charge of Dr. Isaac Vossius canon of that chappel (sole executor to our author Browne) a monument of free-stone, with a plank of marble thereon, (joyning to the south wall, between two buttresses of the chappel) and an inscription engraven upon it, made by the said Vossius: from which I am informed that he the said Browne was esteemed by all that knew him 'Vir apprime doctus & eruditus, criticus acutus, facundus orator, felix philologus, antiquitatum chronologiæque cultor solertissimus, æmignatum dilenamatumque conscientiarum dubitantium Œdipus admodum Christianus,' &c. One Tho. Browne was elected from Eaton school into King's college in Cambridge an. 1550, was afterwards master of Westminster school, prebendary of the collegiate church there 1565, doctor [32] of divinity, and a worthy and learned divine. He wrote a tragedy called *Thebais*, and dying in 1584, or thereabouts, was buried at Westminster. What relation there was between this and the former Thomas Browne, I know not, nor whether he was related to another Thomas Browne whom I shall mention among these writers under the year 1682.

[Tho. Browne Ædis Christi Oxon. alumnus, ar'epi Cantuar. capellanus domesticus, per cessionem Sam. Baker installatus canon. Windesor 28 Mai. 1639. Obiit Windesor 6 Dec. 1674, et per testamentum suum legavit decano et canonicis hujus

liberæ capellæ centum libras pro augmentatione vicariarum. Huic successit M. Younge. Frith, *Catal.* KENNET.

19 Dec. 1661, Dr. Tho. Brown, late chaplain to the princess of Orange, was recommended to succeed bishop Monk at the provostship of Eaton, but 26 of Febr. those letters were waved by the king, who recommended Dr. Meredith. So Tho. Martin. TANNER.

Mr. Desmaizeaux published in *The present State of the Republick of Letters*, Sept. 1730, a *Concio ad Clerum* of Browne's for his bachellor of divinity's degree, before the university of Oxford 8 June 1637, on Psalm 83, 13. being *A Discourse of the Revenues of the Clergy, giving some Account of their Origin and History, and the great Sin and Danger of either usurping or alienating them.* MACRO.]

"JOHN PAWLET, son and heir of William "marquess of Winchester, received part of his edu- "cation in this university, (in Exeter college, as it "seems) afterwards travelled and became master of "some of the modern languages. In 1628 he suc- "ceeded his father in the marquisate of Winchester, "and afterwards translated from French into En- "glish, (1.) *The Gallery of Heroic Women.* Lond. "1652. (2.) *The Holy History.* Lond. 1656. qu. "written by Nich. Talon, S. J. And other books "which I have not yet seen. He died on the 5th
1673. "of March in sixteen hundred seventy and three, "and was buried at Inglefield in Berkshire: where- "upon Charles his eldest son, known by the title of "lord St. John of Baring, succeeded him in his "honour. William marquess of Winchester, one "of the ancestors[1] of this John, was a learned man, "and wrote several things, among which is a book "of essays, or some things called his *Idleness*, "printed at London 1586. in qu.[2] which marquess "had received some academical education in this "university."

[Neither Wood nor lord Orford had seen another translation of the marquis's,

Devout Entertainments of a Christian Soule. Composed in French, by I. H. Quarre, D. D. Translated into English by I. Marq. of Winchester. Printed at Paris, 1649.

Dryden's lines on this nobleman must claim a place in these ATHENÆ.

He who in impious times undaunted stood,
And midst rebellion durst be just and good,
Whose arms asserted, and whose sufferings more
Confirm'd the cause for which he fought before,
Rests here—rewarded by an heavenly prince
For what his earthly could not recompence:
Pray, reader, that such times no more appear;
Or, if they happen, learn true honour here.
Ask of this age's faith and loyalty,
Which, to preserve them, Heav'n confin'd in thee.
Few subjects could a king like thine deserve,
And fewer, such a king so well could serve:
Blest king, blest subject, whose exalted state
By sufferings rose, and gave the law to fate.
Such souls are rare, but mighty, patterns giv'n
To earth, and meant for ornaments to heav'n.

There is a small oval print of the marq. of Winch. by Hollar.]

JAMES JANEWAY a minister's son, was born, as it seems, at Lilly or Lulley in Hertfordshire, became a student of Christ Church in 1655, or thereabouts, took one degree in arts, and became tutor for a time to one George Stringer in his mother's house at Windsor, the same, I mean, who was afterwards a commoner and master of arts of the said college. So that our author, who had all his education under presbyterians and independents, did, after his majesty's restoration, set up a conventicle at Redriff near London, where to the time of his death he was much resorted to by those of his persuasion, and admired for a forward and precious young man, especially by those of the female sex. His works are,

Several sermons, as (1.) *Death unstung, preached at the Funeral of Tho. Mousley an Apothecary, with a brief Narrative of his Life.* [Lond. 1671, Bodl. 8vo. S. 3. Th.] (2.) *Sermon at the Funeral of Tho. Savage.* (3.) *The Duties of Masters and Servants; on Ephes. 6. ver. 5, 6, 7, 8, 9.*—Printed in the *Supplement to the Morning Exercise at Cripplegate*, Lond. 1674 [Bodl. C. 1. 6. Linc.] and 76. (4.) *Man's last End, Fun. Serm. on Psal.* 89. 48. Lond. 1675. oct.

Heaven upon Earth: or, the best Friend in the worst of Times. Lond. 1670, &c. [1677, Bodl. 8vo. Z. 32. Th.] oct. Delivered in several sermons.

A Token for Children; being an exact Account of the Conversion, holy and exemplary Lives and joyful Deaths, of several young Children. Lond. 1671. the first part in oct. The second part was printed there also in oct. an. 1672.[3]

[1] [Grandfather.]

[2] [*The Lord Marques Idleness: conteining manifold Matters of acceptable Devise; as sage Sentences, prudent Precepts, morall Examples, sweet Similitudes, proper Comparisons, and other Remembrances of speciall Choise. No lesse pleasant to peruse, than profitable to practise. Compiled by the Right Honorable L. William Marquess of Winchester, that now is—Imprinted at London by Arnold Hatfield*, 1586. 4to. Among Crynes's books in the Bodleian.

Aubrey, in a letter to Anthony à Wood, dated August 11, 1695, thus notices the book and its rarity at the time he wrote. 'I have enquired, says he, at several shops at Duck-lane and Little-Brittain for the Marquess of Winchester's *Idleness*, but cannot find it. It lay wast upon a stall in a black letter, but I have forgot at what shop. But about 1649 or 1650, a thin folio was printed by M. of Winton, a translation out of French or Italian, viz. *The Gallery of Heroique Woemen.* Mr. Shrewsbury, bookseller, hath it.']

[3] [In the Bodl. copy, 8vo. R. 97. Th. the first part is dated Lond. 1676, the second, Lond. 1673.]

Invisibles, Realities: demonstrated in the holy Life and triumphant Death of Mr. John Janeway Fellow of King's College in Cambridge. Lond. 1673, &c. oct. This John Janeway, who was elder brother to James our author, was born at Lilly in Hertfordshire, 27 Oct. 1633, bred in Paul's school under Mr. John Langley, became a zealous presbyterian, and dying in June 1657, was buried in Kelsall church in Hertfordshire. This life is recommended to the world with an epistle written by Mr. Rich. Baxter.

The Saint's Encouragement to Diligence in Christ's Service: with Motives and Means to Christian Activity. To which is added, as an Example to prove the Point handled, The Death-bed Experiences of Mistress B. Lond. 1673.[4] oct.

Legacy to his Friends, containing 27 famous Instances of God's Providences in and about Sea-dangers and Deliverances, with the Names of several that were Eye-witnesses to many of them. Lond. 1674. 75. oct. [Bodl. 8vo. U. 53. Th.] Before which book is the author's picture in a cloak, aged 38 years; and at the end of it is a sermon entit. [526] *Sea Dangers and Deliverances; on Acts* 27. 18, 19, 20. by Joh. Ryther a nonconformist of Wapping near London. The said *Legacy* is several times made use of by Increase Mather in his *Essay for the Recording of illustrious Providences.*

Saint's Memorials: or, Words fitly spoken, like Apples of Gold in Pictures of Silver. Being a Collection of divers Sentences. Lond. 1674. oct. Edm. Calamy, Ralph Venning, and Jos. Caryl had a hand, besides Janeway, in the said *Memorials.* He 1674. died on the sixteenth day of March in sixteen hundred seventy and three, and was buried four days after in the church of S. Mary in Aldermanbury within the city of London, near to the grave of his father. At which time his friend Mr. Nath. Vincent preached his funeral sermon; which being extant, the reader may satisfy himself more of the character of Mr. Janeway therein. Several elegies I have seen, that were made on his death, as that by Ralph Venning, who saith he died on the 10th of March, another by Anon. who tells us the 12th of the said month, &c. but both false.

"THOMAS BUSHELL was born of, and descended from, a genteel family of his name living "at Cleve Prior in Worcestershire, received some "education in Oxon, particularly as I conceive in "Baliol college, and afterwards, for his generous "spirit and mind much addicted to curiosities, he "was taken into the service of sir Franc. Bacon, "viscount of S. Albans; before whom, when lord "chancellor, he bore the great seal, got much by "that office, but more by the generosity of his mas-"ter, who was as 'twere an indulgent father to him. "After the declension of that noble lord, he travell'd, as it seems, beyond the seas, to satisfy his "curiosity in many matters of nature; and at his "return, his geny being much advanced by his "travels, especially upon his serious reading of his "master's *Philosophical Theory of Mineral Prosecutions, or Discoveries,* (which as 'tis confess'd "did light the first candle to his future discoveries) "he did follow the directions of it, as having always "been enclined to search out hidden matters, and "the secrets of nature; or that he had, as others observed of him, an inclination and affection to mines "and minerals, as the most honest gain and greatest "good to a commonwealth. The first known and "eminent discovery that he made was at Enston in "Oxfordshire, where, or else near that place, he had "land, and did use several times in summer season "to retire. At[5] length cleansing a certain spring "then called Goldwell, tho' quite overgrown with "briars and bushes, to place a cistern for his own "drinking, he met with and discover'd a rock so "wonderfully ordered by nature her self, that he "thought it worthy of all imaginable advancement "by art. Whereupon he made cisterns, and laid "divers pipes between the rocks, and built a house "over them, containing one fair room for banquetting, and several other small closets for divers uses, "besides the rooms above; which, when finish'd in "1636, together with the rock, grove, walks, and "all other purposes (done in the compass of a year) "were all on the 23d of August presented by the "said Tho. Bushell to the then queen Henrietta "Maria, who (in company with her royal consort "king Charles I.) was graciously pleased to honour "the rock, not only with her royal presence, but "commanded the same to be called after her name "Henrietta. At the same time (23 Aug. 1636) as "they were entring the house enclosing the rock, "there arose a hermit out of the ground, and entertain'd them with a speech in verse beginning thus, "'With bended knees thus humbly do I pray,' &c. "which being concluded to their content, he did return to his humble grave, his peaceful urn. Then "was the rock presented by Mr. Bushell in a sonnet "by another person (answer'd by an echo) beginning thus, 'I charge thee answer me to what I "ask,' &c. After that was done, a banquet was presented to them with a sonnet, sung within the pillar of the table, beginning thus, 'Come away blest "souls, no more,' &c. and in conclusion a sonnet [527] "was sung to the king and queen with this beginning, "'Hark, hark, how the stones in the rock,' &c. All "which sonnets had music composed to them by "that admirable musician Sim. Ive, who, if I mistake not, was the same Sim. Ive of the parish of "Christ Church in London, who died in the begin-

[4] [The Bodleian copy is dated Lond. 1674; the address to the Christian reader by Rich. Baxter, Sept. 5, 1673. See Bodleian 8vo. B. 300. Th.]

[5] "Dr. Rob. Plot in his *Natural History of Oxfordshire,* "printed 1677. in fol. cap. 9. sect. 50."

"ning of 1662, for on the 7th of July the same "year there was a commission granted from the "prerogative court to Mary Bodyn, daughter of "the said Sim. Ive, to administer his goods, chattels, "&c. Soon after Mr. Bushel became farmer of "his majesty's minerals in the principality of Wales. "And as the renown'd Thucidides was prefect over "the minerals belonging to the state of Athens, so "Mr. Bushel was accounted by many another Thu-"cidides in the said principality. The chief stage "of his action there was Cardiganshire, where as "many of the hills are fruitless soil, so were those "at Athens, as Pliny delivers; but what he did, or "was to do there, some construed his adventures to "be but a fabric of a fantastical brain. He began "with a chearful heart to cut thro' five several "mountains at their lowest level, which by the art "of dialling appeared to be some sixty, some eighty, "and some an hundred fathoms perpendicular: or "thus, as I find it in a certificate under the miners "hands, which was presented to the lords and "others of his majesty's privy council, viz. that "'the said Mr. Bushel, at his inestimable charge, "having cut six hundred fathom thro' the rock at "the lowest levels, north and south, for discovering "the lost vein at Cwmsum Lock, lying east and "west; two hundred fathom thro' the mountain of "Tallybont, at sixty fathoms perpendicular; three "several adits at Kogincan, one above another, "twenty and thirty fathom center; another at "Bryn-Lloyd fifty fathom in length, and thirty "fathom center, working day and night for the "draining of the water, which formerly in the time "of customer —— Smith, and sir Hugh Middleton "in their workings of mines royal was never used, "they only working upon the superficies of the "earth, the works being drowned with water before "they could sink to the best of the vein, both for "quantity and quality, and so the charge exceed "the benefit,' &c. Mr. Bushel continued these "battery-works four years night and day before his "hopes could give him any happy assurance that "the mineral beds of those subterranean riches lay "fast locked in those barren rocks, until his charge "grew so great, that he became pitied by his "friends, and insulted over by his enemies, which "did anew perplex his mind. He carried air thro' "the mountains by pipes and bellows, without the "vast charge of sinking shafts. He saved wood by "melting the lead-ore with turf and sea-cole chark: "and at length having obtained his desire in part, "and having obtained a grant of a mint from his "majesty king Charles I. to coin silver, he did, "with the effects thereof, cloath the said king's "army at Oxford with the said minerals produce, "and brought the said mint to serve his majesty's "present occasions in his royal garrison of Oxford, "when his other mint in the Tower of London was "denied him. Afterwards when the parliament "soldiers had got considerable footing in Wales, "these mines ceased, and Mr. Bushel was forced to "change his quarters and shift as well as he could, "as other royalists did, to his great impoverishment. "After his majesty's restoration he, tho' then old, "prosecuted again his projects, and upon several of "the solicitations of him and his friends, his majesty "king Charles II. did give his assent to the bill "passed in parliament about the latter end of April "1662, for confirming agreements between him the "said Tho. Bushel and the miners of the Row-Pits "in Somersetshire, for recovering their drowned and "deserted works, which passed into an act on the "19th of May following: by virtue of which, a "firm foundation was laid to proceed on. So that "then it was not doubted that it would be made "manifest to the world that those Mendipp works "would be what the people themselves usually stiled "them, *the English Indies for Lead Ore.* Those "that then said that Mr. Bushel was poor in purse, "did then begin to perceive why he refused all "partnership in the said affair, being confident from "the practice of his own experience, to repair by [528]
"this the ruin of his fortunes, sustained in the re-"bellious and broken times, and prove a sufficient "supply to perfect his enterprize of discoveries in "foreign parts, which may be confidently said; "altho' this work of Row-Pits was generally reputed "to have been the overthrow of forty rich families "that went before him in the said enterprize. "This work was carried on and continued near to "the time of his death, but with what advantage to "himself I know not. He hath published,

"*The several Speeches and Songs at the Pre-"sentment of the Rock at Enston to the Queen's "most excellent Majesty,* 23 *Aug.* 1636, &c. Oxon. "1636. qu. These speeches and songs seem to "have been all made by Mr. Bushel, who, at his "charge, caused Sim. Ive before-mentioned to com-"pose music to them, he being accounted an honest "and able musician, and of excellent skill in his "art.

"*A just and true Remonstrance of his Majesty's "Mines Royal in the Principality of Wales.* Lond. "1642. qu.

"*Extract (or Abstract) of the Lord Chancellor "Bacon's Philosophical Theory of Mineral Prose-"cutions.* Lond. 1660. qu. and other things which "I have not yet seen. He died in the month of "April (about the time of Easter) in sixteen hun-1674.
"dred seventy and four, aged 80 or more, and was "buried in the little cloyster (where Dr. Sim. Pa-"trick's lodgings lately were) belonging to the abbey "church of S. Peter in Westminster, leaving then "behind him the character of one always troubled "with a beating and contriving brain, of an aimer "at great and high things, while he himself was "always indigent, and therefore could never accom-"plish his mind to his original desire, of one always "borrowing to carry on his designs, but seldom or "never paid."

HUGH CRESSEY or CRESSY, son of Hugh Cressey, a counsellor of Lincolns-Inn, by (Margery) his wife, daughter of Dr. Tho. D'Oylie a physician of London, was born in a market town in Yorkshire called Wakefield, (descended from an ancient and genteel family of his name living sometime at Holme near Hodsack in Nottinghamshire) and being educated in grammar learning in his native country, was, at 14 years of age, sent to the university of Oxon in Lent term an. 1619, but for want of a vigilant tutor he lost much time, yet having good natural parts, did, in the fourth year after his coming to the university, take the degree of bach. of arts, and in 1625 being a candidate for a fellowship of Merton coll. he was elected probationer, and the year after was made true and perpetual fellow: So that what time and learning he before had lost, was, by a strict and severe discipline then and there observed, recovered and advanced. After he had taken the degree of master of arts, and had entred into holy orders, he became chaplain to Thom. lord Wentworth while he was president of the North, and afterwards when he was earl of Strafford; but what he obtained from that most noble lord while he enjoyed that honourable employment I know not.[6] In 1638 he went in the quality of a chaplain, as I conceive, with his most honoured lord Lucius viscount Falkland when he went into Ireland, and in the year after returned into England, but had nothing then and there confer'd upon him. In the latter end of 1642 he became, by the favour and interest of the said viscount (then one of the secretaries of state) canon of Windsor, in the room of Dr. Gilb. Primerose deceased, but was never installed in that dignity, and much about the same time had the deanery of Laighlen in Ireland conferr'd upon him: in which year all things being in a confusion, he received no profits from either dignity. So that being destitute of a comfortable subsistance, especially in the next year when he lost his most beloved lord Falkland at Newbury fight, he travelled as a tutor with Charles Berkley, esq; (afterwards earl of Falmouth) an. 1644, and upon a foresight that the church of England would terminate through the endeavours of the peevish and restless presbyterians, he began to think of settling himself in the church of Rome. At length, after mature consideration, he renounced his religion, and made a public recantation at Rome of his errors and heresy (as they are there called) before the Inquisition, an. 1646. Which being so done, he returned to Paris, and there published his *Motives* that induced him to change his religion, not that he was so considerable a person that all the world should take notice of it, but that he might[7] both give some proof of the mature advice, and also reasonableness of his change. A certain[8] author tells us that it was not devotion, but necessity, and want of a subsistence which drove him first out of the church of England, and then into a monastery. And[9] another that he became a Roman catholic, and was insnared to that new choice by the hopes and promise of being to be admitted an idle drone or monk in the Charterhouse at Paris, where he might live as warmly, as lapt all over in lamb-skins, and like a bee in a plentiful hive fed with the purest amber honey, &c. But how such a bait should allure him, no man that understands the rules of that order can easily imagine it so to be, considering that the monks thereof spend most of their time, whether early or late, in prayer, in fasting, loneness and abstinence from all flesh whatsoever, &c. Of this I am sure that when he wrote and published his *Motives*, his mind became so humble, that it was his eager desire to be a monk of the English coll. of Carthusians at Newport in Flanders, a poor place God wot, and very slenderly endowed, as the prior thereof, Peter Bilcliff a Yorkshire man born, did once tell me. But so it was, that he being dissuaded from that order, because he could never be in a capacity, or master of so much time as to vindicate himself or the Roman catholic church by writing, he took upon him the habit of the Benedictine order, as I shall anon tell you. As soon as his *Motives* called *Exomologesis* were made public, he sent a copy into England to his dear friend Dr. Henry Hammond, who in a kind letter return'd him thanks for the book, and without the least exception against the stile, gave[1] this judgment of it, that an αὐτὸν ψευδὸς did privily run through the whole contexture of the book. He did not interpret wherein the fallacy consisted, but added, We are friends, and I do not propose to be your antagonist. At the end of the letter, he kindly invited him into England, assuring him that he should be provided of a convenient place to dwell in, and a sufficient subsistence to live comfortably; and withal, that not any one should molest him about his religion and conscience.

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[6] ['I have only one thing more to trouble your lordship with at this time, and that is concerning one Mr. Cressy, a divine, who is lately arrived in Ireland. I have received good testimony of his sufficiency, as a younger man, and had thought to have recommended him to your lordship a good while since, but that other businesses have caused me to slip it. I pray you when he comes in your way, will you be pleased to take notice of him from me? And as he shall approve himself, by his good carriage, so let him stand or fall in your lordship's estimation.' Letter from archbishop Laud to lord deputy Strafforde, dated July 10, 1634. Knowles's *Strafforde Papers*, i, 272.

'Mr. Cressy, the gentleman you recommend unto me, proves to be judge Cressy's son, and my own chaplain, I trust I shall be able to provide for him shortly, being like to speed the better for your lordship's opinion of him.' Letter from lord Strafforde to archb. Laud, dated August 23, 1634. *Ibid.* page 300.]

[7] Pref. to his *Exomologesis*.

[8] Edw. E. of Clar. in his book entit. *Animadversions on a Book entit. Fanaticism fanatically imputed*, &c.

[9] The author of *Legenda Lignea, with an Answer to the Moderator*, chap. 36.

[1] Ser. Cressy in his *Epistle Apologet. to a Person of Honour*, &c. Sect. 5. p. 47.

Our author Cressey had reason to believe that the said invitation was an effect of a cordial friendship, and he was also inform'd that he was well enabled to make good his promise, as having the disposal of great charities, and being a very charitable man himself. Yet rendring such thanks as gratitude required of him, he told him that he could not accept of so very kind an offer, being engaged almost by vow to leave all pretensions to the world, and to embrace poverty for his portion. Besides also, such a friend as this, he had many more, several near his majesty; among whom, one especially there was of the highest rank, to whom formerly, upon the rebellion in Ireland, being destitute of a present subsistence, he did acknowledge all gratitude due, for by his care aloue he was provided of a condition both honourable and comfortable. So that if he had lost all other friends, he had reason to assure himself he would have freely contributed, rather than extremity of want should have forced him to quit the world. But to return; while he continued at Paris, Henrietta Maria, the queen of England, was very civil to him, and being about to leave that place, she assign'd him an hundred crowns to furnish him in his journey towards a monastery. Afterwards, upon an invitation, he went to Doway, took upon him the habit of the Benedictine order in the coll. of the English monks of that order there: and being settled, he changed his name from Hugh Paulin, (which he received at the font in Wakefield church) to Serenus de Cressy, lived according to [530] their discipline for 7 years or more, and afterwards became one of the mission in England. At length upon the king's marriage with Katharine the infanta of Portugal, he became one of her servants, and mostly lived in Somerset-house in the Strand, within the liberty of Westminster, &c. One of his[9] adversaries tells us, that Cressy was an author grave and sober, whose reason was very keen and sharp, and that he was the Coriphæus of the Roman party: which is true; but I must take leave here to tell the reader, that while he continued in Oxon he was accounted a quick and accurate disputant, a man of a good nature, manners and natural parts, and when in orders, no inconsiderable preacher. But after he had spent divers years in a religious order, and was returned into England, his former acquaintance found great alterations in him as to parts and vivacity, and he seemed to some to be possest with strange notions, and to others, a reserved person, and little better than a melancholic. Which mutation arose, not perhaps known to him, upon his solely giving himself up to religion, the refinedness of his soul, and the avoiding of all matters relating to human and prophane learning, as vanities. His works are these,

[9] Dan. Whitby in his pref. to *A Reply to what S. C. hath returned to Dr. Pierce's Sermon.* Lond. 1664.

Exomologesis:[1] *or, a faithful Narration of the Occasions and Motives of his Conversion to Catholic Unity.* Paris 1647 and 53. in oct. [Bodl. 8vo. B. 325. Linc.] In the last edition is an *Appendix, in which are cleared certain Misconstructions of his Exomologesis, published by J. P. Author of the Preface to the Lord Falkland's Discourse of Infallibility.* This *Exomologesis* was the golden calf which the English papists fell down and worshipped. They brag'd that book to be unanswerable and to have[2] given a total overthrow to the Chillingworthians, and book and tenets of Lucius lord Falkland.

Sancta Sophia: or, Directions for the Prayer of Contemplation, &c. extracted out of more than XL Treatises, written by the late Reverend Father Aug. Baker, a Monk of the English Congregation of the holy Order of S. Benedict. Doway 1657. in 2 vol. in a large oct.

Certain Patterns of Devout Exercises of immediate Acts and Affections of the Will—Printed with *S. Sophia.*

Roman Catholic Doctrines no Novelties: or, an Answer to Dr. Pierce's Court Sermon, miscalled The Primitive Rule of Reformation.——Pr. 1663. in oct. [Bodl. Mar. 303.]

A non est Inventus, returned to Mr. Edw. Bagshawe's Enquiry and vainly boasted Discovery of Weakness in the Grounds of the Church's Infallibility—Pr. 1662. oct. [Bodl. 8vo. B. 370. Linc.]

Letter written to an English Gentleman, 16 *July* 1662, *wherein Bishop Morley is concern'd*——Printed among some of the said bishop's treatises ——Lond. 1683. qu.

The Church History of Britanny from the Beginning of Christianity to the Norman Conquest, &c.—Printed at Roan in Normandy 1668. fol. [Bodl. U. 5. 11. Th.] 'Tis mostly taken from (1.) *Annales Ecclesiæ Britannicæ.* Printed at Leodes 1663. in 4 vol. written by Mich. Alford alias Griffith a Jesuit. (2.) The first and 2d vol. of *Monast. Anglic.* Printed at Lond. 1655 and 1661. fol. (3.) The *Decem Scriptores Hist. Anglicanæ.* Printed there also in 1652. fol. and the collection in MS. (contained in several folios) made from several ancient MSS. relating to English antiquities, (chiefly in the Cottonian library) by Aug. Baker beforemention'd. Many severe censures have been given by learned men of the author Cressy for publishing many miracles and monkish stories in the said *Ch. Hist. of Britany,* particularly by that great master of the English language, Edward, sometime earl of Clarendon, who knew him well in the university to be much averse to such matters, as also the author of *Reflections upon the Devotions of the Roman Church,* &c. Lond. 1674. Yet let this be said

[1] [See *A Collection of several Tracts of Edward Earl of Clarendon,* Lond. 1727, folio; page 281.]

[2] *The Christian Moderator.* Lond. 1652. sec. edit. pen'd by John Austen sometime of Cantab.

of him, that forasmuch that he doth mostly quote
[531] his authors for, and leaves, what he says, to the judgment of the readers, he is to be excused, and in the mean time to be commended for his grave and good stile, proper for an ecclesiastical historian. After it was published, he went forward with a second volume, which was to conclude about the time of the dissolution of monasteries made by king Henry 8; but before he had finished 300 years after the Norman conquest he died.

Answer to Part of Dr. Stillingfleet's Book, entit. Idolatry practised in the Church of Rome.——Printed 1672. in oct.

Fanaticism fanatically imputed to the Cath. Church by Dr. Stillingfleet, and the Imputation refuted and retorted, &c.——Printed 1672. oct. [Bodl. 8vo. B. 104. Linc.]

Question why are you a Catholic? / *Qu. why are you a Protestant?* } Pt. 1673. oct.[6] [Bodl. 8vo. A. 124. Linc.]

Epistle Apologetical to a Person of Honour, touching his Vindication of Dr. Stillingfleet——Printed 1674. oct. [In Wood's study.] The person of honour was Edw. earl of Clarendon.

Reflections on the Oath of Supremacy——This I have not yet seen.[6] He also published *Sixteen Revelations of Divine Love, shewed to a devout Servant of our Lord, called Mother Juliana an Anchorete of Norwich, who lived in the Days of King Edward III.* Printed 1670. oct. and dedicated by Cressey to the lady Blount of Sodington, widow of sir George Blount; and also changed from old into modern English, more compendiously, a book written before the change of religion, entit. *An Abridgment of the Book called the Cloud of Unknowing, and of the Counsel referring to the same.* This is not printed, but in MS. and was shewed to me by father Wilfrid R. a Benedictine monk. See more in Maur. Chauney in vol. 1. coll. 459. At length Mr. Cressey having lived to about the age of man, he surrendred up his last breath at East Greensted in Sussex, in the house of Richard Caryl, esq; on the tenth day of Aug. (S. Laurence's
1674. day) in the year sixteen hundred seventy and four,[7] and was buried in the church there, as I have been informed by the superior of his order on this side of the river Trent in England, named Gregory Mallet alias John Jackson, who dying in the Sheldonian family on the 10th of Sept. 1681, was buried in the chancel of the church of Long Compton in Warwickshire.

[Of Cressey lord Clarendon writes thus to Dr. Earle: See *State Papers*, Oxford 1773, vol. ii, page 322.—'Must I believe H. Cressey's resolution to be peremptory whilst he remains in such company? Truly I am exceedingly troubled for it. What scruples or scandals could work this odious alteration (for methinks, apostacy is too cholerick a word towards a friend) which you could not remove? It is a great loss to the church, but a greater to his friends, dead, and alive; for the dead suffer when their memory and reputation is objected to question and reproach. Is it a necessary consequence to the conscience, that if a man turn to that church, he must take orders in it? Methinks, there is a duty incumbent to the function, that might well terrify a man that feels not a very strong impulsion, though he were never so well satisfied in the religion itself. If we cannot keep him a minister of our church, I wish he would continue a lay-man in their's, which would somewhat lessen the defection, and, it may be, preserve a greater proportion of his innocence.']

THOMAS TRAHERNE, "a *shoemaker's son of Hereford**," was entred a commoner of Brasen-n. college on the first day of March 1652, took one degree in arts, left the house for a time, entred into the sacred function, and in 1661 he was actually created master of arts. About that time he became rector of Credinhill commonly called Credinell near to the city of Hereford, afterwards domestic chaplain to S. Orlando Bridgman lord keeper of the great seal, and minister of Tuddington, called by some Teddington, near Hampton Court in Middlesex, and in 1669 bach. of divinity. He hath written,

* *A Herefordshire man born.* First edit.

Roman Forgeries: or, a true Account of false Records discovering the Impostures and counterfeit Antiquities of the Church of Rome. Lond. 1673. oct. [Bodl. 8vo. B. 294. Th.]

Christian Ethics: or divine Morality, opening the Way to Blessedness, by the Rules of Virtue and Reason. Lond. 1675. oct. [Bodl. 8vo. G. 95. Th.] He died at Teddington before-mention'd, in the house of S. Orl. Bridgman, and was buried on the tenth day of October in the church there, under
1674. the reading desk, in sixteen hundred seventy and four. This person, who always led a single and a devout life, was well read in primitive antiquity as in the councils, fathers, &c.

DAVID WHITFORD a Scotch man born, son of Dr. Walter Whitford of Monkland, bishop of Brechan,[8] and of the house of Milneton, was elected one of the students of Christ Church, from Westminster school, an. 1642, aged 16 years, bore arms for his majesty soon after within the garrison of

[7] [Aug. 1674. About this time died Serenus Cressey in Sussex; He who wrote & published *The Church Historie of Britain* in fol. 1668. *Mr. Hve. Smith's Obituary.* BAKER.]

[8] [Walter Whitford D.D. buried in the middle isle of the chancel of St. Margaret's Westminster, June 16, 1647. *Regist.* Quere if this was not the bishop, who might live in this parish after turned out of Scotland. TANNER.]

[6] [*Reflections upon the Oathes of Supremacy and Allegiance. By a Catholick Gentleman, an obedient Son of the Church, and loyal Subject to his Majesty. Printed in the Year* 1661. 8vo. pp. 96. Bodl. 8vo. B. 285. Linc.]

Oxon, and elsewhere, took one degree in arts, after the surrender of that garrison, and in 1648 was thrown out of his student's place by the impetuous visitors appointed by parliament. So that at present being out of all employ, he adhered to the [532] cause of king Charles II. paid his obedience to him when in Scotland, served him in the quality of an officer at Worcester fight 1651, at which time he came to obtain his rights and inheritances, then most unjustly usurped by fanatics; was there wounded, taken prisoner, brought to Oxon, and thence among other prisoners carried to London, where by the importunity of friends he was released. Afterwards he was reliev'd by Edward Byshe esq; king of arms, and became usher to James Shirley the poet when he taught school in the White-fryers near Fleet-street in London. After the king's return in 1660, he was restored to his student's place, was actually created master of arts, and having had no preferment bestowed upon him for his loyalty, (as hundreds of cavaliers had not, because poor, and could not give bribes and rewards to great and hungry officers) he was taken into the service of John, earl (afterwards duke) of Lauderdale, and became his chaplain, I mean that earl whose sirname was Maitland, who dying at Tunbridge Wells in Kent on S. Bartholomew's day 1682, his body was conveyed by sea to Scotland, and there deposited in a church of his own erection called Lauder church, where is the mansion house and seat of his family. "I have been informed by others, that at Hadd" dington is a church excellently built of hewn " stone, in a chappel belonging to which is an ex" cellent burial place for the chief of the family of " Maitland, and that this duke of Lauderdale is in" ter'd there." The said Dav. Whitford, who was always accounted an excellent Grecian and philologist, hath published, with a translation in Latin verse,

Musæi, Moschi & Bionis, quæ extant, Omnia. Lond. 1655. qu. in Gr. and Lat.[9]

Selectiora quædam Theocriti Eidyllia, in Gr. and Lat. [Printed with the former.] Both dedicated to Byshe before-mention'd, who is by Whitford stiled 'asylum & perfugium afflictis & egenis.' He also translated into Latin the said Byshe his notes on old authors that have written of arms and armory, as I shall tell you when I come to speak of that person, under the year 1679. He also wrote an *Appendix to The Compleat History of the Wars in Scotland under the Conduct of James Marquess of Montrose* or Montross, as I have been credibly informed by those that knew him well: which *History* was written by the learned and famous George Wishart D. D. as I shall tell you elsewhere. What other things this Mr. Whitford hath written, published, or translated I know not, nor any thing else of him, only that he dying suddenly in his chamber in Christ Church in the morning of the 26th of October in sixteen hundred seventy and four, (at 1674. which time his bedmaker found him dead, lying on his bed with his wearing apparel on him) was buried in the south transcept joyning to the cathedral church there, near to the body of his elder brother called Adam Whitford bachelor of arts and sometime student of the said house, who was buried the 10th of February 1646. There was another elder brother, a stout and desperate man, called colonel Walter Whitford, who had a prime hand in dispatching that notorious villain Is. Dorislaw, as I have told you before in Jo. L'isle, col. 667. Which colonel was not executed in Scotland by the covenanting party there in June 1650 (as a certain[1] author tells us) as having been one of the party under the illustrious and truly valiant Montross before-mention'd, but is still (Sept. 1691.) living in Edinburgh, and in opinion a Roman Cath.[2] The said author tells[3] us also, that about the same time (June 1650) one Spotswood another officer, son of a bishop, was beheaded on the said account, at which time was an acknowledgment made, as he farther adds, that he was one of those that murdered Dr. Dorislaus in Holland.

[4]EDWARD HYDE[5] son of Henry Hyde of

[9] [*Musæi, Moschi et Bionis quæ extant omnia: Quibus accessere quædam selectiora Theocriti Eidyllia. Impressa majore Characterе, Sculpturâ adornata, Latinoque Carmine reddita; Græcis e Regione appositis. Autore Davide Whitfordo. Londini, Typis Thomæ Roycroftii, Impensis Jo. Martin, Jac. Allestrye, et Tho. Dicas, ad Insignе Campanæ in Cœmiterio D. Pauli*, 1659. 4to. Bodl. Linc. E. 1. 19. This vol. contains two engravings by Faithorne in his very best style, the one representing the meeting of Hero and Leander, the second the death of the two lovers.]

[1] Bplst. Whitbeck in his *Memoirials of the English Affairs*, in the month of June 1650. p. 444. a.

[2] [Some after the officers who had been taken with him, (the marquis of Montrose) Sr. William Horry, Sr. Francis Hay, and many others, of as good families as any in the kingdom, were executed, to the number of thirty or forty; in several quarters of the kingdom; many of them being suffer'd to be beheaded. There was one whom they thought fit to save, one Colonel Whitford; who, when he was brought to dye, said 'he knew the reason why he was put to death; which was only because he had killed Dorislaus at the Hague; who was one of those who had joyn'd in the murther of the last king.' One of the magistrates, who were present to see the execution, caused it to be suspended, till he presently inform'd the council what the man had said; and they thought fit to avoid the reproach; and so preserv'd the gentleman; who was not before known to have had a hand in that action. Clarendon's *History of the Rebellion*, vol. 3, page 275.]

[3] Whitbeck p. 442. b. in June 1650.

[4] *Wiltshire Visitation Book* in the Herald's office, fol. 118.

[5] [The life of lord Clarendon differs so very materially in the first and second editions, that I have been compelled to print the whole as it stands in the edit. of 1692, in the form of a note. It was impossible that the reader could have comprehended either, had I attempted to notice the variations in the margin, according to my usual custom.

' Edward Hyde, son of Henry Hyde * of Pyrton, in Wiltshire, (by Mary his wife, daughter and heir of Edw. Langford of

* *Wiltshire Visitation Book* in the Herald's office, fol. 118.

Pyrton in Wiltshire, (by Mary his wife, daughter and heir of Edward Langford of Trobridge in the same county) third son of Laurence Hyde of Goos-

Trobridge in the same county) third son of Laur. Hyde of Gussage S. Mich. in Dors. descended from an antient and gentile family of his name living at Nurthbury in Cheshire, was born at Dinton near Hindon in Wilts. on the 16th of Febr. or thereabouts an. 1608, entered a student of Magd. hall in Lent term 1622, went, after he had taken one degree in arts, to the Middle Temple, where he studied the law. In the beginning of the year 1640, he was chosen burgess for Wotton Basset in his own country, to serve in that parliament that began at Westm. 13. of Apr. the same year, and again for Saltash in Cornwall to serve in that unhappy parl. that began on the third of Nov. following; and when the troubles began betwixt the king and parliament, he left the house of commons and went with the king to York, and afterwards to Oxford, where he continued most of the time that that place was in the king's hands, was made chancellour of the exchequer, a privy-counsellor, and a knight. At length upon the declining of the king's cause, he with the lords Culpeper and Capel accompanying prince Charles, ship'd themselves at Pendennis Castle in Cornwall for the isle of Scilly, then for Jersey, and afterwards for France. From which time our author Hyde adhering closely to the said prince, and attending his motions in foreign parts, he was by him when king sent ambassador into Spain, made his secretary of state, and at length lord chancellor of England at Bruges in Flanders, 29 Jan. 1657. After the king's restauration he was elected chancellor of the university of Oxon, made baron of Hindon in Wilts, viscount Cornbury in Oxfordshire, (of which he was afterwards lord lieutenant) and earl of Clarendon near Salisbury. After he had held the honourable office of lord chancellor for seven years or more, the great seal was taken from him 30 Aug. 1667; and about four months after retired into France, where he remained seven years, spending his time in several places there; under his name were these things following published.

Several speeches, as (1) *Speech in the House of Lords concerning the Lord Presidents Court and Council in the North*, *An.* 1640. (2) *Sp. at a Conference between both Houses*, 6 *Jul.* 1641, *at the Transmission of several Impeachments against the Lord Chief Baron Duxenport, Baron Trevor and Baron Weston.* Lond. 1641. qu. &c. besides several arguments and debates. See in John Rushworth's book called *Historical Collections*, in the first vol. of the second part. an. 1640, and in the *Impartial Collection*, &c. of Dr. John Nalson.

A full Answer to an infamous and traiterous Pamphlet intit. A Declaration of the Commons of England in Parliament assembled, expressing their Reasons and Grounds of passing their late Resolutions touching no further Address or Application to be made to the King. Lond. 1648. qu.

Several speeches in parl. during his office of L. chancellor, from his majestie's restauration to 1667.—They are in number at least 10, and were printed in fol. papers.

The Difference and Disparity between the Estates and Conditions of George Duke of Buckingham, and Robert Earl of Essex.—See in *Relig. Wallotiana*, &c. Lond. 1672. octav.

Animadversions on a Book intit. Fanaticism fanatically imputed to the Cath. Church by Dr. Stillingfleet, and the Imputation refuted and retorted, by Ser. Cressey. Lond. 1674. oct. It was printed twice in that year, and once in 1685. oct.

Brief View and Survey of the dangerous and pernicious Errors to Church and State, in Mr. Hobbes Book intit. Leviathan. Oxon. 1676. qu.

Letter to his Daughter Ann Duchess of York, upon a report of her inclinations towards popery, and at the same time another to the duke upon the same subject. Written about 1670. It was printed at Lond. 1661. 82. He hath age S. Michael in Dorsetshire, and of West-Hatch in Wilts, third son of Robert Hyde of Northbury in Cheshire, son of Thomas, son of Hamnet Hyde alias Huyd of the same place, was born at Dinton near to Hyndon in Wiltshire, on the 16th of February or thereabouts, an. 1608, was entred a student of Magdalen hall under the tuition of Mr. Joh. Oliver of Magdalen college in Lent term 1622, took one degree in arts, stood for a Wiltshire fellowship of Exeter college, but put aside, went afterwards to the Middle-Temple, was a barrester, and in 1633, I find him one of the chief persons of the inns of court that did promote and put forward the great masque that was presented by the gent. of the said inns, at Whitehall on Candlemas night to the king, queen and nobility, to the end that they might shew their love to such innocent pastimes and detestation of Prynn's book called *Histriomastix*; which was by him pen'd purposely against them, stage-plays, interludes, &c. Afterwards looking upon himself as a person of desert, and therefore fit for an employment suitable to his profession, he took the same course that other discontented people did, by uttering their minds in open parliament against abuses, prerogative, ill counsellors and I know not what. And for this end he procured himself to be elected a burgess for Wotton-Basset in his own country, to serve in that parliament which began at Westminster on the 13th of April 1640, but before he could gain an opportunity to express his mind, that parliament was dissolv'd. Afterwards he got himself to be chosen a burgess for Saltash in Cornwall to serve in that unhappy parliament, which began at the same place on the third of November the same year, wherein he shew'd himself very eager against certain grievances,[a] as he called them, particularly of the proceedings of the court-marshal, and supercilious, magisterial and illegal exercise (so he term'd it) of the earl marshal, also written (1) *A History or an Historical Account of Ireland*, MS. which Edm. Borlace made use of without acknowledgment, in his book or books, which he published of the affairs of that kingdom: so Dr. Jo. Nalson in his pref. to his second vol. of his *Impartial Collections of Records*, &c. (3) *History from the Beginning of K. Ch. 1. to the Restauration of K. Ch. 2.* MS; as also an account of his own life, which being hereafter to be published, you may be pleased to take this present discourse of him, only as a specimen of a larger to come. He died of the terrible disease of the gout at Roan in Normandy, on the ninth day of Decemb. (according to our accompt) in sixteen hundred seventy and four; whereupon his body being conveyed into England, 'twas buried on the north side of the capella regum, in S. Peter's, commonly called the abbey church in Westminster. The reader may be pleased now to know, that besides this Edw. Hyde have been two more, of both his names and time, that have been writers, as Edw. Hyde jun. an enthusiastical person, who, among several things that he hath written, hath published *A Wonder and yet no Wonder: A great red Dragon in Heaven*, &c. Lond. 1651: And Edw. Hyde first cousin to our author Edw. E. of Clarendon, as I shall tell you at large elsewhere.

[a] Bulst. Whitlock in his *Memorials of English Affairs*, &c. Printed 1682. p. 48. b.

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&c. He called those proceedings a piece of pageantry, and shewed 'the illegality of them, and the vexation to the subject by attendance and expence, many times for an hasty word, whereof the law of England takes no notice, nor gives any action for them; yet in this court (as he said) people are summoned and wait, and are wrongfully treated:' and moving the house to declare their sense of the said proceedings, he was seconded in this motion, and the house voted the court and their proceedings to be illegal, and a grievance. Whereupon Mr. Hyde gained credit for what he had done. About the same time he shew'd his parts much in several speeches against certain judges, the bishops (being chair-man of the committee against them) lord president's court and council in the north, ship-money, and I know not what. In the month of May 1642, when the parliament alone, without the king's consent, had appointed lieutenants of each county, he with other eminent lawyers gave their opinions[7] positively against it, and thereupon left the house upon the passing of it. Afterwards he retired to the king at York, was graciously receiv'd by him, made[8] himself as familiar with the king, as if his fellow; was seen several times to pull his majesty by the cloak, and when he talk'd with him, he would play with the king's bandstrings, &c. which was look'd upon there, by some, to savour too much of impudence. About that time he was made chancellor of the exchequer as a reward for his loyalty, but the great men at Westminster looking upon him as a false brother by leaving them, after he had kept pace with them; they in their directions[9] given to Robert earl of Essex the general of their forces when he marched northward to meet the king with a petition from both houses in Aug. 1642, did (as the said general was to do) declare pardon to those that should withdraw from the king, except ten persons, of which this Mr. Ed. Hyde was one. After Edghill fight he was at Oxon with his majesty, who made him one of his privy council and a knight on the 22d day of February 1642, and in January 1643 he sate as a member in that parliament that by the king's command assembled at Oxon; and in Nov. 1644 when the commissioners from the parliament came to the king at Oxon to treat for a peace, he professed his earnest desire and his endeavour that it might be effected. Upon the declining of the king's cause, he with the lords Culpeper and Capell ship'd themselves at Pendennis-castle in Cornwall for France in the beginning of March 1645, and soon after adhering to the prince and attending him in foreign parts, he was sent by him (when king) ambassador to Spain, made his secretary of state, and at length, some years after the death of sir Richard Lane knight (keeper of the great seal) was made lord chancellor of England at Bruges in Flanders, 29 Jan. 1657. After his majesty's restoration, he enjoyed the benefit of his place with abundance, and was upon the death of William duke of Somerset, marquess of Hertford, &c. chose chancellor of the university of Oxon in his room, on the 27th of October 1660. Which place he keeping about seven years, did put the university to more trouble, than his successors afterwards did in seventeen, by his continual letters sent thereunto for degrees to be conferr'd on certain persons, for dispensations of terms, absence, standing, &c. As also for diplomas for degrees to be confer'd on men absent, or on such persons that the members of convocation never saw or heard of: which being esteemed very unreasonable, it put them often upon muttering at his proceedings. As for sir Edward Hyde he was soon after his election to be chancellor, made baron of Hyndon in Wiltshire, viscount Cornbury in Oxfordshire (which place or manour then lately belonging to sir Joh. Danvers one of the judges of king Charles I. he had procured of the king) and earl of Clarendon in Wiltshire, and, on the death of Henry lord Falkland, lord lieutenant of Oxfordshire. Soon after George earl of Bristol being sent by the king to negotiate a match for him with the princess of Parma, which he had almost brought to perfection, the said earl of Clarendon broke those measures by contriving a match with Katharine the infanta of Portugal: Whereupon the earl of Bristol being thus fool'd, he prov'd a bitter enemy to Clarendon, and was the chief that was concern'd in the 19 articles of treason and high misdemeanors given in against him on July 10, 1663. But there being other articles of impeachment given in against him, the great seal was taken from him 30 Aug. 1667, and he retired into France, whereupon an act of parliament passed to banish him England, Scotland and Ireland and all the king's dominions, unless he return'd by the first of February following, which he did not do, but remain'd in France, where he spent 7 years in several places. In his younger years he was noted by some persons in the university for his polite learning, good language and poetry, and when in his elder, for his skill in the common law, politicks, histories and civil affairs. Under his name were these things following published,

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Several speeches, as (1) *Speech in the House of Lords concerning the Lord President's Court and Council in the North, an.* 1640. (2) *Speech at a Conference between both Houses,* 6 *Jul.* 1641, *at the Transmission of several Impeachments against the Lord Chief Baron Davenport, Baron Trevour and Baron Weston.* Lond. 1641. qu. [Bodl. C. 13. 13. Linc.] &c. besides several arguments and debates concerning tonnage, poundage, and against the earl marshal's court. See in Joh. Rushworth's book entit. *Historical Collections,* &c. in the first vol. of

[7] Ibid. p. 56. a.
[8] So in a pamphlet entit. *Advertisements from York and Dæventry,* 20 *Jul.* 1642, printed in qu. p 2.
[9] *Memorials* as before, p. 59. b. 153. b.

the second part, an. 1640. as also vol. 3. of part II. p. 1056. 1360. and in the *Impartial Collection of the great Affairs of State*, &c. published by Dr. Jo. Nalson.

Several Speeches in Parliament during his Chancellorship, from the Restoration of K. Charles II. to 1667. They are in number at least ten, and were printed in folio papers.

A full Answer to an infamous and traiterous Pamphlet, entit. A Declaration of the Commons of England in Parliament Assembled, expressing their Reasons and Grounds of passing their late Resolutions touching no further Address or Application to be made to the King. Lond. 1648. qu. [Bodl. B. 25. 6. Linc.][1]

[535] *His humble Petition and Address to the right honourable the Lords Spiritual and Temporal in Parliament Assembled.*[2]——This was by command of the parliament burnt by the hands of the common hangman before the gate of Gresham college, then the place of exchange, 12 Dec. 1667. This being by him sent to the house by way of excuse and apology for himself, was esteemed by the members thereof such a vile imposture, that they throw'd it from them with scorn, and commanded it to be burnt. The beginning of it is, 'May it please your lordships, I cannot express the insupportable trouble and grief of mind,' &c. it is printed in a book entit. *State Tracts*, &c. an. 1689. p. 377.

The Difference and Disparity between the Estates and Conditions of George Duke of Buckingham and Robert Earl of Essex——See in a book entit. *Reliquiæ Wottonianæ*,[3] &c. Lond. 1672. oct.

Animadversions on a Book entit. Fanaticism fanatically imputed to the Catholic Church, by Dr. Stillingfleet, and the Imputation refuted and retorted, by Ser. Cressy. Lond. 1674. oct. [Bodl. 8vo. B. 265. Th.] It was printed twice that year.

Brief View and Survey of the dangerous and pernicious Errors to Church and State, in Mr. Hobbes's Book entit. Leviathan. Oxon. 1676. qu. [Bodl. BB. 15. Art. Seld.]

Letter to James Duke of York——This was written about 1670, with this beginning, 'Sir, I have not presumed in any manner to approach your royal presence, since I have been marked with the brand of banishment,' &c.

Letter to Anne Dutchess of York.[4]—The beginning is, 'You have much reason to believe that I have no mind to trouble you,' &c. The writing of this letter, about 1670, was upon occasion of her embracing the Roman catholic religion; which letter, with that to James duke of York, were printed in one sheet in fol. but when, unless in 1681, I cannot tell. He the said earl of Clarendon hath also written, (1) *A History: or, Historical Account of Ireland.*[5] MS. of which book Edmund Borlace made use without acknowledgment, in his book or books which he published concerning the affairs of that kingdom: So I find it in Dr. Joh. Nalson's preface to his second vol. of *An Impartial Collection*, &c. (2) *Alterations in, and Additions to, a Book entit. A Collection of the Orders heretofore used in Chancery.* Lond. 1661. oct. done by and with the advice and assistance of sir Harbottle Grimston baronet, master of the rolls. (3) *History commencing with King Charles I. and continued till the Restoration of King Charles II.*[6] MS. as also *An Account of his Life.* There goes under his name also *The natural History of the Passions*, printed in oct. but by many doubted whether he was the author of it, and by more thought that it was the sharking trick of a bookseller to set his name to it for sale sake. At length, he the said earl of Clarendon being extreamly troubled with the gout, and disinabled to make use of his pen, or any member, died in the city of Roan in Normandy, on the ninth day of December in sixteen hundred seventy and four,[7] according to the English accompt; whereupon his body being brought into England, 'twas buried on the north side of the capella regum in S. Peter's, commonly called the abbey church in Westminster. The reader may be pleased now to know that besides this Edward Hyde have been two more of both his names and time, who have been writers, as Edward Hyde junior, an enthusiastical person, who, among several things that he hath written, hath published, *A Wonder, and yet no Wonder. A great and red Dragon in Heaven*, &c. Lond. 1651. And Edward Hyde first cousin to the earl of Clarendon before-mention'd, as I have told you at large elsewhere. See in Alex. Hyde, among the bishops an. 1667.

1674

[1] [See it also in Latin, Bodl. 4to. N. 10. Jur.]

[2] [This *Petition* is to be found in a vol. entit. *The Proceedings of the House of Commons touching the Impeachment of Edward late Earl of Clarendon*, &c. Lond. 1700, 8vo.]

[3] [An edition of this tract of Lord Clarendon's was printed, by itself, in 1706; and it is inserted in *State Tracts*, &c. See the next note.]

[4] [See both these letters in *State Tracts: being a Collection of several Treatises relating to the Government. Privately printed in the Reign of K. Charles II.* Lond. 1693. folio. Bodl. C. 6. 13. Th.]

[5] [Printed in 8vo. 1721, 1726, 1730, and again at the Clarendon press, in 4to. 1816.]

[6] [This is the well known *History of the Rebellion*, of which there are the following editions, though I cannot answer for the list being compleat.

1. Vol. i. 1702, vol. ii. 1703, vol. iii. 1704, folio. Some copies have all the titles dated 1704.
2. Vol. i. 1705; the remainder 1706, 8vo.
3. 1707, 8vo.
4. 1712, 8vo.
5. 1717, 8vo.
6. Dublin, 1719, folio; a spurious edit.
7. 1731, 8vo. commonly called the master's edition; as it was printed for masters of art only.
8. 1732, 8vo.
9. 1807, 8vo.
10. 1816, six vol. 4to.]

[7] [On Wednesday Dec. 9, 1674, died at Rouen in France, Edw. Hyde, earl of Clarendon, once l^d chanc. of England, buried at Westm. Mond. Jan. 1674 (in margine) Decemb. 1674.—*Mr. Ric. Smith's Obituary.* BAKER.]

[*A Letter sent from beyond the Seas to one of the Church Ministers of the Nonconformists, by Way of Reply to many Particulars which he sent to the Author in a Letter of News, useful for these distemper'd Times. By a Lover of the Establish'd Government both in Church and State.* 1674.[8] RAWLINSON.

Mr. Hide's Argument before the Lords in the upper House of Parliament. Aprill 1641. Pr. in 4to. that year. Bodl. C. 13. 13. Linc.

The Life of Edward Earl of Clarendon, Lord High Chancellor of England, and Chancellor of the University of Oxford, containing, 1 *An Account of the Chancellor's Life from his Birth to the Restoration in* 1660. 2 *A Continuation of the Same, and of his History of the Grand Rebellion, from the Restoration to his Banishment in* 1667.[9] *Written by Himself. Printed from his original Manuscripts, given to the University of Oxford, by the Heirs of the late Earl of Clarendon. Oxford, At the Clarendon Printing-House,* 1759, folio. in 2 vol. large 8vo.; 1761 in 3 vol. 8vo. 1817, in 2 vol. 4to.

A Collection of several Tracts of the right honourable Edward, Earl of Clarendon, Author of the History of the Rebellion and Civil Wars in England. Published from his Lordship's Original Manuscripts. London: Printed for T. Woodward, at the Half-Moon over against St. Dunstan's Church in Fleet Street, and J. Peele, at Locke's Head in Pater-Noster-Row. 1727. These tracts were obtained from lord Clarendon's daughter, the lady Frances Knightley.

State Papers collected by Edward Earl of Clarendon. Commencing from the Year MDCXXI. Containing the Materials from which his History of the great Rebellion was composed, and the Authorities on which the Truth of his Relation is founded. Oxford. At the Clarendon Printing House. 1767. 3 vol. folio, 1767, 1773, 1786.

Religion and Policy, and the Countenance and Assistance each should give to the other. With a Survey of the Power and Jurisdiction of the Pope in the Dominions of other Princes. Oxford, at the Clarendon Press, 1811. 2 vol. 8vo.

The best heads of lord Clarendon are

1. By M. Burghers.
2. By D. Loggan.
3. By B. Picart.
4. By J. Fittler.]

JOHN VAUGHAN, a most noted and learned lawyer of his time, was born at Trowscoed in the county of Cardigan, educated in grammar learning in the king's school within the city of Worcester; whence, after he had remained there 5 years, he was sent to Christ Church in this university in the 15th year of his age, and thence at 18, he went to the Inner Temple, where for some time he chose rather to follow his academical studies of poetry and mathematics, than the municipal laws of England. At length falling into the acquaintance of the learned Selden and others, was instructed by them in the value of civil learning: so that soon after he applied himself closely to the course of that study, particularly of the said laws, which he after made his profession; but when he began to become noted and admired in the parliament that began the 3d of November 1640, (of which he was a burgess for the town of Cardigan) the civil war broke forth and gave a stop to his proceedings. Whereupon leaving London, he retired to his own country, and mostly lived there till the restoration of king Charles II. Afterwards being elected knight for the county of Cardigan, to serve in that parliament which began at Westminster the 8th of May 1661, his majesty was about that time pleased to take notice of his great worth and experience. Afterwards he conferr'd the honour of knighthood upon him, and in few days after, viz. May 22, an. 1668, he was solemnly sworn serjeant at law in the court of chancery in Westminster hall, and the next day was sworn lord chief justice of the common pleas. He hath written and collected,

Reports and Arguments, being all of them special Cases and many; wherein he pronounced the Resolution of the whole Court of Common Pleas, at the Time he was Lord Chief Justice there. Lond. 1677. fol. [Bodl. Z. 1. 10. Jur.] Published by his son Edward Vaughan esq: and other things, as 'tis said, fit to be printed. "He was a person of great worth, "an eminent lawyer and every way a most accom- "plish'd gentleman." He died in sixteen hundred seventy and four, and was buried in the Temple church near the grave of Jo. Selden. Over his grave was a large marble stone soon after put, and over that was erected a marble table in the south wall, near the round walk, with this inscription thereon. Hic situs est Johannes Vaughanus Eq. Aur. Capital. Justiciar. de Com. Banco, filius Edwardi Vaughan de Trowscoed in agro Dimetarum Ar. & Leticiæ uxoris ejus, filiæ Johannis Stedman de Strata florida in eodem Com. Arm. unus è quatuor perdocti Seldeni Executoribus, ei stabili amicitia studiorumque communione à tyrocinio intimus et præcarus. Natus erat xiiii die Sept. an. Dom. 1608. & denatus x. die Decemb. an. Dom. 1674. qui juxta hoc marmor depositus adventum Christi propitium expectat. Multum deploratus.

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1674.

JOHN OXENBRIDGE son of Dan. Oxenb. sometime doct. of phys. of Ch. Ch. in this university, and a practitioner of his faculty at Daventry commonly called Daintry in Northamptonshire, (and

[8] [In the Bodleian, amongst Dr. Rawlinson's books.]

[9] [This portion of the volume had previously appeared in two quarto volumes, *The History of the Reign of King Charles the Second, from the Restoration to the End of the Year* 1667. *Written by Edward Earl of Clarendon, Lord High Chancellor of England. MDCCXXVI. Printed for M. Cooper, at the Globe, in Pater-Noster Row.* The running title at the top of each page is *Reflections.*]

afterwards in London) was born in that county, became a commoner of Linc. coll. in 1623, aged 18 years, and thence translating himself to Magd. hall, took the degrees in arts, and soon after became a tutor there: but being found guilty of a strange singular and superstitious way of dealing with his scholars, by persuading and causing some of them to subscribe, as votaries, to several articles framed by himself, as he pretended, for their better government, as if the statutes of the place wherein he lived; and the authority of the then present government, were not sufficient, he was distutor'd[1] in the month of May 1634. Afterwards he left the hall, and shewing himself very schismatical abroad, was forced to leave the nation: whereupon he, with his beloved wife called Jane Butler, went to the islands of Bermudas, where he exercised his ministry. At length the long parliament making mad work in England in 1641, &c. he (as other schismatics did) returned, preached very enthusiastically in several places in his travels to and fro, while his dear wife preached in the house among her gossips and others. So that he being looked upon as a zealous and forward brother for the cause, he had some spirituality bestowed on him, and at length was made fellow of Eaton coll. near Windsor, in the place of one Simmonds deceased, who had been thrust into the place of Dr. David Stokes, in the time of the rebellion. Upon his majesty's restoration, Oxenbridge was ejected of his fellowship, and afterwards retiring to Berwick upon Tweed, he held forth there till the act of conformity silenced him, an. 1662. Afterwards he went to the West Indies and continued there at Syrenham for a time in preaching and praying. At length, having received a call, he went to New England, where he finished his course. This person was composed of a strange hodg-podg of opinions, not easily to be described, was of a roving and rambling head, spent much, and I think died but in a mean condition. And tho' he was a great pretender to sainthip, and had vowed an eternal love to his wife before-mention'd, who died 22 Apr. 1655, yet before he had remained a widower an year, he married a religious virgin named Frances, the only daughter of Hezekiah Woodward the schismatical vicar of Bray near Windsor, who dying also in the first year of her marriage (in childbed I think) aged 25 years, he took soon after, as I have been told, a third wife, according to the fleshly custom of the saints of that time. He hath written,

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A double Watchword: or, the Duty of Watching, and Watching to Duty: both echoed from Revel. 16. 5. *and Jer.* 50. 4, 5. Lond. 1661. oct. and perhaps other things. He died at Boston in New England in sixteen hundred seventy and four, and was buried there. In the church or chappel belonging to Eaton coll. was a monument with a large canting inscription set up by this J. Oxenbridge for his first wife Jane Butler, wherein 'tis said that while he preached abroad she would preach and hold forth in the house.[2] But the said inscript. or epitaph giving great offence to the royalists at the restoration of king Charles II. they caused it to be daub'd or covered over with paint. There was also a monument and inscription set up for his second wife, the contents of which and the other I have, but this last is not defaced.

1674.

"ROBERT VEEL a younger son of William "Veel of Simonds hall in Gloucestershire,[3] gent. "was born at Alveston in that county, entred a "commoner of S. Edm. hall, 25 Apr. 1668, aged "15 years, continued there about 10 terms, departed without a degree, went to the great city, "lived after the manner of poets in a debauch'd "way, and wrote partly for the use of his idle and "vain companions, but more to gain money to carry "on the trade of folly, these frivolous matters following, viz.

[1] [The family of Dr. Oxenbridge were, as might be expected, very indignant at the rude attack upon his memory. It is indeed in Wood's very worst spirit. I had lately, for a few months, in my possession, a fine folio MS. written about the year 1709, entitled, '*Memoirs of the Life of Mr. Ambrose Barnes, late Merchant and sometime Alderman of Newcastle-upon-Tyne.*' It is a most curious work, compiled from Barnes's own papers. It is the property of a Mr. Aray now of Newcastle, who is descended of the family. Brand mentions it in the preface to his history of Newcastle, and quotes pretty largely from it in the body of his work. This MS. Ambrose Barnes married Mary Butler, sister to Jane Butler, of whom Wood has given so strange an account. They were the daughters of Thomas Butler of Newcastle, merchant, by Elizabeth Clavering, of Callaley, his wife, who was aunt to sir James Clavering, of Axwell. There was another sister of the Butlers who married John Rogers, an ejected minister, and they had three brothers, James, Gregory, and Thomas Butler, of whom an account is preserved in these Memoirs. Of the wife of Dr. Oxenbridge we have this account. 'Mrs. Jane Oxenbridge had an infirm body, but was strong in faith. Her husband and she tumbled about the world in unsettled times. They lived sometime at Barwick upon Tweed, then they removed to Beverley, then to London, then to Winchester, then Barbadoes, then to Surinam, then to New England, and then to Heaven. Her husband, (a grave divine and of great ministerial skill) she being a scholar beyond what is usual in her sex, and of a masculine judgment in the profound points of theology, loved commonly to have her opinion upon a text of scripture before he preached from it,' &c. She is in another place described as excelled by few in textual divinity. Some account is given of Dr. Oxenbridge, which, as I do not find it in my notes from this MS. was probably of not much consequence, and there is also a most severe invective against Wood for this ill-natured article. J.

Of Mrs. Catherine Philips, the niece of Dr. Oxenbridge, our author says, 'This is the lady who among her sex has distinguished herself by her celebrated poems and letters. She was bred in the school at Hackney, and if it be any advantage to her character, as the author of the *Fasti* and *Athenæ Oxonienses* will have it, it must be owned that she was a woman of the times, and loved *poetry* better than *presbytery*.'

Dr. Cotton Mather has given some account of Oxenbridge, and the 'canting inscription' Wood mentions, may be read in Le Neve. It was written by Andrew Marvell. HUNTER.]

[2] [See some account of the Veel family in *Anthologia*, vol. xiv, pp. 75—83.]

[3] *Gesta Cancellariatus Univ. Oxon. Gul. Laud*, p. 76.

"*New Court Songs and Poems.* Lond. 1672. in oct.

"*Poor Robin's Intelligence.* Lond. in half a sh. weekly in fol. 1672, 73, &c. wherein many things being inserted against the misses of the town, one of them, who writes her self K. C. gave him a use of reprehension in an idle thing entit. *Poor Robin's Elegy: or, the Impostor silenced,* &c. written in verse and prose, in half a sheet. This R. Vee published other tracts, continuing so to do till the time of his death, about sixteen hundred seventy and four. As he lived obscurely so he died, and a hard matter therefore it is, (tho' needless) to trace him to his grave."

1674.

JONATHAN GODDARD, son of Henry Goddard a ship-carpenter of Deptford, was born at Greenwich in Kent, became a commoner of Magd. hall in the beginning of 1632, aged 15 years, where continuing till he was standing for the degree of bach. of arts, he then left that house, and went, as I presume, beyond the seas. On the 20th of Jan. 1642 he was created Dr. of phys. of the univ. of Cambridge,[a] at which time he was a practitioner of that faculty in London, afterwards in the army raised by the parliament, and at length to Oliver Cromwell, with whom he went as his great confident into Ireland, and into Scotland after the murder of king Charles I. In 1651 he, by the said Oliver's power, became warden of Mert. coll. and in January the same year he was incorporated Dr. of his faculty in this university. Afterwards he was elected burgess for the university to serve in the little parliament, an. 1653, and made one of the council of state in the same year. About that time he became fellow [538] of the coll. of physicians at London; afterwards of the royal society, and professor of physic in Gresham coll. When he was ejected his wardenship of Mert. coll. (which was in 1660) he lived mostly in that of Gresham, where (being an admirable chymist) he had a laboratory to prepare all medicines that he used on his patients, besides what he operated for his own satisfaction. He was also a zealous member of the royal society[b] for the improvement of natural knowledge among them: and when any curious experiment was to be done, they made him their drudge till they could obtain to the bottom of it. He hath written,

A Discourse concerning Physic and the many Abuses thereof by the Apothecaries. Lond. 1668. oct. An account of which is in the *Philosophical Transactions*, num. 41. He is said[c] to have written of this matter (of the abuse of physic) more warily and with greater prudence than Christ. Merret.

Discourse setting forth the unhappy Condition of the Practice of Physic in London, &c. Lond. 1670, qu. [Bodl. 4to. C. 22. Med.]

Proposal for making Wine. } See in the *Hist. of*
Experiments of the Stone called Oculus Mundi. } *the Royal Soc.* Pt. 1667. p. 143. 230.

Some Observations of a Chamelion.——See in the *Philosophical Transactions*. nu. 137. p. 980, &c.

Experiments of refining Gold with Antimony.—See there also, nu. 139. p. 953, &c. And left behind him at his death *Lectures read at Chirurgeons Hall*: and other matters in 2 vol. in qu. &c, as 'tis said, for the press. He had also lying by him at his death,

Arcana medicinalia: Published at the end of the second edit. of *Pharmacopœia Bateana*, by Ja. Shipton an apothecary——Lond. 1691. oct. [Bodl. 8vo. M. 60. Med.] He died suddenly of an apoplexy at the end of Woodstreet in Cheapside, in his going home from the Crown tavern in Bloomsbury (where a club of virtuosi sometimes met) to his lodgings in Gresham coll. about eleven of the clock in the night of the 24th of Mar. in sixteen hundred seventy and four, and was the third day after buried in the middle of the chancel of Great S. Helen's church in London. He was master of a most curious library of books, well and richly bound, which he intended to bestow on the library belonging to the royal society, but he dying intestate, it came into the hands of the next heir, viz. his sister's son, a scholar of Caius coll. in Cambridge. I find an excellent character of this our author Dr. Goddard given by Dr. Seth. Ward in his epist. dedic. before *Prælectio de Cometis & Inquisit. in Bullialdi Astronom. Philolaicæ Fundamenta*; and in the epist. ded. before *Delphi*[a] *Phœnicizantes*, &c. published by Edmund Dickenson of Mert. coll. To both which I refer the reader if he be curious to know farther of him.

1671.

"JOHN SMITH of Nibley in Glocestershire, sometime a student in this university, and afterwards a retainer to the noble family of Berkley in that county. He hath written,

Clar. 1674.

"*The History of the Family of Berkley Castle in Glocestershire*, MS. faithfully extracted, partly out of public records, and partly from the great mass of antient charters, and other memorials still remaining in Berkley castle. This book[b] was much used by sir Will. Dugdale, when he composed the history of Berkley in his first tome or vol. of his *Baronagium*.[c]

[a] [Jonathan Goddard aul. S. Cath. medicinæ doctor, Cant. an. 1633. *Reg. Acad.* BAKER.]

[b] See Birch's *History of the Royal Society*, vol. iii, page 244.]

[c] Hen. Stubbe in his *Campanella revived*, p. 21.

[a] Edit. Oxon. 1653. qu.

[b] Ed. Ox. 1655. oct.

[c] [See various extracts from it in Wharton's MSS. in the Lambeth library. *Catal. of the Archiepiscopal MSS.* fol. Lond. 1812, page 87.]

[John Smith of Nibley wrote the History of the lord Berkeley's family, with great judgment and industry. The Berkeley family is particularly obliged to this gentleman; he has collected their genealogical history in three large folio manuscripts: sir William Dugdale has abridged it, and printed it in his *Baronage of England*, and owns to have received his whole information from Mr. Smith's writings.

"SAMUEL HOLDEN or HOLDING, son of "Joh. Holden commonly called Brookholding of "Powick in Worcestershire, was entred a student "in Linc. coll. in the beginning of the year 1656, "took one degree in arts, (being then esteemed an "ingenious man and good disputant) and then "entred himself a commoner of Bal. coll. on the 1st "of Nov. 1661, but before he took the degree of "master he was made one of the chaplains of New "coll. being then in holy orders: and afterwards "taking the said degree, became chapl. to Robert "earl of Lexington, and at length a minister and "preacher of God's word in Nottingham. He hath "written,

[539] "*D. E.* (i. e. Edward Bagshaw) *defeated: or, a "Reply to a late scurrilous Pamphlet vented against "the Lord Bishop of Worcester's Letter, whereby "he vindicated himself from Mr. Baxter's Misreports.* Lond. 1662. qu.

"*Two Sermons Preached at the Funerals of the "right hon. Rob. Earl of Lexington and the Lady "Mary his Wife; the first on Eccles.* 7. 1, 2. *and "the second on Job.* 14. 12. Lond. 1676. qu. The "said earl died 11 Octob. 1668, but not buried till "that of his birth-day, which was 21 Dec. follow-"ing, and his lady was buried in his grave 25 Sept. "1669. What other things our author Holden "hath written or published I know not, or the "particular time when he died, or the place where "he buried."

Clar. 1674.

RICHARD SMITH the son of a clergyman named Richard Smith a native of Abingdon, (by Martha his wife, daughter of Paul Darrel or Dayrell of Lillingston Darrel in Bucks esq.) son of Richard, son of another Ric. Smith of Abingdon in Berks sometime gent. usher to qu. Elizabeth, was born at Lillingston Darrel before-mention'd, an. 1590, and after the beginning of the reign of king James I. was sent to the univ. of Oxon, where his stay being short, he was not matriculated, and therefore I cannot positively tell you of what coll. or hall he was a member. Thence he was taken away by his parents, and put a clerk to an attorney belonging to the city of London, but his mind hanging after learning, he spent all the time he could obtain from his employment in books. At ripe years he became secondary of the Poultrey-compter within the city of London, a place of good reputation and profit, being in his time worth about 700*l.* per *ann.* which he executed many years, but upon the death of his son, an. 1655, (begotten on the body of his wife Elizab. daughter of George Deane of Stepney) to whom he intended to resign his place, he immediately sold it, and betook himself wholly to a private life, two thirds of which at least he spent in his library. He was a person intimately[a] curious in, and inquisitive after, books, and suffered nothing considerable to escape him, that fell within the compass of his learning, desiring to be master of no more than he knew how to use. He was constantly known every day to walk his rounds among the bookseller's shops (especially in Little *Britain*) in London, and by his great skill and experience did made choice of such books that were not obvious to every man's eye. He lived in times, which ministred peculiar opportunities of meeting with books, that were not every day brought into public light: And few eminent libraries were bought, where he had not the liberty to pick and chuse. Hence arose, as that vast number of books, so the choiceness and rarity of the greatest part of them, and that of all kinds and in all sorts of learning, especially in history, of which he had the most considerable written of all ages and nations, antient and modern, especially of our own and the neighbouring nations, of which, as 'twas thought, there was scarce any thing wanting that was extant. He was also a great collector of MSS. whether antient or modern that were not extant, and delighted much to be poring on them. He collected also abundance of pamphlets published at, and before, the time of reformation of religion relating to ecclesiastical affairs, and it was supposed, that the copies of some of them were not then extant in the world, and therefore esteemed in choice as MSS. Among the books relating to history were his collection of lives, the elogia of illustrious men, the authors who have written the lives and characters of writers, and such who have writ of the foundations of monasteries. Nor was he the owner of this choice treasure of books as an idle possessor, or did he barely turn over the leaves, but was a constant peruser of, and upon his buying, did generally collate, them, observed the defects of impressions, the ill arts used by many, and compared the differences of editions: concerning which and the like cases, he, with great diligence and industry,

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No pedigree was ever better warranted, by more ancient and authentick records. The whole country does at this day stand indebted to his memory, for in three other folio manuscripts, he has left to posterity a full account of the strength and state of this county, as it was an hundred years since; the names of the lords of manors, the number of all men in each parish fit to bear arms, their respective names, age, stature, professions, and all the armour and weapons of war are exactly in a true method set down and registered. In another folio he gives the state of the militia, as it was in the reign of queen Elizabeth, and the beginning of king James. He has set down in another folio the exact sums which each person in this county paid to the subsidies in the year —. And in another folio has given a relation of the controverted elections to parliament in this and some other counties, which fell out in his time. He has also writ a most elaborate account of the hundred of Berkeley, in a large thick folio, and relates the customs of the several parishes and manors, and the pedigree almost of every tenant. This work was forty years in compiling. Atkyns' *Hist. of Gloucestershire*, 1712. page 579. Rudder in his *New Hist. of Gloucestershire*, 1779. says that these MSS. were then in possession of Nicholas Smith, esq. of Nibley, the fifth from him in lineal descent.]

[a] See in the epist. to the reader set before *Bibliotheca Smithiana*, &c. Fr. at Lond. 1682, qu.

entred many memorable and very useful remarks and observations upon very many of his books under his own hand. He hath written,

Letter to Dr. Hen. Hammond concerning the Sense of that Article in the Creed, He descended into Hell.—Dated from his house in Little Morefields near London, (where he mostly lived after he had buried his son) in Apr. 1659. Which letter being answer'd by Dr. Hammond in the same month, were both afterwards published, an. 1684. [Bodl. Mar. 267.] See more in Dr. Hammond under the year 1600. This I think is all that R. Smith hath extant. Those things that are not, are these,

"*Treatise against Black Patches.* So Mr. Millington the bookseller."

Observations on the three grand Impostors.

Exposition on these Words used in the Form of Marriage, With my Body I thee Worship.—Written in qu.

Collection of Expositions of Baptism for the Dead—Wr. in qu.

Collection of several Expositions and Opinions of Christ's Descent into Hell—See more in Dr. Hammond before-mentioned.

Miscellaneous Tracts, chiefly Theological.

Collection of Arms belonging to the Name of Smith, in Colours——MS. in oct. [Now in the Heralds' college.]

Vita S. Simonis Stock Angli Carmelitæ. Collected from the writings and MSS. of John Bale.

Life of Hugh Broughton and Cat. of his Works——He also translated from Latin into English. (1) *The fifth Book of Histories of Corn. Tacitus.* (2) *The Order of receiving the new Bishop after his Consecration, before he enter into the Cathedral Church of Salisbury*; taken out of an old MS. ritual belonging to that church; and from French into English, Bosquire's *Sermon before the Company of Shoemakers in France, an.* 1614. on the festival of S. Crispin and Crispiana. Besides these and others of his writing and translations, he made ten thousand instances or remarks with his own hand of authors either in, or before the title, or in the margin of their works. This Mr. Rich. Smith, who was a man of an excellent temper, great justice, &c. died 26 March in sixteen hundred seventy and five,[a] and was buried in the church of S. Giles's near to Cripplegate in London. Soon after was a marble monument erected over his grave for him, his wife and children, with an inscription thereon, which for brevity's sake I shall now pass by. Afterwards there was a design to buy his choice library for a public use, by a collection of moneys to be raised among generous persons, but the work being public, and therefore but little forwarded, it came into the hands of Richard Chiswell a bookseller living in S. Paul's ch-yard, London: who printing a catalogue of, with others added to them, which came out after Mr. Smith's death, they were exposed to sale by way of auction, to the great reluctancy of public-spirited men, in May and June 1682.

1675.

HEZEKIAH [or Thomas*] WOODWARD, the youngest of the nine children of his father, was born in Worcestershire, and after he had spent six years, or more, in a grammar school, was sent to Oxon in the beginning of the year 1608, and settled in Bal. college, where being put under a careful tutor, took a degree in arts in the latter end of the year 1611. Afterwards he retired to London, taught school there several years, and was esteemed eminent in his profession; but having been always puritannically affected, he sided with the presbyterians upon the change of the times in 1641, was a great zealot and frequent preacher among them either at S. Mary's in Aldermanbury, or near it. Afterwards he took the covenant, and shewed the use and necessity of it in his discourse and preachings: but soon after, when he saw the independents and other factious people to be dominant, he became one of them, and not unknown to Oliver; who having quartered more than an year in the vicaridge-house at Bray near Maidenhead in Berks, during the time of the rebellion, (in which time he had opportunity to know the parish to be very large, being a whole hundred of it self) he sent afterwards [541]
thither our author Woodward, being then his chaplain or at least favourite, under the notion of doing some eminent good to that great place, and to take care of it and the souls therein. This was about the year 1649, at which time one Mr. Brice, the then vicar, left it, and was afterwards minister of Henly in Oxfordshire. Here he continued ten years or more, and had the good opinion of the rabble and factious people, but of others of sense and judgment, not. He was always very invective in his sermons (which by the sober party were accounted dull) against the king, his followers, whom he call'd malignants, the church of England, her rites, ceremonies, and all forms of worship: and it is commonly now reported among the inhabitants of Bray, that he wrote a book against the Lord's prayer; which was answer'd by Brice before mention'd. He was also an eager man, and spent much time in preaching against observation of times and days, as

[a] [1675, March 26, Friday, old Mr. Richard Smith, my honoured friend, aged 86 yeares, died, and was buried in Cripplegate church, on the first of April following. He was the collector of the aforesaid catalogue, and of many most excellent books. He was a just man, and of good report, and worthy of imitation. Augustine Newbold, 18 Apr. 1675. This Mr. Smith was secondary of the Poultry compter about 20 yeares past. A.N. *MS. Io. Episc. Elien.* Mr. Ric. Smith has left a *History of Printing*. MS. Io. Episc. Eliens. and an *Obituary of his own Time. Ibid.* Baker. This very curious *Obituary*, which has been frequently quoted in the additional notes to these Athenæ, was printed at large by Peck in his *Desiderata Curiosa*.]

* [See Calamy, *Ejected Ministers*, Continuation, page 133.]

Christmas, Easter, &c. against may-poles, morices, dancing, &c. He had a select congregation out of his parish of those that were to be saved, who frequently met to pray in the vicaridge-house: which if he had stayed an year longer or more, would have destroyed all that were to be saved by falling upon them; for he was a great dilapidator, suffered some of the offices, stable and woodhouse to fall, made hey-lofts of the chambers, and suffered one side of the hall (the assembling room) to drop down. Insomuch that Dr. Edward Fulham[5] who succeeded him at the king's restoration, was forced to build it up in the first month he had it, and Mr. Fr. Carswell in short time succeeding Dr. Fulham, spent about 150*l.* to make the house habitable. He received his maintenance out of the then augmentation court, neglecting his tithes, and put whims into the people's heads that they were romish and antichristian, and only pleased himself in taking presents of the people's free-will offering, as most becoming the gospel. By these courses he had almost ruined a good vicaridge, for there are but few there now, but what are so principled, as they think it a piece of service to the establish'd religion to cheat or rob the church, and an age is scarce able to repair that mischief which he hath done there, as other saints elsewhere. I have been informed from that place by a very good hand, that he was a man very censorious and ready to damn all those that did not comply with him in his fancies: also that he always denied to pay, and cheated the wife of Mr. Faringdon his predecessor in the vicaridge, of her fifths, or fifth part of the revenues of the said vicaridge, which he by law was to pay and she to receive; and he thought it a sin to pay her, being the wife of one of the antichristian crew of the church of England, tho' she lived near him, and he knew full well that she had five or six small children ready to starve, and her husband a learned man. He would not administer the sacrament in the church to his parishioners, nor baptize their children, unless they were of his private church, and would not so much as keep company with, or come near, those that were not of his mind. He hath left an ill name behind him, and none there have any esteem for his memory, only anabaptists, quakers, or such that tend that way. In this course he continued till his majesty's restoration an. 1660, and then leaving the place to prevent ejection, he retired to Uxbridge, where he carried on the trade among the brethren, either more or less, to the time of his death. His printed works are these,

Gate to Sciences.——Written when he was a school-master.

[5] [Edwardus Fulham S. T. P. ædis Christi Oxon. alumnus, rector de Hampton Poile com. Oxon. prebendarius Cicester. vicarius de Bray, rector de West Ildesley com. Berk. installatus in canonicatu Windesor loco doctoris Some 12 Jul. 1639; procurator acad. Oxon. et sacellanus episc. Oxon. Frith, *Catal.* KENNET.]

The Child's Patrimony laid out upon the good Nurture or Tilling over the whole Man. In two parts. Lond. 1640, qu. &c. This came out afterwards again with the title alter'd.

Vestibulum: or, a Manuduction towards a fair Edifice by their Hands who are designed to open the Way thereunto.——Printed with *The Child's Patrimony.*

The Church's Thanksgiving to God her King, &c. Lond. 1642. qu.

The Covenant cleared to the Consciences of all Men, &c. Lond. 1643. qu. [542]

Three Kingdoms made one by the Covenant, &c. —printed 1643.

Cause, Use, and Cure of Fear, &c.——printed 1643.

The King's Chronicle; in two Sections. Wherein we have the Acts of the wicked and good Kings of Judah fully declared, with the Ordering of their Militia, and grave Observations thereupon, &c. Lond. 1643. qu. Dedicated to the high court of parliament, and written purposely to point out the bad actions of his majesty, who then stood in his own defence against the inveterate presbyterians and tumultuous factions in London.

The Son's Patrimony and Daughter's Portion, &c. Lond. 1643. qu.

Inquiries into the Causes of our Miseries, "when "they issue forth upon us: and Reasons wherefore, "they have born us down so low; and are like to, "carry us yet lower, &c." Lond. 1644. qu. "three "sheets. [Bodl. C. 14. 6. Linc.] And six sections, written partly against a book entitled *An Antidote against the contagious Air of Independency,* &c. by D. P. P. Lond. 1644. qu. "and partly against Will. "Prynne esq." [543]

Short Letter intreating a Friend's Judgment upon Mr. Edwards's Book call'd Antipologia, with a large but modest Answer thereunto, &c. Lond. 1644. qu.

Lord's-day the Saint's Holy-day, Christmas an Idol-day, &c. Lond. 1648. qu. About which time came out, *Christmas-day the old Heathens Feasting-day in Honour to Satan their Idol-God,* &c. Whether written by Woodward, quære.

A just Account in Truth and Peace by Brethren, Lovers of, and Fellow-helpers to both, why they must open themselves to the View of the World, speaking to them as the House-top, &c.——printed at Lond. in qu.

Appeal to the Churches of Christ, for their righteous Judgment in Matters of Christ, the Concernments of all his Glory, over whom there is a Defence, whether Christ's Way be not poured forth in Scripture to be traced by the Footsteps of his near Ones.——pr. at Lond. in qu.

Conference of some Christians in Church Fellowship about the Way of Christ with his People and the Result therefrom, &c.——Printed at Lond. in quarto.

Infant Baptism, and the first Quære thereupon. Whether all Parents how notorious soever for Wickedness, are priviledged upon Account of their own Baptism, to present their Infants thereunto. The Negative maintained — Pr. at Lond. in qu.

"*An inoffensive Answer to remove Offences taken from some Passages in a printed Book, other some from Report, which are cleared to be wholly mistaken by the Author of the Dialogue concerning the practical Use of Infant Baptism, in his Postscript to his second Part*, p. 103. &c. Lond. 1657. qu. He hath also other things extant, which I have not yet seen, and had others fit for the press lying by him at the time of his death; which hapning at Uxbridge in Middlesex, 29 of March in sixteen hundred seventy and five, aged 87 years or thereabouts, his body was carried to Eaton near Windsor, and buried in the churchyard there near the grave of his sometime wife Frances Woodward, who was (as I have been told) interr'd some years before him in the said yard. He had one only daughter named Frances, who became the second wife of John Oxenbridge fellow of Eaton college, and dying in childbed in the 25th year of her age, was buried in the chappel there, and hath a monument over her grave, as I have before told you.

1675.

HENRY BEESELEY, son of Rob. Beesley chaplain of Merton college, was born in the parish of S. Peter in the East in the city of Oxon, 22 July 1606, and in Mich. term 1621 was made either clerk or portionist of the said college, where continuing till he was bach. of arts, retired to S. Alban's hall, took the degree of master as a member thereof, and was for his ingenuity made one of the *Terræ filii* in the act following. Soon after he became tutor in the country to Tho. Pope the young earl of Downe, whose guardian Joh. Dutton of Sherbourne in Glocestershire, esq. did, for the great care he took of his pupil, bestow on him the rectory of Swerford near to Chipping-Norton in Oxfordshire; which was all the preferment, I think, that he enjoyed to his dying day. Afterwards he became a sufferer in the time of the rebellion, lived poorly, and therefore for that his loyalty, he was not only restored to what he had lost upon the king's restoration, but also was actually created doctor of divinity. He was accounted a witty man and a good poet in his younger years, and in his elder a good preacher and sober divine. He hath published,

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'*The Soul's Conflict, &c. portrayed in eight several Sermons, six whereof were preached before the King at Oxon.* Lond. 1657,[a] &c. octavo, and other sermons which I have not yet seen. He died 29 May in sixteen hundred seventy and five, and was buried under the communion-table at the east end of the chancel of the church of Swerford before mention'd. Tho. Pope earl of Downe who was his patron, died in S. Mary's parish in Oxon 28 Dec. 1660, aged 38 years,[7] leaving behind him one only daughter named Elizab. begotten on the body of Elizabeth[8] his wife, daughter and one of the heirs of Will. Dutton of Sherbourne in Glocestershire esq. Which said Elizabeth his daughter was first married to Henry Francis Lea of Dichley in Oxfordshire, and afterwards to Robert earl of Lindsey. The earldom of Downe went, after the death of the said Thomas, to Tho. Pope esq; his uncle, whose male issue also dying, the estate went away among three daughters, the second * of which was married to sir Francis North afterwards lord North of Guildford. Both the said earls were buried at Wroxton near Banbury in Oxfordshire, among the graves of their ancestors.

1675.

* *Eldest.* First edit.

HENRY WILKINSON senior, commonly called *Long Harry*, son of Hen. Wilkinson mentioned before under the year 1647, was born at Waddesdon in Bucks, became a commoner of Magd. hall in Lent term 1622, aged 13 years, where making great proficiency in his studies, he took the degrees in arts, became a noted tutor, master of the schools and divinity reader in his house. In the year 1638 he was admitted bach. of div. preached frequently in and near Oxon, yet not without girds against the actions, and certain men, of the times.

[a] [Bishop Barlow's copy (which was given him by the author, and is now in the Bodleian, marked 8vo. B. 187. Linc.) is dated 1656. To is dedicated to John Dutton of Sherborn esq.— And (if in order hereunto, these ensuing discourses, by the blessing of God, may contribute, though in the least, I have the aime intended by me, and more than that, if choosing your worship for my patron, they may express in some small measure the great obligation wherein I stand engaged to you, who were pleased to admit me into the tuition of (then) your honourable charge, and since your son in law, the earl of Down, unto whose vertuous education (besides your sage precepts and grave example) no cost or care on your part was wanting, ordering your family with such discipline, as it might seem a school of morality. Then transplanting him to the university, where he was placed in one of the most eminent colledges,' &c.]

[7] [Thomas Pope, son of William, the son of William Pope first earl of Downe, was born at Coggies 1622. His mother was Elisabeth, eldest daughter of sir Thomas Watson knight, of Halstead in Kent. At the age of nine years, on the death of his grandfather, he became a baronet and second earl of Downe, by succession. He was matriculated June 21, 1639 (*Reg. Matric. Univ. Oxon.* PP. fol. 31, b.) a nobleman of Christ Church. He married Lucy, daughter of John Dutton esq. of Sherborne in Gloucestershire. She died April 6, 1656, and lies buried in the church of Cubberley, near Cheltenham, in the said county. Having suffered severely for his activity in the royal cause during the grand rebellion, insomuch that he was compelled to sell his house and estate at Coggies, he left the kingdom about the beginning of Cromwell's usurpation: And making an advantage of his persecutions, took the opportunity of improving himself by visiting foreign countries. About the time of the restoration he returned home, and dying, was buried at Wroxton, where is an inscription to his memory, which may be seen in Wrton's *Life of Sir Thomas Pope*, page 447, Appendix.]

[8] [Not Elizabeth but Lucy: see the preceding note.]

On the 6th of Septemb. 1640, he preached in his turn in S. Mary's ch. in Oxon, on Rev. 3. 16. So then because thou art lukewarm, &c. Which sermon being very bitter against some ceremonies of the church, very base also and factious, and intended merely to make a party for the Scots, he was summon'd the same day to make his recantation in a form then prescrib'd for him. But he obstinately refusing to do it, was suspended from all execution of his priestly function within the university and precincts thereof according to the statute, till he should make his palinody. Soon after, when that unhappy parliament, called the long parl. began, he complained to the members about the latter end of Nov. of the usage he had received from the vice-chancellor. Whereupon according to the command of the committee of religion in the house of commons the vicechanc. sent up a copy of his sermon with his exceptions against it; which being received from the hands of Dr. Richard Baylie, Dec. 9. was by them perused, but they finding nothing, as they said, that might make him guilty of punishment, they released him from his suspension and gave order that his sermon should be printed, which accordingly was done.[a] Upon this, our author Wilkinson grew very bold, preach'd and discours'd what he pleas'd, settled afterwards in London to carry on the cause, was made minister of S. Faith's, under Paul's, one of the assembly of divines, became a frequent preacher before the members of parliament, and rector of S. Dunstan's in the west about 1645. At which time being esteemed a grand zealot for promoting the designs then on foot, he was constituted by the said members one of the six ministers to go to Oxon in 1646 (after the surrender of the garrison there) to draw off by their preaching the scholars from their orthodox principles to the presbyterian persuasion, and soon after one of the visitors to break open, turn out, and take possession: For which service he was not only rewarded with a senior fellowship of Magd. coll. (which he kept till he took to wife a holy woman call'd the lady Carr) but also with a canonry of Ch. Ch. a doctorship of divinity, and, after Cheynell's departure, with the Margaret professorship of the university. After his majesty was restored he was ejected, and thereupon went to London, continued a non-conformist, lived and had his meetings at Clapham in Surrey near London, especially when the king's toleration was published in the latter end of 1671, whereby he gained from the brethren a considerable maintenance. He was a good scholar, always a close student, an excellent preacher, (tho' his voice was shrill and whining) yet his sermons were commonly full of dire and confusion, especially while the rebellion continued. Under his name were these things published, viz.

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[a] [See Nal-on's *Collections*, i, 700.]

Several sermons, as (1) *Sermon against Luke-warmness in Religion; on Rev.* 3. 16. Lond. 1641. qu. [Bodl. 4to. T. 4. Th. BS.] (2) *Babylon's Ruin, Jerusalem's Rising, Fast Serm. before the House of Com.* 25 *Oct.* 1643: *on Zech.* 1. 18, 19, 20, 21. Lond. 1643. qu. (3) *The grateful Cost, Fast Serm. before the House of Lords* 27 *Nov.* 1644; *on* 1 *Chron.* 21. 24. Lond. 1644. qu. (4) *Miranda, Stupenda: Or the wonderful and astonishing Mercies which the Lord hath wrought for England in subduing and captivating the Pride, Power and Policy of his Enemies, Thanksgiving Serm. before the H. of Com. for the Surrender of Oxon, preached* 21 *July* 1646; *on Numb.* 23, 23. Lond. 1646. qu. In his epist. ded. to the house of commons he doth seriously exhort them to think of a sudden reformation of that university: and perhaps he had thoughts then of being a visitor and to get what might be obtained while the sun shined. (5) *Serm. on Luk.* 17. 27, 28.——Published in *The Morning Exercise at Cripplegate*, Lond. 1661. qu. (6) *Serm. on* 2 *Thes.* 2. *from Ver.* 3 *to* 10.——Published in *The Morning Exercise against Popery*; preached in Southwark.——Lond. 1675. qu. [Bodl. D. 15. 10. Linc.] (7) *How we must do all in the Name of Christ; on Col.* 3. 17.——Publ. in *The Supplement to the Morning Exercise at Cripplegate*, Lond. 1674. qu. [Bodl. C. 1. 6. Linc.] What other things are published under his name I know not, nor any thing else of him, only that he dying at Clapham before-mention'd, in the beginning of June in sixteen hundred seventy and five, his body was thereupon conveyed to Draper's hall in Lond. and thence conducted with solemnity by hundreds of the brethren to the church of S. Dunstan in Fleetstreet before-mention'd, where it was interr'd. I shall make mention of another Henry Wilkinson under the year 1690, who for distinction's sake, was commonly called *Dean Harry*.

THOMAS HOLYOAKE or Hoctoke[b] son of Francis Holyoke mention'd under the year 1635, col. 346. was born at Stony Thorp near to Southam in Warwickshire, educated in grammar learning under one Mr. White at Coventry, became a student in Queen's college in Michaelm. term 1632, aged 16 years, took the degrees in arts, made chaplain of the said college, and in the beginning of the civil war, when Oxford became the seat of king Charles I. and garrison'd for his use, he was put into commission for a captain of a foot company, consisting mostly of scholars. In which office doing good service, had the degree of doct. of div. conferr'd upon him by the favour of his majesty, tho' no such matter occurs in the public register of the university, which was then sometimes neglected. After the surrender of the garrison of Oxon for the use of the parliament, he, by the name of Tho. Holyoake, without the addition of master, B. or D. of D. obtained a license from the university to practise

[b] [Calamy says of St. Dunstan's in the East, but he does not occur in Newcourt as the incumbent on either of these livings.]

physic: whereupon setling in his own country he exercised that faculty with good success till 1660. In which year his maj. being restored to his kingdoms, Thomas lord Leigh baron of Stoneleigh in Warwickshire presented him to the rectory of Whithash near Warwick, and soon after was made prebendary of the collegiate church of Wolverhampton in Staffordshire. In 1674 Robert lord Brook conferr'd upon him the donative of Breamour in Hampshire (which he had by the marriage of his lady) worth about 200*l.* per an. free from presentation, [545] institution, and episcopal visitation; but before he had enjoy'd it an year or thereabouts, he died, to the great grief of his family. He hath written,

A large Dictionary in three Parts: 1. The English before the Latin. 2. The Latin before the English. 3. The proper Names of Persons, Places, and other Things, necessary to the Understanding of Historians and Poets. Lond. 1677 in a thick large folio. [Bodl. H. 3. 8. Art.] Before which is an epistle written by the author's son Charles Holyoake of the Inner Temple, whereby he dedicates the book to Foulke lord Brook, and another written by Dr. Tho. Barlow bishop of Lincoln, wherein are many things said of the work and its author. But this the reader is to know, that the foundation of the said dictionary was laid by his father Fr. Holyoake before-mention'd, and upon that foundation is the largest dictionary made that hath been ever yet published in England. The said Dr. Holyoake, who was much respected in the neighbourhood where he lived, for his ingenuity and humanity, died of an high fever at Breamour on the tenth day 1675. of June in sixteen hundred seventy and five. Whereupon his body was conveyed to Warwick and there interr'd by that of his father, in the great church there dedicated to S. Mary the virgin.

THOMAS WOOLNOUGH a minister's son of Glocestershire, as it seems, became either batler or com. of Magd. hall, 1648, trained up there according to the presbyterian way, took a degree in arts, afterwards had a cure in the interval, and at length became rector of S. Michael's church in Glocester, where he was frequented for his edifying way of preaching. He hath extant,

Fiddles Aquæ: or, some pious Tears drop'd upon the Hearse of the incomparable Gentlewoman Mrs. Sarah Gily, together with some Elegies upon her Grandmother and Brother. Lond. 1661. oct. [Bodl. 8vo. B. 26. Th. BS.]

Dust returning to the Earth: Sermon at the Interment of Tho. Lloyd Esq; late of Wheaten-Hurst in the County of Gloc. 22. Dec. 1668; on Eccles. 12. 7. Lond. in the Savoy 1669. qu. [Bodl. 4to. S. 62. Th.] and one or more things, as 'tis said, which I have not yet seen. He died 20 June in sixteen hundred seventy and five, and was buried in 1675. the church of S. Michael before-mention'd, near to the body of Eleanor his sometime wife, daughter of Gaspar Estecourt of Radbourough in Glocestershire, gent. descended of a knightly family of his name in Wilts. Which Eleanor died on the ides of Decem. 1665.

BULSTRODE WHITLOCK, son of sir James Whitlock knight, by Eliz. his wife, daughter of Edw. Bulstrode of Hugeley or Hedgley-Bulstrode in Bucks, esq; was born in Fleetstreet in London, in the house of sir George Croke (serjeant at law) his mother's uncle, on the 6th of Aug. 1605, educated in grammar learning in Merchant Taylor's school, became a gent. com. of S. John's coll. in Mich. term, an. 1620; at which time he was principally recommended to the care and oversight of his father's contemporary and intimate friend Dr. Laud, then president of that house, who shewing to him several fatherly kindnesses, our author Whitlock did many years after make some returns, when the said doctor, then archbp. of Cant. was to be brought to a tryal for his life, especially in this respect when he refused to be one of the commissioners, or number of the committee appointed by parl. to draw up a charge against him.[a] But before our author had taken a degree, he went to the Middle Temple, where, by the help of his father, he became a noted proficient in the common law, well read also in other studies, and in time made for himself a large provision from them and a retired contemplation. At length when the long parliament was to sit, being then a counsellor at law, he was chose a burgess for Marlow in Bucks, to serve therein, and shewing himself very active in baiting the most noble Thomas [546] earl of Strafford, became noted in the house for a man of parts. In 1642 he, for his activeness for the cause then driving on, was made one of the deputy-lieutenants of Buckinghamshire, at which time a new lieutenant was constituted by the parliament; and soon after was named one of the commissioners to treat for peace with the king at Oxon in the name of the parliament, and one of the lay-gentlemen to sit among the assembly of divines. In 1644 he became attorney of the dutchy of Lancaster, commissioner again for peace, and in the same year when Rob. earl of Essex was about to prove Ol. Cromwell an incendiary, he gave him the said Oliver timely notice of the design (he being privy to it) and thenceforth he became very gracious with that most active person, who with his party were very willing to engage him as far as they could to them. In 1645 he was appointed one of the commissioners for the admiralty, and being then suspected to hold intelligence with the king's party, was in danger to have lost all, had he not freed himself from that suspicion, especially by his urging his losses that he had suffer'd by the said party for his adhering to

[a] [See list and characters of the 43 members of the other house, in *A second Narrative of the late Parliament*, 1658. Reprinted by one J. Morgan in *Phœnix Britannicus*, 1732, page 138. Cole.]

the parliament: in consideration of which he had afterwards given to him 2000*l.* In 1646 he was sent for to the leaguer before Oxon by sir Tho. Fairfax the general of the parl. forces, who being admitted one of his council of war, he did oftentimes, being a friend to the univ. of Oxon, express his unwillingness that any thing of damage should be done to it, and pressed for honourable terms to be offer'd to the garrison there. In 1647 Ol. Cromwell used his advice in many things, and therefore by his power it was that in the beginning of March in the said year he was made one of the four commissioners of the great seal, "which passed into an "ordinance made by the lords and com. on the 15th "of the same month." In 1648 Philip earl of Pembroke, who was then lately made constable of Windsor castle, and keeper of the forest adjoining, constituted him his lieutenant of those places in the month of July: and in the same year he was not only named one of the king's serjeants (which he refused to accept) but was made one of the three commissioners of the new great seal of the commonwealth of England, 8 Feb. at which time the king's great seal was publicly broken in the house of commons. And farther also on the 14th of the said month he was elected one of the thirty persons for the council of state, wherein he sate and acted according to his ability. In the month of June 1649 he was made high steward of the city of Oxon by the mayor and citizens thereof, in the room of the earl of Berks: Whom they, for his loyalty, displaced, and about the same time they made him their recorder. In Jul. following he was constituted keeper of the king's medals and library, which in 1647 he had hindred from being sold: And that employment he the rather took, because he was put upon it by Selden and other learned men, and that he himself, being accounted learned, took great delight in such matters. However being not always at leisure to attend those places, he had a deputy allowed him, and one John Dury a traveller did the drudgery of the place.[5] On the 24th of Nov. 1651 he was continued one of the council of state, and likewise on the same day in the year following. In the beginning of Nov. 1653 he set forth with a gallant retinue in the quality of an embassador into Sweedland, being impowred thereto by Oliver and the little parliament, and had a thousand pounds per an. for his salary. In which embassy and country behaving himself with great prudence to the liking, and with the approbation, of all, Christina queen of that country made him a knight of the honourable order of Amaranta, of which order the queen herself is sovereign, and wears the badge thereof (which is a rich jewel tied to a crimson ribond) under her left breast. You may be pleased to see more of this order in Elias Ashmole's book entit. *The Institutions, Laws and Ceremonies of the Order of the Garter.* Lond. 1672. fol. chap. 8. p. 123, and the copy or draught of the badge between pag. 94. and 95; "on this account perhaps "it was, that he is sometimes called sir Bulstrode "Whitlock." After his return thence, which was in July 1654, he was in Aug. following made one of the commissioners of the exchequer or treasury; for in his absence, alteration or pretended reformation being made in the chancery, he stood off at his return from being any longer commissioner of the seal. In Jan. 1656, he being then serjeant at law, was chose speaker of the house of com. pro tempore, upon the indisposition of him lately chosen, and in the year following he was summoned by Oliver the protector to sit in the other house by the name of Bulstrode lord Whitlock: which summons he obeying, had thereupon a negative voice in that house over the people, tho' he had helped to put it down when it consisted of king and lords. In Aug. 1659 he was made president of the council of state; in Octob. one of the committee of safety; on the first of Novemb. keeper of the great seal pro tempore by the appointment of the said committee, and on the 30th of Jan. following he retired into the country for fear of being sent prisoner to the Tower by some prevalent members in the rump parl. then newly restored, for his being a member of the committee of safety.[6] At which time he leaving the seal with his wife, lock'd up in a desk, she forthwith delivered it to Lenthal the speaker. From which time, to that of his death, we heard but little of him, only that he lived retiredly, mostly at Chilton in Wiltsh. near Hungerford in Berks, that he had been an observing person thro' all changes, guided more by policy than conscience, and that he had advantaged himself much in civil affairs by his relation to the public, and his eminent station. To which I add that he was an excellent com. lawyer, was as well read in books as in men, and well vers'd in the oriental tongues, and therefore belov'd of Selden (who would have made him one of his executors) and the virtuosi of his time. The things that he hath extant are these,

Several speeches, viz. (1) *Speech at a Conference of both Houses,* 17 *Feb.* 1641. Lond. 1642. qu. (2) "*Speech when Serj. Jo. Wild was sworn chief* "*Baron of the Exchequer, in Oct.* 1648. It is a "large speech in his *Memorials,* p. 344. (3) "*Speech when he was made Commissioner of the* "*new Great Seal;* 8 *Feb.* 1648. *Memorials,* p.

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[5] [See an account of this transaction in his own *Memorials,* pages 288, 415, 416; ed. 1732.]

[6] [Die Jovis 14 Junii 1660: The humble petition of Bulstrode Whitlock was read. The question being propounded, that Bulstrode Whitlock esq. shall be one of the 29 persons to be exempted out of the act of general pardon and oblivion for and in respect only of such pains, penalties and forfeitures (not extending to life) as shall be thought fit to be inflicted on him by another act intended to be hereafter passed for that purpose.——Passed in the negative. *Journals of the House of Commons.* KENNET.]

"373." (4) *Speech to the Q. of Sweden, an.* 1653. The beginning of which is, 'Madame, by command of my superiors, the parliament of the commonwealth of England,' &c. (5) *Speech in Lat. to the said Queen in May or June* 1654.[5] The beginning of which is, 'Multo equidem cum tædio ferrem,' &c. (6) *A learned and godly Speech, spoken when Serjeant William Steel Recorder of the City of London, was made L. Chief Baron in the Court of Exchequer at Westm.* 28 *May* 1655. (7) *Speech to the Mayor, Aldermen and Common-Council of London,* 9. *Aug.* 1659. (8) *Another Speech to them,* 8 *Nov. the same Year:*——which two speeches are published in one sh. in qu.

Several Discourses in the Tryal of Tho. E. of Strafford——See in Jo. Rushworth's *Tryal of Tho. Earl of Strafford.*

Monarchy asserted to be the best, most ancient and legal Form of Government, in a Conference had at Whitehall with Oliver Lord Protector and a Committee of Parliament in Apr. 1657. Lond. 1660. oct. Made good by way of arguments in at least five speeches then by him spoken.

Memorials of the English Affairs: or an historical Account of what passed from the Beginning of King Ch. I. to the Restoration of King Ch. II. Lond. 1682. fol. [Bodl. F. 2. 11. Jur.] This is no more than a diary which he began and continued for his private use. In this book you'll find divers of his discourses made on various occasions. It was published by Arth. earl of Anglesie, but with a very bad index to it, which is a disadvantage to the book in many respects.[6] He also left behind him several manuscript volumes of his own writing, which are not determin'd by the heir whether they may, or shall, be published. Several things in his life-time were fathered upon him, among which was a little thing published in Jan. 1659. entit. *My Lord Whitlock's Reports on Machiavel,* &c. wherein the author tells us that 'when Whitlock was chose a member of the long parl. he had then no interest, but contented himself with seeing the fashions of the parl. house. At length Pym's discerning eyes espying that curiosity, presently attacqued his unconcerned, undetermined mind, and with the proffers of greatness and popularity brought him over to his design, and became his second,' &c. Also that when he, with other commissioners, attended the king at Oxon, with propositions from both houses in order to peace, 'the king shewed to the commissioners during their stay there great respect, but of commissioner Whitlock he took small notice, &c. which implanted in him ever after an implacable malice to him and his posterity, &c. That he was sent to make speeches against the young king at Guild-Hall when he was at Worcester, which he did with so much vigour and confidence, that Tichbourne the next day durst throw the king's declaration into the fire made at the Exchange,' &c. with other passages which for brevity's sake I now omit. At length he dying of the stone in his house at Chilton park on the 28th of July in sixteen hundred seventy and five, was buried in an isle joyning to the church of Fulley or Fawley near Marlow in Bucks, which he had built for a burying-place for his family. Among the sons that he had by Rebecca his wife, daughter of Tho. Benet alderman of London, was James Whitlock,[7] first a captain, afterwards fellow of Alls. coll. then a colonel in the parl. army, one of the knights for Oxfordshire to serve in that parl. which began at Westm. 3 of Sept. 1654, knighted by Oliver 6 Jan. 1656, burgess for Aylesbury in Bucks, to serve in the parl. which began at Westm. 27 Jan. 1658, &c.

[*Whitelocke's Notes upon the King's Writt for choosing Members of Parlement* 13 *Car.* 2. *Being Disquisitions on the Government of England by King, Lords and Commons.* Lond. 1766. 2 vol. 4to. Published from the original MS. by Charles Morton M. D. first under librarian of the British Museum, &c. &c.

There is a beautiful head of Whitlock by Faithorne.]

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THOMAS TOMKINS, son of Joh. Tomkins sometime organist of S. Paul's cathedral, was born in Aldersgate-street (in the parish of S. Botolph) in London, educated in virtue and learning from his cradle by the care of his uncle Nathan. Tomkins prebendary of Worcester, became a commoner of Bal. college in act term 1651, probat. fellow of Alls. in 1657, and taking the degree of M. of A. was elected one of the proctors of the university for the year 1663. Afterwards he became chaplain to Dr. Sheldon archb. of Cant. rector of Lambeth in Surrey, Monks-Risborow in Bucks, and at length chancellor of the cath. church of Exeter, and D. of D. The archb. valued him so much that he kept him many years chaplain in his house,[8] and resolving never to part with him, made him rector of Lambeth before-mention'd, which he kept to his dying

1675.

[5] [At the end of *Inauguratio Olivariana, Carmen Votivum Autore Fitz Pagano Fishero,* 4to. 1654, is *Eruditissimi vero Domini Bulstrodi Whitlocki, Magni Anglia Sigilli Custodis Windesoriensis Propugnaculi magni scientissimi et Forestariarum circumjacentium Proto-Constabularii, Oratio habita Upsaliæ coram Cristina augustissima Suecorum, Gothorum, Finnorum, Vandalorum, &c. Regina potentissima.* KENNET.]

[6] [A new edition, with many additions never before printed, and a compleat index, Lond. 1732, folio.]

[7] [Another of his sons was sir Wm. Whitlock, an eminent lawyer.

W. Lily left his estate to one of his sons. MORANT.]

[8] [The imprimatur to the first edit. of Milton's *Paradise Lost* was signed by Tomkins in his official capacity. That poem was, says Newton, in danger of being suppressed by the malice or ignorance of the licencer, who took exception at some passages, and particularly at that noble simile, in the first book, of the sun in an eclipse, in which he fancied that he had discovered treason. Life of Milton by Thomas Newton, pref. to *Paradise Lost.* Lond. 1749, 4to. page xxxviii.]

day. The books that he hath published are these,

The Rebel's Plea examined: or, Mr. Baxter's Judgment concerning the late War, "in these Particulars, viz. The Original of Government, co-"ordinate and legislative Power in the two Houses, "&c." Lond. 1660. qu. 6 sheets and an half. [Bodl. C. 13. 5. Linc.]

Short Strictures: or, Animadversions on so much of Mr. Zach. Crofton's[9] Fastning of S. Peter's Bounds as concern the Reasons of the Univ. of Oxon concerning the Covenant, Lond. 1661. oct. [Bodl. 8vo. B. 341. Linc.]

The Inconveniencies of Toleration: or, an Answer to a Book called A Proposition made to the King and Parliament, for the Safety and Happiness of the King and Kingdom. Lond. 1667. qu. "in 5 sheets and an half. [Bodl. B. 14. 15. Linc.] "The *Proposition*, &c. came out in the beginning "of August 1667. Mr. Tomkins's *Answer* 10 Oct. "that year——but before the end of that month "the anonymous author of the *Proposition* did re-"print his book again, with a short reply to Mr. "Tomkins."

The modern Pleas for Toleration, Comprehension, &c. considered and discussed. Lond. 1675. oct. [Bodl. 8vo. B. 320. Linc.] This book came out the second time with this title, *The new Distemper: or, the Dissenter's usual Pleas for Comprehension, Toleration and renouncing the Covenant, considered and discussed.* Lond. 1680. oct. To which is a large preface written by Sam. Thomas chantor of Ch. Ch. in Oxon, now vicar of Chard in Somersetsh. The first edition of this book (1675) is reflected upon by Mr. Rich. Baxter in his *Apology for the Nonconformist's Ministry*, &c. from p. 147, to 154. This Dr. Tomkins died at Exeter in sixteen hundred seventy and five, and his body being carried into Worcestershire, was buried in the chancel of the church at Marton near Droitwich. Soon after was a marble table fastned to the wall, over his grave, with this inscription thereon. Thomas Tomkins SS. Theologiæ Professor, Coll. Om. An. Oxon. olim Socius, reverendiss. Archiepiscopo Cantuariensi à sacris, Ecclesiæ cathedralis Exon. Cancellarius, Lambethanæ, &c. Rector: Ecclesiæ Anglicanæ contra Schismaticos assertor eximius. Vir ingenio, judicio, memoriâ, literaturâ & eloquentiâ clarus. Exoniæ morbo correptus, obiit Augusti 20 an. Dom. 1675. ætat. 37. Cujus corpus huc translatum, hic subtus quiescit. Over his grave is laid a flat stone, with an inscription thereon, containing his name, dignity, and death, which for brevity's sake I now omit. In his rectory of Lambeth succeeded Dr. George Hooper of Ch. Ch. in Monks-Risborow John Wolley M. A. of Trin. coll. and in his chancellorship Dr. Joh. Copleston of Cambridge canon of Exeter, the same who was elected provost of King's coll. in that university, 24 Aug. 1681.

1675.

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[Tho. Tompkins A. M. coll. ab arch. Cant. ad eccl. B. Mariæ Aldermary, Lond. 11 Apr. 1665: Cessit ante 4 Dec. 1669. KENNET.]

THOMAS WILLIS, the most famous physician of his time, was born at Great Bedwyn in Wilts. 27 Jan. 1621. His father was Tho. Willis[1] of North Henxsey near Abingdon in Berks. sometime a retainer to S. John's coll.[2] (but no graduate) afterwards bailiff or steward to sir Walt. Smith of Bedwyn, and in his last days a constant inhabitant of N. Henxsey, before mention'd. Which last Thomas was son of another Thomas, a taylor, as I have been informed, who mostly lived at Kennington near Abingdon also.[3] As for Thomas our author

[9] [*Catechising Gods Ordinance: or a short Treatise concerning that ancient, approved, soul-edifying, singularly necessary Exercise of Catechizing. Delivered in sundry Sermons at Botolphs Aldgate, London. By Zach. Crofton Minister of the Word. The Second edit. corrected and enlarged. London, Printed by R. I. for Tho. Parkhurst* &c. 1657. 8vo. In Ch. Ch. library, A. 72. Pamph.]

[1] [Obiit in obsidione Oxon. 1643. BAKER.]

[2] [He was a farmer at Church or Long Handborough, Oxon. RAWLINSON.]

[3] [The following original Letter is preserved in bishop Kennet's copy of the ATHENÆ. There is no superscription, but it cannot be doubted that it was addressed to the bishop himself:

Whaddon-hall, near Fenny Stratford, Bucks;
My good lord, March 7, 1725.

I am obliged to your lordship for the favour of your of the 5th instant, and heartily thank you for recommending mine to the bishop of Man, and Mr. Baker. I am an infirm person of late, but doe not love to be idle. 'Tis a great pleasure to mee that any thing I doe is acceptable to your lordship. I trudge on, and am giving account of cathedrals. I doubt the members of Lundaff will not be well pleased with mee, and the now bishop of St. David forgive some animadversions I shall make about that chair (or have rather made) 2 or 3 years agoe, since when my book has been delayed, and tho' 'tis in an year and half's time advanced to the 402 page, I cannot say when the bookseller will let it be published. I most readily obey your lordship's commands in communicating something of my good grandfather Dr. Willis. A. Wood, who was his next neighbour in St. John Baptist's parish Oxon, and had a disagreement with the family, says several things untrue of his descent &c. as I am well assured. Your lordship knows I have dabbled in heraldry, drawn up many pedigrees, and tho' I cannot pretend to goe far with ours, yet by an antient deed I have, &c. wee were an yeoman family at Church Hanborough in Oxfordshire, about the beginning of queen Elizabeth's reign, and tho' I have search'd the Hinxsey's registers and Kennington, where A. Wood says my great grandfather's father resided, yet can't find so much (as) a name of a Willis, till some years after 1600, and not one Thomas Willis in any of these places till about 1630, when one John son of Thomas Willis is said to have been baptised, which is the only Thomas Willis in those 3 parishes whatsoever. In Great Bedwin register, co. Wilts, I met with several Willis's before 1620, and an entry of the birth of my good grandfather, who is the last of the name of Willis born there: The words are these,

Thomas Wyllis the sonne of Thomas Willis and Rachell his wyfe was bapt. the 14 of Febr. 1620.

I meet with a marriage of a Thomas Willis to one Joane Whitbred 1576, and divers births of their children, &c. and

he was bred in grammar learning under Edw. Sylvester, who taught a private school in Allsaints

they shew an house at Bedwin where they suppose Dr. Willis's family lived, and so his ancestors might as well be born here as where A. Wood tells us. Hinxsey registers are very antient, viz. one about 1589, and another about 1568, and yet no Willis's of old, tho' now there are several at both places. Dr. Willis's father married one Rachael Howell, an antient family at North or Ivy Hinxsey, and had about 40*lb.* or 50*lb.* per ann. as I judge by that which my grandfather gave his brothers and sisters; but his great patron seems to have been Dr. Francis Willis, president of St. John's college, Oxon, dean of Worcester, who brought him into that college, where he was, as bishop Fell informs us, master of arts. I have a book of my great grandfather's writing: he wrote an excellent hand: was brought up to the law, lost his life at the siege of Oxford, and lies buried in North or St. Laurence Hinxsey chancell with Rachael his first wife, as appears by his grave-stone. As to the account of Dr. Willis I was told by very antient people of N. Hinxsey that he was very charitable, when a boy, and would give his victuals away, when he was sent to Oxford to schoole, to the poor, so that his parents, my great grandfather and grandmother, were forced to watch him, and my great grandfather, the Dr's. father, would often say this boy will starve himself, and would latterly, on that account, make him eat his meat at home, before he went to schoole. When he came into business its certain he maintained his brothers and sisters. He paid several debts of his brother William, who dyed fellow of Trinity college, Oxford, as I find by his account, and Mr. Benson his nephew, archdeacon of Hereford, who dyed a nonjuror aged about 86, last year, told me. He had several sisters well married, and a puritanical brother, one John Willis, a good attorney, chapter clerk of Christ-church, Oxon. who drew up all the leases &c. of that college. It was, I can assure your lordshipp, Dr. Willis's practise, when he came into business, inviolably to reserve and give in charity all the fees whatsoever he took on Sundays, which was above a tenth parth of his gains, and as I find by bishopp Fell's casting up his account at his death, there was 237*lb.* poor's money in the box. Bp. Fell's words are 'Moneys due to the poor 237*lb.*' His inventory and stock came to 1528*l.* 0*s.* 6*d.* but they buried him, in Westminster abbey, ridiculously sumptuous, for his funeral charges (tho' they did not afford him a grave-stone) came to 470*l.* 4*s.* 4*d.* Bp. Fell in a small Latin account of him printed to his posthumous book, tells us his father was a master of arts of Oxon, and speaking of his charity says 'nemo magis munificus; omnia sciliicet sibi, nihil curasti pauperibus et miseris, negaverat. Praeter illa quae propria manu elargitus est, elymosynaries in urbe, rure, et academia sparsos habuit——facilius quis ab ipso centum aureos, quam a plerique aliis extorserit totidem asses ——A prima ejus adolescentia ad ultimum vitae diem, nullam pecuniarum quam acceperat, summam pro suo habuit, donec Deo et pauperibus partem non contemnandam sacram fecisset.' Bpp. Fell says much more of his charity, but as he knew him near 30 years, your lordship will give him leave to know him better than A. Wood: tho' he was but in his 55th year when he dyed, and not in his 57 as Bp. Fell intimates, wherein A. Wood is more exact, from the university registers. As to his founding prayers at S. Martin's Westminster, and giving such a year in charity, it is well enough known, tho' that grateful parish have set aside his request in his will, the very first time, wherein he recommends and desires 'that the reader of those prayers may be the schoolmaster of St. Martin's, if he is in orders.' The person he gave it to was the then schoolmaster B. Barnet, who resigned it to his son in law Mr. James Richardson, on whose death about one year and eight months agoe, the vicar put in one of his chapell readers, and tho' to make mee easy, he wrote mee a letter of his willingness to serve me, that I should have parish in Oxon, to whom he went every day from N. Henxsey. In 1636 he became a retainer to the family of Dr. Tho. Ilcs canon of Ch. Ch. and was his batler there, where applying himself very severely to his studies he took the degrees in arts, that of master being compleated in 1642. About that time Oxford being garrison'd for the king, he, among the scholars that were then remaining, bore arms in his defence, and all the time that he could obtain, he bestowed on his beloved study of physic. In 1646, the garrison being then surrendred for the use of the parliament, he took the degree of bach. of that faculty, fell to the practice of it, and every Monday kept Abingdon market. So that by his great care and industry he in short time became famous in these parts, settled in S. John Baptist's parish, in an house opposite to Merton coll. church, and was sent for far and near for his help, while in the mean time Mr. John Fell (whose sister he had married) Mr. John Dolben, and sometimes Mr. Rich. Allistry did constantly exercise in his house (as they had partly before done in his lodgings in Canterbury quadrangle) the liturgy and sacraments according to the church of England, to which most of the loyalists in Oxon, especially scholars that had been ejected in 1648, did daily resort.* In 1660, after his majesty's restoration, he became Sedley's professor of natural philosophy, in the place of Dr. Josh. Crosse then ejected, and shortly after he was created doctor of his faculty, and upon the foundation of the royal society was made fellow of it. In 1666, after the

in respect of my grandfather's charity, (who has been dead above 50 years, and so the parish have since his death received 500*lb.*) a seat in the new church assigned for my self to sit in, and relations, of which I have several in the parish, yet now the church is near finished, they think fit to deny mee, and object to my not living in the parish, and give out that I may let the pew for 4 or 5*lb.* per ann. and so save myself part of the charity, which would be time enough to object, when I put it in practise. I fear I have tired your lordshipp: my hand grows very weak, and I scribble poorly; so will cease, not to be farther troublesome, then to acknowledge my readyness and zeal to receive your lordshipp's commands, and how proud I shall be in all respects of professing myself

Your lordshipp's most devoted humble serv^t

Browne Willis.

I make bold to trouble your lordship with another pacquet to Mr. Baker, and repeat my thanks for your recommending mee to the Bp. of Man &c.]

* [In Mr. Browne Willis's study at Whaddon is a little book in 12mo. printed at Lond. 1650, with this title, *Prayers or Intercession for their Use, who mourn in secret for the publique Calamities of this Nation. With an anniversary Prayer for the* 30 *of January*. On a blank leaf is wrote thus: 'N. B. I was informed by the rev. Mr. Roger of St. John's college in Cambridge, that these are the prayers which were used in Dr. Willis's oratory, during the former rebellion. J. C. May 15, 1729.' In the title-page is wrote 'Mary Cary,' and on a spare leaf is this added by Mr. Browne Willis in his own hand: 'Prayers said by bishop Fell in his bro: in law Dr. Willis's apartment in Oxford, the famous physician.' This, with the rest of Mr. B. W. books, is now removed to Stoneham in Hampshire, the seat of his grandson. COLE.]

dismal conflagration at London, he upon the invitation of Dr. Sheldon archb. of Cant. went to the city of Westm. took a tenement in S. Martin's lane, and in very short time after he became so noted, and so infinitely resorted to, for his practice, that never any physician before went beyond him, or got more money yearly than he. About that time he was made *fellow* * of the college of physicians, who for the most part had him in great esteem. The truth is, tho' he was a plain man, a man of no carriage, little discourse, complaisance or society, yet for his deep insight, happy researches in natural and experimental philosophy, anatomy, and chymistry, for his wonderful success and repute in his practice, the natural smoothness, pure elegancy, delightful, unaffected neatness of Latin stile, none scarce hath equall'd, much less out-done him, how great soever. When at any time he is mention'd by authors (as he is very often) it is done in words expressing their highest esteem of his great worth and excellency, and placed still, as first in rank, among physicians. And further also, he hath laid a lasting foundation of a body of physic chiefly on hypotheses of his own framing. See more in the epistle to the reader before his works printed at Geneva, in two volumes an. 1676. His works are these,

* *One of the coll.* First edit.

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Diatribæ duæ Medico-philosophicæ de Fermentatione, altera de Febribus. Hag. Com. 1659. oct. Lond. 1660. [1662, Bodl. Crynes 215.] 65, &c. in tw. Answer'd by Edm. de Meara a doctor of physic of Bristol, and fellow of the college of physicians.[5] See more in Rich. Lower, an. 1690.

Dissertatio Epistolica de Urinis. Printed with the former book.

Cerebri Anatome. Lond. 1664. oct.[6] Amstel. 1667. in tw. [Bodl. Crynes 197.] Whatsoever is anatomical in that book, the glory thereof belongs to the said R. Lower, whose indefatigable industry at Oxon produced that elaborate piece.

De Ratione Motus Musculorum. Printed with *Cer. Anat.*

Pathologia Cerebri & Nervosi Generis Specimina, in quo agitur de Morbis convulsivis & de Scorbuto. Oxon. 1667. qu. [Bodl. C. 4. 5. Linc.] Lond. 1668. [Bodl. Crynes 198.] Amstel. 1669. &c. in tw. An account of which is in the *Philosophical Transactions*, num. 31.

Affectionum quæ dicuntur Hystericæ & Hypochondriacæ Pathologia Spasmodica, vindicata contra Responsionem epistolarem Nathan. Highmori M. D. Lond. 1670. qu. [Bodl. 4to. C. 22. Med.] Leyd. 1671. in tw. [Bodl. Crynes 199.] &c.

Exercitationes Medico-physicæ duæ. 1. *De Sanguinis Accensione*, 2. *De Motu musculari.* This is printed with the book next before-going, and an account of both of them are in the *Phil. Transact.* num. 57.

De Anima Brutorum, quæ Hominis vitalis ac sensativa est, Exercitationes duæ, &c. Lond. 1672. in qu. and oct. [Bodl. Crynes 455.] &c. Amstel. 1674. in tw. And also of this, numb. 83. All which books, except *Affectionum quæ dicuntur*, &c. and that *De Anima Brutorum*, were translated into English by S. P. esq:——Lond. 1681. fol.

Pharmaceutice rationalis: sive Diatriba de Medicamentorum Operationibus in Humano Corpore. Pars I. Oxon. 1674. [Bodl. 4to. W. 4. Med.] *Pars* 2. 1675. [Bodl. 4to. Z. 52. Med.] in tw. and qu. Published by Dr. Jo. Fell, who in a postscript added to the author's preface, gives some running account of the said author, but false as to his parent. This *Pharmaceutice* was translated into English by Anon. Lond. 1679.[7] fol. [Bodl. P. 2. 12. Med.] but being not well done it was corrected by S. P. esq; before-mention'd, and involved in the former translation of 1681. Afterwards came out *The London Practice of Physic: or the whole practical Part of Physic contained in the Works of Dr. Willis, faithfully made English, and printed together for the public good.* Lond. 1685. oct. with his picture before it. What are therein made English of his works are (1) His first and second parts of the *Pharmaceutice rationalis.* (2) *His Tract of Convulsive Diseases.* (3) *His Tract of the Scurvey.* (4) *His Tr. of the Diseases of the Brain, and Genus nervosum.* (5) *His Tr. of Fevers:* The other parts of his works being theoretical are therein omitted. This translation is said to be different from that containing the same pieces, contained in his former translations of all his works in fol.

A plain and easy Method for preserving those that are well from the Infection of the Plague, or any contagious Distemper, in City, Camp, Country, Fleet, &c. and for Curing such as are Infected with it——This was written in 1666, but not printed till the latter end of 1690.[8] At length after a great deal of drudgery, that he did undergo in his faculty, (mostly for lucre sake) which did much shorten his life, he concluded his last day in his house in S. Martin's Lane before-mention'd, on the eleventh day of Nov. in sixteen hundred seventy and five:[9] 1675.

[5] [In Mr. Walter Harris's additions to sir James Ware's *Writers of Ireland*, vol. iii, pages 160, 190, it is said that Coxly Cosin M. D. wrote a book in defence (as it is there said) of Dr. Willis, under this title—*Willisius malevindicatus, sive Medicus Oxoniensis Mendacitatis et Inscitiæ detectus.* Dublinii 1667. 12mo. Edm. O Meara M. D. wrote *Examen Diatribæ Thomæ Willisii D. M. de Febribus*, Lond. 1665, 8vo. To this Dr. Lower wrote an answer intituled *Vindicatio Diatribæ Willisii*, &c. so that, I suppose Dr. Cosin's book is wrote *against* Dr. Lower's *Vindicatio.* COLE.]

[6] [A very fine edition of it in 4to. Lond. 1664, Bodl. 4to. Q. 7. Med.]

[7] [It was also publ. in Latin that year, pr. at Oxon. in 8vo. See it Bodl. Crynes 753.]

[8] [Publ. by his amanuensis J. Hemming. MORANT. It is dated in 1691 (Bodl. 8vo. C. 60. Med.) and was reprinted in 1722. RAWLINSON.]

[9] [Perit Londini Thomas ille Willisius recondita eruditione et ignota hactenus cerebri demonstratione celebris. *Lycetum Patavinum*, a Carolo Patin, p. 96. COLE.]

Whereupon his body was conveyed to the abbey church of S. Peter in Westm. and there interr'd in the large isle or transcept, joyning to the north-side of the choir, near to the body of Mary his first wife, daughter of Samuel Fell D. D. sometime dean of Ch. Ch. in Oxon: Which Mary died on the vigil of Allsaints an. 1670. The said Dr. Willis (who left behind him the character of an orthodox, pious, and charitable physician) did, some years before his death, settle a salary for a reader to read prayers in S. Martin's church in the Fields in Westmin. early and late every day, to such servants and people of that parish, who could not, through multiplicity of business, attend the ordinary service daily there performed. All his Latin works were printed in [551] two volumes in qu. at Geneva 1676, as I have before told you, and at Amsterdam 1682. quarto, [Bodl. CC. 45. Med.] by Gerard Blasius M. D. and ordinary professor of the same faculty at that place.[1]

JOSHUA STOPFORD, a Lancashire man born, was entred into Brasennose coll. in Mich. term 1654, aged 18 years, being then or soon after scholar of that house, went afterwards to Magd. coll. and as a member thereof took the degree of bach. of arts, an. 1657. Afterwards he entred into orders, became preb. of Donington in the church of York (collated thereunto by archb. Frewen 9 Nov. 1660[2]) and about the same time vicar of S. Martin's church in Conystreet there. In the month of Ap. 1670 he was created master of arts, and in the next month was admitted to the reading of the sentences, being at that time rector of Allsaints church in the said city of York. He hath written,

Pagano-Papismus: or, an exact Parallel between Rome-Pagan and Rome-Christian in their Doctrines and Ceremonies. Lond. 1675, oct. [Bodl. 8vo. C. 341. Linc.] publish'd in Michaelm. term 1674. Before this work is a catalogue of books and authors made use of by this writer, which is very considerable both for number and value: To which piece is joyned another of smaller bulk, written by the same author, entit.

The Ways and Methods of Rome's Advancement, whereby the Pope and his Agents have endeavoured to propagate their Doctrines, discovered in two Sermons preached 5 Nov. 1671: *on Rev.* 18. 23, 24.—A catalogue of authors of the like nature with the former, is also prefix'd;[3] and in the epistle to the reader 'tis said, that those two sermons were published to vindicate them and their author from the unjust aspersions and false accusations cast upon them by a generation of men, who make lies and calumnies a constituted part of their religion. He died in the month of November in sixteen hundred seventy and five, and was, as I presume, buried in the church of Allsaints before-mention'd, and not in the cathedral, because he resign'd his prebendship in 1663. He was a person very well read in substantial and noted authors, and might, had life been spared, have done good service for the church of England, of which he was a most zealous member. 1675.

FRANCIS ROBERTS, son of Hen. Roberts,[4] of Alslake in Yorkshire, was born there, or at least in that county, entred a student in Trin. coll. in the beginning of the year 1625, aged 16 years or thereabout, took the degrees in arts, that of master being completed in 1632, entred into the sacred function, and had some little cure bestowed on him, but what I cannot tell. Sure I am that he being always puritannically affected, closed with the presbyterians in the beginning of the civil wars, went to London, took the covenant and became minister of S. Augustin's there, in the place of a noted loyalist ejected. In 1649, Feb. 12, he was presented to the rectory of Wrington in Somersetshire by his especial patron Arthur lord Capell, son of the most loyal and generous Arthur lord Capell then lately beheaded; which rectory was then void by the death of another presbyterian called Samuel Crook. In this rectory our author Roberts shewing himself a zealous man of those times, was among several ministers of his county (of whom Richard Fairclough was one, and Ralph Farmer another) constituted an assistant to the commissioners for the ejectment of such, whom they then (1654) called scandalous, ignorant and insufficient ministers and schoolmasters. After his majesty's return, he, rather than lose his living, and so consequently the comforts of this world, did turn about, took the oaths again (whereby he denied all those that he had taken in the interval) and conform'd himself, without hesitation, to the ceremonies of the church of England, and was nominated the first chaplain by his patron, to serve him after he was made earl of Essex, 13 Car. 2. What preferments he had afterwards conferr'd upon him I know not, only that the degree of doctor of div. was conferr'd on him by the university (I think) of Dublin, at what time his patron (a favourer of such people) was lord lieutenant of Ireland, in the place of John lord Berkley, an. 1672. Under the said Dr. Roberts's name were these things following published. [552]

Several sermons, as (1) *A broken Spirit, God's Sacrifice, Fast Sermon before the House of Lords,* 9 *Dec.* 1646. *on Psal.* 51. 17. Lond. 1647. qu. Preached for the removing of the great judgment of rain and water then upon the kingdom. (2) *Chequer of God's Providences, made up of black and*

[1] [There are two very good heads of Willis, one engraved by Loggan, the other by Vertue.]

[2] [Willis *Cathedrals*, p. 130, says 27 Octob. 1660; on the promotion of Anthony Elcocke, who was made subdean.]

[3] [It is dedicated to Thomas Rokeby and John Brooke of York, esquires. RAWLINSON.]

[4] *Reg. Matric.* PP. fol. 127. a.

white, funeral Serm. on Psal. 68. 13. Lond. 1657. qu. and others which I have not yet seen.

Believers Evidences for eternal Life; collected out of the first Epistle of S. John, which is Catholic, &c. Lond. 1649. 55. oct.

Clavis Bibliorum. The Key of the Bible; unlocking the richest Treasury of the Holy Scriptures. Whereby 1. *The Order.* 2. *Names.* 3. *Times.* 4. *Penmen.* 5. *Occasion.* 6. *Scope, and* 7. *Principal Parts containing the subject Matter of the Books of the Old and New Testament are familiarly, and briefly opened*, &c. Edinburgh and London 1649. oct. with the author's picture before it, aged 40. Afterwards it was printed in quarto and folio, and the fourth edition was published 1675.

The Communicant instructed: or practical Directions for the worthy Receiving of the Lord's Supper. Lond. 1651. oct. with the author's picture before it. This was afterwards reprinted at least three times.

Mysterium & Medulla Bibliorum. The Mystery and Marrow of the Bible; viz. God's Covenant with Man in the first Adam before the Fall; and in the last Adam Jesus Christ, after the Fall, from the Beginning to the End of the World; unfolded and illustrated in positive Aphorisms and their Explanations, &c. Lond. 1657. in two vol. in fol. [Bodl. N. 2. 9. Jur.]

The true Way to the Tree of Life: or, the natural Man directed unto Christ. Lond. 1673. oct. What other things he hath written, unless *A Synopsis of Theology or Div.* which is mentioned by the author of the cat. of books in the libr. at Sion coll. Lond. I know not, nor any thing else of him, only that he dying at Wrington before-mention'd in
1675. the latter end of sixteen hundred seventy and five, was, as I presume, buried in the church there. On the 28th of Jan. the same year, his immediate successor Mr. John Powell was instituted to the rectory of Wrington, then void by the late death of Dr. Fr. Roberts.

THOMAS TULLY, son of George Tully, was born in S. Mary's parish in the city of Carlisle in Cumberland 22 Jul. 1620, educated partly in the free-school there under Mr. Joh. Winter, and afterwards at Barton Kirk in Westmoreland, entred in Queen's coll. in Mich. term, an. 1634, where, by the benefit of a good tutor, Ger. Langbaine, and a severe discipline, he became a noted disputant, and at length through several advances, fellow of the said college. In 1642 he was actually created M. of A. and soon after, Oxford being garrison'd, he became master of the grammar school at Tetbury in Glocestershire. After the surrender of the garrison, he returned to his college, and became a noted tutor and preacher, and in 1657 he was admitted bach. of div. Soon after he was made principal of S. Edm. hall, so that whereas from the surrender of the said garrison and before, there were very few or no students in that house, only some of Queen's coll. that lodged there, he by his diligence and severe government made it flourish, equal with, if not beyond, any hall in Oxon. After his majesty's return to his kingdoms he obtained a doctorship of divinity by creation, a chaplainship to his majesty by a friend, the rectory of Grigleton alias Grittleton near Malmsbury in Wilts. by a quondam pupil, and at length in the month of April 1675, the deanery of Ripon in Yorkshire from his majesty, by the death of Dr. John Neile,[a] who had that deanery conferr'd upon him in the month of May, an. 1674, by the death of the preceding incumbent. This Dr. Tully was a pious man, and many ways very learned, chiefly [553] read in the more ancient writers, yet not so wholly addicted to the perusal of them, but that at some times he took delight to converse with later authors. Those that knew him and his constitution, accounted it his great misfortune that he did betake himself to write controversy, when as throughout the whole managery of it, he laboured under many bodily ills and infirmities, which first by lingring decays did sensibly impair, and at last wholly shatter, his weaker frame and constitution. He was a person of severe morals, puritanically inclin'd, and a strict Calvinist; which, as may be reasonably presum'd, was some stop to him in his way to preferment; the want of which he did in some degree resent, seeing so many of his juniors in the university, and all the king's chaplains twice told over (during the time he served him) not more deserving than himself, advanced before him. He hath written,

Logica Apodeictica, sive Tractatus brevis & dilucidus de Demonstratione; cum Dissertatiuncula Gassendi eodem pertinente. Oxon. 1662. in 2 sh. in oct. Which tract is commonly bound up at the end of *Manuductio ad Logicam*, written by Philip de Trieu, sometime chief professor of philosophy in the Jesuit's coll. at Doway.

A Letter to a Friend in Wilts upon Occasion of a late ridiculous Pamphlet, wherein was inserted a pretended Prophecy of Thom. Becket. Lond. 1666. in two sheets in qu. The said letter was written to Tho. Gore of Alderton, esq; who gave Dr. Tully the rectory of Grigleton, and the prophecy was published by one W. Tinker alias Littleton a minister, who therein usurped Dr. Tully's name to his disparagement.

Præcipuorum Theologiæ Capitum Enchiridion didacticum. Lond. 1665, 68, [1673, Bodl. 8vo. B. 287. Th. and again at Oxford 1683, Bodl. Rawl. 8vo. 273.] &c. oct.

Appendicula practica de Cœna Domini: Printed with the *Enchiridion.*

Symboli Apostolici } *Expositio.* Ox. 1673.
Precationis Dominicæ } oct.

[a] [Io. Neile admissus in aul. Pembr. Cant. an. 1605; electus socius Oct. 29, 1629, &c. BAKER.]

Justificatio Paulina sine Operibus, ex Mente Ecclesiæ Anglicanæ omnium: Reliquorum quæ reformatæ audiunt, asserta & illustrata, &c. Oxon. 1674. qu. [Bodl. 4to. C. 103. Th.]

Dissertatiuncula de Sententia Paulina, &c. Printed with *Just. Paulina*, written chiefly against Mr. George Bull's book entit. *Harmonia Apostolica*,[6] and Mr. R. Baxter's *Aphorisms*. But Mr. Baxter sitting not still (as he never yet hath done) published an answer to it bearing this title, *A Treatise of justifying Righteousness*, in two books. 1. *A Treatise of imputed Righteousness*, &c. *with an Answer to Dr. Tully's Letter*, (which he calls angry.) 2. *A friendly Debate with the learned and worthy Mr. Christop. Cartwright, containing first his Animadversions on his Aphorisms with my Answer. Secondly, his Exceptions against that Answer. Thirdly, my Reply to the Sum of the Controversies agitated in those Exceptions. All published instead of a fuller Answer to the Assaults of Dr. Tully's Justificatio Paulina.* Lond. 1676. oct. The *Aphorisms* of Mr. Baxter here defended against Dr. Tully were answer'd as to some passages, (1.) By Will. Eyre of Salisbury in his *Vindiciæ Justificationis gratuitæ*, &c. (2.) By John Crandon minister of Fawley in Hampshire, more largely in a just volume entit. Mr. Baxter's *Aphorisms exori'd and authoriz'd*, &c. Lond. 1654. qu. To both which Mr. Baxter quickly after publish'd distinct replies, placed at the end of his *Apol.*——Lond. 1654. qu. One called *An Admonition to Mr. Will. Eyre*, &c. and another, *An unsavoury Volume of Mr. John Crandon's anatomiz'd*, &c. But Crandon died before this answer against him came out. The said *Aphorisms* also were excepted against, and animadverted upon, at their first coming forth 1650, by many learned men (some of whom wrote upon the motion and desire of their author himself) among whom were, Mr. George Lawson, Dr. John Wallis, Mr. John Warren, and Mr. Christoph. Cartwright were the chief which being (as he himself confesseth) then but crude and defective for want of time, and use of writing (this being his first) some suspected it of error in doctrine, some of novelty, some of divers undigested expressions, and some overvaluing it, received those imperfections with the rest. Upon this he published his suspension of these *Aphorisms*, then his fuller explic. and def. of them in his *Apology*, &c. Afterward his additional explic. and defence both in his *Confession of Faith*,[7] &c. and in his *Four Disputations of Justification*,[8] &c. And tho' he hath in these three several pieces thus largely explain'd himself and his *Aphorisms*, yet Dr. Tully (as he complains) fell notwithstanding upon him, without taking notice of any of those following treatises, which clear and illustrate his former doctrine in these points. But whatever hath been the doctor's dealing towards him on this account, at which he seems to be so much concern'd, of this I am assured that his publishing the above named book, consisting of two parts, the far greater part of the former being by his own acknowledgment written 3 or 4 years before, and nothing newly added, and immediately directed against the doctor, but barely the 6th, 7th, and 8th chapters, with the answer to the doctor's letter, and the latter part being wholly made up of papers which had passed so many years before between the learned Mr. Christ. Cartwright and himself concerning his *Aphorisms*: his publishing, I say, these in answer to the doctor's book which came out some time after, was generally looked upon as a scornful slighting, and very unfair way of his. And tho' he thinks fit to call the doctor in the general epistle to the reader more than once a worthy person, yet for all this in the very entrance on the sixth chapter of the first part, he sufficiently discovers his anger against him in liberally bestowing on a great part of his *Justificatio Paulina* this foul character, viz. that it is defective in point of truth, justice, charity, ingenuity, and pertinency to the matter. But his published papers wrote long before those books, to which they are very improperly by him called answers, is not unusual with him: and the ingenious and learned Mr. Hen. Dodwell hath not long since complained of this his unjust usage in relation to himself. To conclude: since the publishing of the said *Justificatio Paulina*, the author thereof is characterized by some church men and fanatics to have been a main pillar of the church in defence of her true doctrine. Nay, and long before it was published, a certain hot-headed fanatic tells us in a book[9] afterwards by him made extant, that he, Tully, with Mr. Tho. Barlow, did keep this university of Oxon from being poyson'd with Pelagianism, Socinianism, papery, &c. The other things that Dr. Tully hath written are these,

A Letter to Mr. Rich. Baxter, occasion'd by several injurious Reflections of his upon a Treatise entit. Justificatio Paulina. Oxon. 1675. qu. [Bodl. 4to. Z. 17. Art.]

Animadversions on Mr. Baxter's Pamphlet entit. An Appeal to the Light. Oxon. 1675. qu. Printed with the aforesaid letter. "Our author by the "name of Tho. Tully then of Queen's college, "translated from French into English, *A brief Re-"lution of the present Troubles in England.* Oxon. "1645. qu. 8 sh. [Bodl. C. 14. 8. Linc.] written "from London 22 Jan. 1644, to a minister of the "reform'd churches in France." At length Dr. Tully, after he had spent his last years in a weakly and lingring condition, surrendred up his pious soul to God, in the parsonage house at Grigleton before-

[6] [See a long account of this controversy in Nelson's *Life of Bull*, 8vo. 1713, sect. xxxviii, pages 212, 213, &c.]

[7] Edin. Lond. 1665, qu.

[8] Ibid. 1658. qu.

[9] Lew. du Moulin in his *Account of several Advances the Chief Engl. hath made towards Rome*, p. 31.

1671. mention'd, on the fourteenth day of January in sixteen hundred seventy and five, and was buried in the chancel of the church there. In his deanery, which he had not enjoyed a year, succeeded Dr. Tho. Cartwright sometime of Queen's college, in his principality of S. Edm. hall, Steph. Penton, M. A. sometime fellow of New coll. who was elected thereunto by the provost and fellows of Queen's coll. (proprietaries of the said hall) on the 15th of Feb. 1675, but with this condition, that he resign his rectory of Tingwick in Bucks, and that the society of New coll. present a fellow of that of Queen's thereunto, which was accordingly done; and in his rectory of Grigleton Rich. Hine, M. of A. of Merton coll.

EDWARD WEST, son of Tho. West of the ancient borough of Northampton, gent. became a commoner of Ch. Ch. in the year 1651, and there [555] received a severe discipline under a presbyterian tutor. After he had taken one degree in arts, he translated himself to S. Mary's hall, where continuing till he was master of that faculty, took the ministry upon him according to the presbyterian way, and was benefic'd. After his majesty's restoration he lived in, and near, London, a nonconformist to his dying day, being in high value for his edifying preaching among the brethren in conventicles. Under his name are published,

Several sermons, as (1.) *How we must govern our Tongues; on Ephes.* 4. 29.——'Tis in the *Supplement to the Morning Exercise at Cripplegate.* Lond. 1674 and 76. qu. [Bodl. C. 1. 6. Linc.] (2.) *Purgatory a groundless and dangerous Doctrine; on* 1 *Cor.* 3. 15.——'Tis the 24th sermon in *The Morning Exercise against Popery, &c. preached in Southwark.* Lond. 1675. qu. &c.

His Legacy; being a Discourse of the perfect Man. Lond. 1679. in a small oct. 'Tis grounded on Psal. 37. 37. At length this zealous person having preached twice to his congregation on the Lord's-day, being then the 30th of January, and finished his work, departed this life in the night of the same day, and went to his rest in the 41st year of his age, 1675. in sixteen hundred seventy and five. Whereupon his body was buried towards the west end of Tindal's cemetery, commonly called the fanatical burial place, joyning to the New Artillery-yard, or garden, near London. Over his grave was soon after erected an altar-monument of white stone, built on a brick foundation, with this inscription engraven thereon,

The saint whose dust this stone doth hide,
Sung Epicedium first, then dy'd.
His life he spent lost man to save,
And yet's not silent in the grave.
Reader no more, but underneath he lies,
Who, whilst he liv'd, th' world had one good, one wise.

EDWARD TURNOUR, son of Arthur Turnour of Little Parendon in Essex, serjeant at law, was born[1] in Essex, educated in grammar learning partly under a private tutor, but chiefly in the free-school at Abingdon in Berks, under Dr. Tho. Godwin the famous school-master there, became a gent. com. of Queen's coll. in Mich. term 1632, aged 15 years, where spending about 10 terms in logicals and philosophicals, he afterwards retired to the Middle Temple, applied himself severely to the study of the municipal laws, and took the usual degrees belonging thereunto. After his majesty's restoration he became attorney to James duke of York, received the honour of knighthood, was elected speaker for the parliament that began at Westminster 8 May 1661, afterwards made solicitor-gen. to his majesty, lord chief baron of the exchequer 1671, and the same year serjeant at law. Under his name were printed,

[2]Several speeches, as (1.) *Sp. to the House of Commons when they chose him Speaker,* 8 *May* 1661. Lond. 1661. in one sh. in fol. (2) *Speech to his Majesty when he was presented to him by the House of Commons to be their Speaker* 10 *May* 1661. Lond. 1661. in 1 sh. in fol. [Bodl. P. 1. 16. Jur.] (3.) *Speech after the L. Chanc. had declared the King's Approbation of the Choice of the House of Commons.* Lond. 1661. in 2 sh. in fol. [Bodl. P. 1. 16. Jur.] (4.) *Sp. to the King at the Passing of the Bill for Confirmation of the Act of Oblivion,* 8 *July* 1661. Lond. 1661. in 1 or 2 sh. in fol. [Bodl. P. 1. 16. Jur.] (5.) *Sp. to the K. at the Adjournment of the Parl.* 30 *July* 1661. Lond. 1661. in 2 sh. in fol. (6) *Sp. upon the Parliament's Adjournment* 20 *Dec.* 1661. Lond. 1661. in 2 sh. fol. In which speech, as 'tis said, 'he compared the restitution of our monarchy, to the return of the tide after a very low ebb,' at which very time there happened at London-bridge a very strange double tide; which by the troublesome and factious party was looked upon as a prodigy. (7) *Sp. upon the Common's Reasons and Address presented to his Maj.* 28 *Feb.* 1662. *As also his Report of the Substance of his Majest. gracious Answer thereunto.* Lond. 1662. in 2 sh. in fol. or thereabouts. (8) *Sp. to his Majesty, representing the humble Thanks of the House for his gracious Acceptance of their Endeavours, in the Service of his Majesty and of the Public,* &c. 17 *May* 1664. (9) *Speech to his Maj. and both Houses of Parl. at Oxon, at the Prorogation of the Parl.* 21 *Oct.* 1665. Oxon. 1665. in fol. (10) *Speech to the King's Majesty at the Prorogation of the Parl.* 8 *Feb.* 1666. Lond. 1666. in 2 sh. in fol. or thereabouts. "(11) *Sp. to the King's Majesty* "*on Monday* 2 *Apr.* 1670, *upon the Adjournment* [556]

[1] *Reg. Matric.* PP. fol. 93. a.
[2] See in a book entit. *Mirabilis Annus secundus,* &c. the first part. Printed 1662. qu. p. 7.

"*of the Parl.* Lond. 1670. in 2 sh. in fol." These are all that I have seen, (besides several of his discourses in the tryal of the king's judges, an. 1660.) and therefore I have no more to say, only that he the said sir Edw. Turnour, with justice W. Ellis, being appointed to go as judges of the assize for the Norfolk circuit in the month of Feb. in the Lent then ensuing, died at Bedford on the fourth of March following, in sixteen hundred seventy and
1673. five: whereupon his body being conveyed to London, lay there for some days in state. After which, he was (dignâ pompâ) carried to Little Parendon before-mention'd; and according to his own command, he was inter'd in the chancel of the church there under the marble stone that covered the grave of his first wife.

[*Speech to the King, May* 19, 1662, *at the Prorogation of Parliament.* Lond. 1662. Three sheets in fol. Bodl. D. 10. 28. Linc.

Speech to his Majesty at the Prorogation of the Parliament, 27 *June* 1663. Lond. 1663, 4to. TANNER.

See his funeral certificate, which gives some account of his family, in Ralph Bigland's *Observations on Marriages, Baptisms and Burials as preserved in Parochial Registers.* Lond. 1764, 4to.]

THOMAS GREAVES, younger brother to John Greaves mention'd under the year 1652. col. 224. was born at Colmore in Hampshire, mostly educated in the Charter-house school near London, admitted scholar of C. C. coll. 15 Mar. 1627, where making great progress in logic, philosophy, and other learning, he took the degrees in arts, "became "humanity reader of his college, fellow thereof "1636, and" afterwards deputy professor of the Arabic lecture, in the absence of Mr. Edw. Pocock, an. 1637, bach. of div. in 1641, rector of Dunsby in Lincolnshire in the times of usurpation, and of another place near London, had the degree of D. of D. confer'd upon him in 1661, and a prebendship in the church of Peterborough in the place of Mr. Will. Towers deceased, an. 1666, being then rector of Benyfield in Northamptonshire: which last he resigned some years before his death, through trouble from his parishioners, who, because of his slowness of speech and bad utterance, held him insufficient for them and it, notwithstanding he was a man of great learning. His works are these,

De Linguæ Arabicæ Utilitate & Præstantia; Oratio Oxonii habita 19 *Jul.* 1637, &c. Ox. 1639. in three sheets in qu. [Bodl. BB. 20. Art. Seld.]

Observationes quædam in Persicam Pentateuchi Versionem. They are in the sixth tome of *Bib. Polyglot.* p. 48.

Annotationes quædam in Persicam Interpretationem Evangeliorum. In the said sixth tome, p. 56. Which annotations were translated into Lat. by Sam. Clerk. This learned person Dr. Greaves did, in his latter days, retire to Weldon in Northamptonshire, where he had purchased an estate; and dying there on the 22d of May in sixteen hundred seventy and six, was buried in the chancel of 1676.
the church at that place. Over his grave was soon after a plain grave-stone laid in the N. east corner of the said chancel, with this inscription thereon, Thomas Gravius S. Th. D. Ecclesiæ Petroburg. Præbend. vir summæ pietatis & eruditionis; in Philosophicis paucis secundus, in Philologicis peritissimis par; in Linguis Orientalibus plerisque major; quarum Persicam notis in appendice ad *Biblia Polyglotta* doctissime illustravit. Arabicam publice in Academiâ Oxon. professus est; dignissimus etiam, qui & Theologiam in eodem loco profiteretur. Poeta insuper & Orator insignis, atque in Mathematicis profundè doctus. Reipublicæ Literariæ & Ecclesiæ Christianæ fidelis obiit Maii 22 an. 1676. æt. suæ 65. I find one Thom. Greaves a minister to have written, *A brief Sum of Christian Religion.* &c. Lond. 1656. oct. whether by the former, or another Thomas Greaves, I cannot yet tell.

[1660. 19 Decemb. Tho. Greaves clar. admiss. ad rect. de Berkhamsted North Church com. Hartf. ad pres. dom. regis. *Reg. Sanderson, Linc.* KENNET.]

JOHN TOMBES was born in a market town called Benadley in Worcestershire, became a batler of Magd. hall in the beginning of Lent term, an. 1617, aged 15 years, where, in short time after, he shewed himself a most excellent disputant, a person
[557] of incomparable parts, and well vers'd in the Greek and Hebrew languages. In 1623 he was appointed catechism lecturer of the said hall, in the place of Will. Pemble deceased (whose pupil he had been) and the next year proceeding M. of A. he became a noted tutor there. About that time he entred into holy orders, and shortly after was esteem'd so famous for his preaching, that he was much courted to be one of the lecturers at S. Martin's ch. commonly called Carfax in Oxon: which cure he at length taking, was much followed for his excellent sermons, especially by the puritanical party, who held him in great admiration. In 1630 he left the university, and became a preacher in the city of Worcester, and the next year after he was admitted to the reading of the sentences. But continuing at Worcester not long, he went by virtue of a call to Leominster, commonly called Lemster, a market town in Herefordshire, of which place he became vicar, beloved of the parishioners and neighbourhood, and resorted to far and near for his familiar and practical way of preaching. As it was suspected while he was in Oxon, so was it at Lemster and elsewhere confidently believed, that he would in time (having no preferment given to him suitable to his merits) do a great deal of mischief to the church of England, as most great scholars have done for want of

it. [1] In the year 1641, when the restless fury of the presbyterians vented out into a dismal rebellion, this our author sided with them, and in the following year when Nath. Fiennes managed Bristol for the parliament, and made mad work there in ejecting loyal citizens from the corporation and orthodox ministers from the church, he, upon invitation, came in to him; and thereupon he and his followers made him minister of All-saints church in the place of one Williamson an orthodox man then ejected. While he continued there, which was till Aug. 1643, (at which time the city was surrendred to the king's party) he did a great deal of hurt by his schismatical preaching. Afterwards going to London, he became master of the Temple, where he preached against the errors of the antinomians, ex male intellectâ doctrinâ (as he says) de justificatione precatoris, &c. But being supplanted of that place by Rich. Johnson sometime of Bras. coll. an. 1647, he went to Beaudley, at what time Mr. Rich. Baxter preached at Kidderminster, another market town about three miles distant from that place. And 'tis verily thought that he was put upon the project of going there, purposely to tame Baxter and his party, who then carried all the country before them. They preached against one another's doctrines, Tombes being then a preacher at Beaudley, which he kept with Lemster, newly restored to him, being before forced thence by the royal party, and published books against each other. Tombes was the Coryphæus of the anabaptists, and Baxter of the presbyterians. Both had a very great company of auditors, who came many miles on foot round about, to admire them. Once, I think oftner, they disputed face to face, and their followers were like two armies: and at last it came so to pass that they fell together by the ears, whereby hurt was done, and the civil magistrate had much ado to quiet them. All scholars there and then present, who knew the way of disputing and managing arguments, did conclude that Tombes got the better of Baxter by far. In the year 1653, being then, as before, frequently in London, he was by ordinance appointed one of the triers for the approbation of public ministers, but what preferment he got by that employment (which most of them had obtained) I find not, unless it was the parsonage of Rosse, and the mastership of the hospital at Ledbury, both in Herefordshire, which he kept with Lemster and Beaudley. About the year 1658, he married Elizabeth the widow of Wolstan Abbot of the city of Salisbury, by whom enjoying an estate, lived mostly there to the time of his death. At the king's restoration in 1660, when he then saw to what a woful condition this poor nation of England had been brought unto by restless men and their several opinions as to religion, he willingly submitted, sided with the royal party, but yet would never accept of either benefice or dignity, which was offer'd to him. Set aside his anabaptistical positions, he was conformable enough to the church of England,[4] would frequently go to common-prayers and receive the sacrament at Salisbury, and often visit Dr. Ward bishop of that place, who respected Tombes for his learning. Dr. Sanderson, sometime the learned bishop of Linc. had a great esteem for him, and so had one of his successors Dr. Barlow; but the same respect that the last bore to our author, the same he paid to all, of what sect soever, that were learned. In 1664 he was present at the Oxford act, and there in the vespers he did modestly challenge to maintain against any person certain anabaptistical tenets, but none there did then think it convenient then to grapple with him, and the rather for this reason, that he had made those matters his study for more than 30 years, and that none ever before went beyond him. He seemed to many to be a very pious and zealous Christian, and would never be violent, especially in his latter days, against any party that was opposite to his opinion, but be charitable and complaisant. His body was little and neat limb'd; he had a quick searching eye, and was so exceeding apprehensive that he would find out the end upon the first entry of the disputes. He hath written and published,

Several sermons, as (1.) *Væ Scandalizantibus: or, a Treatise of Scandalizing, &c. preached at Lemster in Herefordsh. on Luke* 17. 1, 2. Oxon. 1641. oct. [Bodl. 8vo. T. 43. Th.] (2.) *Jehovah Jireth, or God's Providence in delivering the Godly, in two Sermons in Bristol, on a Thanksgiving Day* 14 *March* 1642, *for the Deliverance of that City from Invasion and Plot by the Malignants; on* 2 *Pet.* 2. 9. Lond. 1643. qu. [Bodl. 8vo. T. 9. Th. BS.[5]] Before which is set by the author, *A short Narrative of the said bloody and damnable Plot.* (3.) *The Leaven of Pharisaical Will-worship; preached at Lemster* 24 *Nov.* 1641. *on Matth.* 15. 9. Lond. 1643. qu. (4.) *Anthropolatria. The Sin of Glorying in Men, especially in Ministers of the Gospel; on* 1 *Cor.* 3. 21. Lond. 1643, 45, 47, qu. (5.) *True old Light exalted above pretended new Light: or, a Treatise of Jesus Christ, &c. in nine Sermons.* Lond. 1660. qu. He hath also, as it seems, a sermon extant on 1 Cor. 7. 14. which I

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[1] In his epist. ded. before *Animadversiones in Librum Georgii Bulli, de Harm. Apost.*

[4] [It should seem as if Tombes, when at the university, was conformable: for thus says John Geree in his *Find. of Inf. Bapt.* pp. 2, 3. 'Our acquaintance hath been long—and after our departure from the univ. often renewed. O what a grief it is, that there should be a disunion now! We had our difference of judgment formerly, but not of so high a nature. What I suffered for, you wish'd for, as the better, tho' not as the only lawful way. *And now in that, blessed* be God, you are come over to me: but you are gone too far on the right hand; not only casting out the cross and surplice, but the infant out of the church: herein you have exceeded, herein I must oppose.' COLE.]

[5] [In which volume will be found most of Tombes's smaller tracts.]

have not yet seen, only mention of it in the title of a book written by Mr. Baxter running thus, *Plain Scripture Proof of Infant-Church membership and Baptism. Being the whole Arguments at a public Dispute with Mr. Tombes at Beaudley, and Answers to his Sermon upon* 1 *Cor.* 7. 14. *with all his Letters by Messengers, and his Calling for Answers in Pulpit and in Print, with many Things relating to Mr. Thomas Bedford, and Dr. Ward, and others upon that Subject.* Printed 1652, or thereabouts, and in an. 1656.

Two Treatises, and an Appendix to them, concerning Infant-baptism, &c. Lond. 1645. qu. Written mostly against Steph. Marshall minister of Finchingfield in Essex.

An Examen of a Sermon of Mr. Steph. Marshall about Infant-Baptism, in a Letter sent to him, in 4 *Parts.* Lond. 1645. qu.

An Apology for two Treatises, and an Appendix to them, concerning Infant-Baptism, published 15 *Dec.* 1645, *against the unjust Charges and Complaints of Dr. Nathan Homes, Mr. John Geree, Stephen Marshall, John Ley, and William Hussey; together with a Postscript by Way of Reply to Mr. Blake's Answer to Mr. Tombes's Letter*, &c. Lond. 1646. qu. [Bodl. Mar. 160.] See in Tho. Blake under the year 1657. col. 431.

Exercitation about Infant-Baptism, in 12 *Arguments*, &c. Lond. 1646. qu.

A serious Consideration of the Oath of the King's Supremacy. Lond. 1649. qu.

Antidote against the Venom of a Passage in the first Direction of the Epist. ded. to Mr. Baxter's Book of the Saints everlasting Rest. Lond. 1652. qu.

Precursor: or, a Forerunner to a large View of a Dispute concerning Infant-baptism, &c. Lond. 1652. qu.

Anti-pædobaptism: or, no plain or obscure Scripture Proof of Infants Baptism, or Church Membership, being the first Part of the full Review of the Dispute about Infant-Baptism, &c. against St. Marshall, John Geree, Rich. Baxter, Tho. Cobbet, Tho. Blake, Josias Church, Nath. Stephens, &c. Lond. 1652. qu.

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Anti-pædob: or, the second Part of a full Review and Dispute concerning Infant-Baptism, &c. against the Writings of St. Marshall, Dr. Nath. Homes, Dr. Daniel Featley, Dr. H. Hammond, Tho. Blake, Tho. Cobbet, Rob. Bailee, Joh. Brinsley, Cuthb. Sydenham, Tho. Fuller, &c. Lond. 1654. qu. [Both these parts Bodl. 4to. T. 5. Th. BS.]

Anti-pædob. or, the third Part; being a full Review of a Dispute concerning Infant-Bapt. &c. against St. Marshall, Rich. Baxter, J. Geree, Tho. Blake, Tho. Cobbet, Dr. N. Homes, John Drew, Jos. Church, Will. Lyford, Dr. D. Featley, Jo. Brinsley, C. Sydenham, Will. Carter, Sam. Rutherford, Jo. Cragge, Dr. H. Hammond, Joh. Cotton, Tho. Fuller, Jo. Stallam, Tho. Hall and others, &c. Lond. 1657. qu. [Bodl. 4to. T. 8. Th. BS.]

Refutatio Positionis ejusd. Confirmationis Pædobaptismum esse licitum affirmantis ab Hen. Savage SS. Th. D. in Comitiorum Vesperiis Oxon. Mense Jul. 1652 *propositæ.* Lond. 1653. qu.

Plea for Anti-pædobaptists against the Vanity and Falshood of scribled Papers, entit. The Anabaptists anatomized and silenced, in a public Dispute at Abergavenny in Monmouthshire 5 *Sept.* 1653, *betwixt Mr. Joh. Tombes, Joh. Cragge and Hen. Vaughan touching Infant-Baptism.* Lond. 1654. qu.

Relation of a Conference had between Joh. Tombes B. D. and Hen. Vaughan M. A. at Abergavenny 5 *Sept.* 1653, *touching Infant-bapt.* Lond. 1656. oct.

Relation of a Dispute had between Joh. Tombes B. D. Respondent, and Joh. Cragge M. A. Opponent, at Abergavenny 5 *Sept.* 1653, *touching Infant-bapt.* Lond. 1656. oct.[6]

Animadversiones quædam in Aphorismos Richardi Baxter de Justificatione. Published by the said Baxter without the author's knowledge, an. 1658. I never saw this book, only the mention of it made in our author's epist. ded. before his *Animadversiones in Librum Georgii Bulli.*

Short Catechism about Baptism. Lond. 1659. in one sh. in oct.

Felo de Se. Or, Mr. Rich. Baxter's Self-Destroying; manifested in 20 *Arguments against Infant-Baptism*, &c. Lond. 1659. qu. [Bodl. 4to. T. 14. Th. BS.]

A Discussion of Mr. Rich. Baxter's ten Reasons of his Practice about Infant-Baptism, delivered in a Serm. at Beaudly; on Colos. 3. 11. Lond. 1659. qu.

Romanism discussed: or, an Answer to the nine first Articles of H. T. (Turbervill) *his Manual of Confroversies.* Lond. 1660. qu. [Bodl. 4to. T. 10. Th. BS.]

Sephersheba: or, the Oath-Book. Being a Treatise concerning Swearing, &c. Lond. 1662. qu. Delivered in 20 catechistical lectures at Leinster, an. 1636.

Saints no Smiters, &c. a Treatise shewing the Doctrine and Attempts of Quinto-Monarchians or fifth Monarchymen about smiting Powers to be damnable and antichristian. Lond. 1664. qu. [Bodl. 4to. O. 27. Th.]

Theodulia: or, a just Defence of hearing the Sermons and other teaching of the present Ministers of the Ch. of England, against a Book unjustly entit. (in Greek) A Christian Testimony against them that serve the Image of the Beast, &c. Lond. 1667. oct. [Bodl. 8vo. M. 199. Th.]

[6] [These two conferences otherwise related, and an answer, paragraph by paragraph, in *The Arraignment and Conviction of Anabaptism, by John Cragge, M. A. Preacher at Lantilio Pertiuly in Monmouthshire*, Lond. 1658, 8vo. TANNER.]

Emanuel or God-man. A Treatise wherein the Doctrine of the first Nicene and Chalcedon Councils, concerning the two Nativities of Christ, is asserted against the lately vented Socinian Doctrine. Lond. 1669. oct. [Bodl. 8vo. R. 120. Th.]

Animadversiones in Librum Georgii Bulli, cui Titulum fecit Harmonia Apostolica, &c. Lond. 1676. oct. [Bodl. 8vo. O. 84. Th.] What other things our author Tombes hath written and published I know not, nor any thing else of him, only that he died at Salisbury in sixteen hundred seventy
1676. and six, and that he was buried on the 25th day of May in St. Edmund's ch. yard there, over against the steeple, on the north side, at a good distance: And lastly, that soon after was put over his grave a flat stone with this inscription thereon. Here lyeth the body of Mr. John Tombes Bachelor of Divinity, a constant preacher of God's Word, who deceased the 22d of May, an. 1676. aged 73.

[560] GILBERT COLES son of Edm. Coles of Winchester, priest, was born at Burfield in Berks, educated in grammar learning in Wykeham's school near Winchester, admitted perpetual fellow of New coll. after he had served two years of probation, an. 1637, took the degrees in arts, and in 1648, or thereabouts, became fellow of the coll. near Winchester, but soon after was ejected by the visitors appointed by parliament. Afterwards he was elected fellow again by the society of New coll. for the great respect they had for him, he being about that time rector of East-Meon in Hampshire, and accounted by many a learned man. Afterwards he became rector of Easton near Winchester, doct. of divinity, and rector of Ash in Surrey. He hath written,

Theophilus and Orthodoxus: or, several Conferences between two Friends; the one a true Son of the Church of England, the other fain off to the Church of Rome. Ox. 1674. qu. He died in sixteen hundred seventy and six, and was buried in
1676. the church of Easton before-mentioned. Over his grave, his widow soon after caused a stone to be laid, with this inscription thereon, Gilb. Coles S. T. P. hujus ecclesiæ Rector, Coll. Winton. Socius. Obiit 19 Junii 1676, anno ætatis suæ 59, Mærens conjux posuit hoc.

HENRY STUBBE the most noted person of his age that these late times have produced, received his first breath in an obscure village called Partney near Spilsbye in Lincolnshire, on the 28th of[7] Febr. an. 1631, at which place his father, who was a minister, then lived, but he being anabaptistically inclin'd, was forced to leave it; and thereupon he, with his wife and children went into Ireland, and there at Tredagh he found an employment, which was, if you'll believe a nameless satyrical author[8] the office of beadle of the beggars, as being well acquainted with the executive part of power at the carts-tail. Upon the breaking out of the rebellion in that country in 1641, the mother fled with our author and another child towards England, and landing at Leverpool in Lancashire, they all heated it on the hoof thence to London, where she gaining a comfortable subsistence by her needle, sent her son Henry, being then 10 years of age, to the coll. school at Westminster. At that time Mr. Rich. Busbie was the chief master, who finding the boy to have pregnant parts to a miracle, did much favour and encourage him. At length sir Hen. Vane junior (the same who was beheaded on Tower-hill 1662.) coming casually into the school with Dr. Lamb. Osbaldeston, he did at the master's motion take a kindness to the said boy, frequently relier'd him with money, and gave him the liberty to resort to his house, and to[9] fill that belly which otherwise had no sustenance but what one penny could purchase for his dinner: and as for his breakfast he had none, except he got it by making some bodies exercise. Soon after, sir Henry got him to be a king's scholar, and his master perceiving him to be beyond his years in proficiency, he gave him money to buy books, cloaths, and his teaching for nothing. In the beginning of the year 1649, sir Henry got him to be sped for a student's place in Ch. Ch. where shewing himself too forward, pragmatical and conceited, (being well stock'd with impudence at school) was often kick'd and beaten: And in the year after abusing the censor morum (Will. Segary that noted disciplinarian) in a speech that he utter'd, was, for so doing, and his impudence in other respects, whipt by him in the public refectory. The same year the oath called the engagement being fram'd by the then parliament, was some time after sent to the university by him.——'Twas I (saith he) that brought the engagement down to Oxon (though I took it not, being then an undergraduat) and having got Dr. S. P. (Sam Fell as it should seem) and Dr. R. (Reynolds) to be turned out, I saved the remains of the cavaliers of Ch. Ch. and Queen's coll. and gave them opportunities to live securely and educate others in their principles,' &c. While he continued [561]
undergraduate it was usual with him to discourse in the public schools very fluently in the Greek tongue, as it was at the same time with one John Pettie of Baliol, afterwards of Queen's coll. and others, whose names are forgotten. But since the king's restoration, we have had no such matters, which shews in some part, that education and discipline were more severe then (as indeed they were) than after, when scholars were given more to liberty and frivolous studies. After he had taken the degree of bach. of arts and determined, he went into Scotland, and served in the wars there for the parliament from

[7] So have I been informed by letters from his mother.

[8] *Mercurius pragmaticus*, numb. 1, Dec. 19. an. 1659.

[9] Pref. of Hen. Stobbe to his *Epistolary Discourse concerning Phlebotomy*, pag. 8.

1653 to 1655. Upon his return he took the degree of master, and in the beginning of the year following (an. 1657) he was, upon the death of Mr. Franc. Yonge of Oriel coll. preferr'd, upon the motion made of Dr. Joh. Owen dean of Ch. Ch. to Mr. Thom. Barlow the head-keeper of the Bodleian library, to be the second-keeper of the same. Which office he holding three years, being all that time much favoured by the head-keeper, did, by the benefit of a prodigious memory, most wonderfully advantage himself in several sorts of learning. At length Dr. E. Reynolds being restored to his deanery of Ch. Ch. in the latter end of 1659, (a little before which time, viz. in Feb. Stubbe was complained of in the parliam. house, as one that palliated in print sir Henry Vane's wickedness) he not only ejected him from his student's place in the said house, but found means to remove him from the library, and especially for this reason, that he had written and published a most pestilent book called *A Light shining out of Darkness*, wherein are many things said against the universities and clergy. But if you'll believe the author, he'll tell[1] you that that book (which he calls the *Invidious Queries*) was written to terrify the presbyterians and make them more complacential, yet withal protests that they contained no tenets of his (for he knew they were not defensible against the learned and judicious episcopatians, tho' they had force and address enough against the more ignorant presbyterians) but were written to excuse those who had made those to be their assertions which were his doubts; and this he declared in the preface to that book. He tells us also, that what he wrote in that book and others, was against the presbyterian clergy, the presbyterian universities, and the usurpations of Oliver and Richard. After his ejection he retired to Stratford upon Avon in Warwickshire to practise the faculty of physic, which he for some years had studied, and after the king's restoration he made early and voluntary applications to Dr. Geor. Morley for his protection in his retirement, assuring him of an inviolable passive obedience, which was all he could or would pay till the covenant was renounced. When the restoration of the bishops was made, he, at the first motion of the said Dr. Morley then his diocesan, received confirmation at his hands, and soon after took occasion to publish a translation concerning the arts of grandure and submission (which I shall anon mention) and in the dedication thereof to make this mention of himself. 'I have at length removed all the umbrages I ever lay under: I have joyned myself to the church of England, not only upon account of its being publickly imposed (which in things indifferent is no small consideration, as I learned from the Scottish transactions at Perth) but because it is the least defining, and consequently the most comprehensive and fitting to be national.' In the year following he took a journey to the island of Jamaica, being designed physician of that place by his majesty, who, as he[2] saith, honoured him with that title. In which place, having been mostly sick during his abode there, he would have otherwise advanced himself much in the knowledge thereof, and in experiments and things philosophical: For which reason also it was why he did not accept of an invitation to go to Mexico and Peru to practise his faculty there. After his return, in 1665, he lived for some time in and near London, and thence going to Stratford before-mention'd, and afterwards to Warwick, settled in the last of the said places, practised physic, and in the summer-time retired to Bath: at both which places he gained repute and many patients by the diligence and care he took in his profession. As for his writings, they are many, and of various subjects; some of which that he published before the king's restoration, were against monarchy, ministers, universities, churches, &c. provoking all men to whom those interests were dear.—'He then trampled (as[3] one that wrote against him saith) on the ashes of his martyr'd sovereign, defended and adored his murtherers, stiled all our kings a succession of usurpers, endeavoured the extirpation of monarchy, and planting a democracy of independents, anabaptists, fifth-monarchy men and quakers, in its room. He hath represented the meekest, justest, and best of kings, as an hateful tyrant, and called our new sovereign (Charles II.) an usurper. He then did write maliciously against ministry, universities, &c. and vindicated the quakers and the rest of the wildest and most dangerous phanatics,' &c. But why our author Stubbe did write so, he'll tell[4] you, 'twas to serve his patron sir Hen. Vane, and to express his gratitude to him, who relieved him when he was a child and after, and that because the quarrels and animosities grew high betwixt the presbyterians and sir Hen. Vane's friends, he sided therefore with him. —'My youth (saith[5] he) and other circumstances incapacitated me from rendring him any great services; but all that I did, and all that I wrote, had no other aim; nor do I care how much any man can inodiate my former writings, as long as that they were subservient to him,' &c. The truth is, all that knew him here in Oxon, knew this of him for certain, that he was no frequenter of conventicles, no taker of the covenant or engagement, no contractor of acquaintance with notorious sectaries, that he neither enriched, or otherwise advanced himself during the late troubles, or shared the common odium and dangers, or prosperity of his benefactor. Some years after the king's restoration, he took pet against the royal society[6] (for which before he had

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[1] Ibid.

[2] In the pref. before mention'd, p. 12.

[3] Jos. Glanvill, in his pref. to his *Prefatory Answer*.

[4] In his pref. to *Legends no Histories*.

[5] In his pref. to his *Epist. Discourse concerning Phlebotomy*, p. 8.

[6] [See several of his letters on this subject to the hon.

a great veneration) and being encouraged by Dr. Jo. Fell, no admirer of that society, became in his writings an inveterate enemy against it for several pretended reasons: among which were, first, that the members thereof intended to bring a contempt upon antient and solid learning, upon Aristotle, to undermine the universities, and reduce them to nothing, or at least to be very inconsiderable. Secondly, that a long running to destroy the established religion, and involve the nation in popery and I know not what, &c. So dextrous was his pen, whether pro or con, that few or none could equal, answer, or come near, him. He was a person of most admirable parts, had a most prodigious memory, tho' his enemies would not acknowledge it, but said he read indexes; was the most noted Latinist and Grecian of his age; and after he had been put upon it, was so great an enemy to the virtuosi of his time, I mean those of the R. Society, that, as he saith, they alarm'd him with dangers and troubles even to the hazard of his life and fortunes. He was a singular mathematician, and thoroughly read in all political matters, councils, ecclesiastical and profane histories. He had a voluble tongue, and was very seldom known to hesitate either in public disputes or common discourse. His voice was big and magisterial, and his mind was equal to it. He was of a high generous nature, scorn'd money and riches, and the adorers of them: which being natural to him, was one of the chief reasons why he hated the presbyterians, whom he always found to be "covetous," false, undermining, poor spirited, void of generous souls, sneaking, sniveling, &c. He was accounted a very good physician, and excellent for those matters that compleat it, as simpling, anatomy and chymistry: and in the times of usurpation, that is, while Oliver and Richard ruled, when then he thought it the nation's interest to subvert the true monarchy of England, he was passionately addicted to the new philosophy, and motion'd several ways for the introducing it amongst the gentry and youth of this nation: and the reason was, as he[7] saith, that it would render all the clergy contemptible, lessen the esteem and reverence in the church, and make them seem egregious fools in matters of common discourse. But as he was so admirably well qualified with several sorts of learning and a generous spirit, so he was very unhappy in this, that he was extream rash and imprudent, and wanted common discretion to manage his parts. He was a very bold man, utter'd any thing that came into his mind, not only among his companions, but in public coffee-houses (of which he was a great frequenter) and would often speak his mind of particular persons, then accidentally present, without examining the company he was in, for which he was often reprimanded, and several times threatned to be kick'd and beaten. He had a hot and restless head (his hair being carrot-colour'd) and was ever ready to undergo any enterprize, which was the chief reason that macerated his body almost to a skeleton. He was also a person of no fix'd principles, and whether he believ'd those things which every good Christian doth, 'tis not for me to resolve. Had he been endowed with common sobriety and discretion, and not have made himself and his learning mercenary and cheap to every ordinary and ignorant fellow, he would have been admired by all, and might have pick'd and chus'd his preferments. But all these things being wanting, he became a ridicule, and undervalued by sober and knowing scholars and others too. His writings and translations are these,

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Horæ Subsecivæ: seu Prophetiæ Jonæ & Historiæ Susannæ Paraphrasis Græca Versibus heroicis. Lond. 1651. oct. To which are added his translation into Greek of *Miscellanea quædam Epigrammata à Th. Randolpho, W. Chrisheviio, &c.*

Epistola Lat. cum Poematibus Lat. & Græc. ad D. Hen. Vane, Domini Hen. Vane de Raby Eq. Aur. Fil. primogen. Ox. 1656. printed on one side of a sheet. The said Hen. Vane was then a student, or sojourner in the univ. of Oxon. but were not a gown, and soon after died.

Otium Literarum. Sive Miscellanea quædam Poemata. Ox. 1656. oct. They are printed with the poems of Hen. Birkead of Alls. coll. In the said vol. are our author Stubbe his *Deliciæ Poetarum Anglicanorum in Græcum translatæ*, which were printed again at Oxon. 1658. in oct. [Bodl. Svo. A. 26. Art. Bs.] and had at the end added to them by him *Elogiæ Romæ & Venetiarum.*

A severe Enquiry into the late Oncirocrita; or, an exact Account of the grammatical Part of the Controversy between Mr. Thom. Hobbes, and John Wallis, D. D. Lond. 1657. qu. [Bodl. C. 8. 81. Linc.] In the said book the author Stubbe, a great admirer of the said Hobbes, with whom he was intimately acquainted, doth speak freely of Dr. Wallis, and why he doth so, is because, as he tells[8] us, he was sub-scribe to the tribe of Adoniram (i. e. Adoniram Byfield who was scribe to the assembly of divines) and had been an active preacher in the first war, and decyphered (besides others, to the ruin of many loyal persons) the king's cabinet taken at Naseby; and, as a monument of his noble performances, deposited the original, with the decyphering, in the public library at Oxford.[9] He tells us also that he the said doctor was then the glory and pride of the presbyterian faction, which our author Stubbe hated for his patron's sake. In the said *Enquiry* he tells us that he hath penned a

Rob. Boyle, in that gentleman's life by Dr. Birch, pages 188, 189; &c. COLE.]

[7] Pref. to *Legends*, &c. as before.

[8] In the said *Severe Enquiry*, pag. 7.

[9] [See Hearne's *Peter Langtoft's Chronicle*, pref. page xlvii, and Davy's *Essay on the Art of Decyphering*, in which is inserted a *Discourse of Dr. Wallis*. Lond. 1737, 4to. Bodl. B. 19, 36. Linc.]

further discourse upon that subject; but that, I suppose, was never printed.

The Savilian Professor's Case stated. Together with the several Reasons urged against his Capacity of Standing for the public Office of Antiquary in the University of Oxon. Which are enlarged, and vindicated against the Exceptions of Dr. Joh. Wallis, &c. Lond. 1658. in 3 sh. and an half in qu.* [Bodl. 4to. A. 6. Jur. BS.]

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[Before I go any farther, I must let the reader know why, and upon what account this book, *(The Savilian Professor's Case stated)* was written by Stubbe. Be it knowne therefore that after the death of the custos archivorum of the univ. of Oxford, named Dr. Langbaine, were two candidates for the place, viz. first Dr. Rich. Zouche, principal of S. Alban's hall, and the king's professor of the civil law, a person famed for his learning and books extant in the Latine tongue, as well beyond the seas as at home, and esteemed by all the university to be most knowing in the statutes thereof; as having had a considerable hand in the framing and digesting them (wherein many before had failed): to be a man also skilfull in the lawes and in our usuages, having been, before the time that he stood, thirty yeares an assistant in our courts, and exceeding knowing in the matters of controversie and contests between the two corporations, the universitie and city of Oxon. These things being notoriously knowne, the generality of the universitie did esteem it a condescension in him if he would accept of the said place of inconsiderable value. The second, or other candidate, was Dr. Joh. Wallis one of the Savilian professors, generally esteemed uncapable of the said place (1) By the statutes of sir Hen. Savile concerning the said professors, which say, that after their admission *they shall not accept of any ecclesiastical benefit, with or without cure, or of any prebendship or ranonship, or any archdeaconry whatsoever: they shall not accept of the headship of any college, hall or hospital, nor of any fellowship in college, or place in hospital; no, nor of any publick office in the university, as of vice-chancellour, proctor, clark of the market, and the like*, &c. See more in S. H. Savile's statutes and in *The Savilian Professor's Case stated*, before mentioned, p. 3. (2) That he was then a person unknowing in the affaires of the universitie, and so if any suite was to be commenced against the towne of Oxon. as likely there then was, their priviledges and liberties would be trodden upon. See more in the said *Case*, p. 5. (3) That he was a Cambridge man, and by his oath there he was obliged to assist that university with advice: See the oath in the said *Case* p. 19, 20; see also p. 21. And lastly that it would be a great disgrace to the university of Oxon. not to find one among them fit for the said place of custos archivorum, &c. See there againe p. 21, wherein you'l find his unfitness was looked upon, because his education and studies laid another way. These being the reasons of his incapacitie, he the said Dr. Wallis did (after Dr. Owen deane of Ch. Ch. was pleased to communicate to the masters of his house, such reasons as did withold him in point of conscience from assenting to) Dr. Wallis his standing) send little schedules (a thing unknowne before) to his good friends in divers colleges, to desire them *to continue what inclinations they had for him, and if they pleased to repaire to him, he would satisfie them concerning his capacity of standing*. After this, some houres before the election time, he printed the paper, and dispersed copies thereof among his friends and some few others, &c. See the said *Case*, p. 6, &c. wherein you'l find it sufficiently answer'd and made invalid by Stubbe, who, as many observing men, then said, that Wallis could for his owne ends *make white black and black white*, as he doth to this day. On the 17 of Feb. 1657, the convocation met in the afternoon to elect a custos archivorum; and the proctors by scrutiny finding Dr. Zouch to have most votes, did not, or would not, pronounce him, according to the statute, elected, but made delayes, while the friends of Dr. Wallis went out to fetch in persons to give their votes: some of which were seldome or never before in the convocation house, particularly George Marshall, warden of New coll. who under pretence of sickness seldome or never came also to St. Marie's church, which made Dan. Danvers of Trin. coll. to make excellent sport with him, in his speech, when he was *terra filius*. This foul underhand dealing by the presbyterians being soon discovered, some of the friends of Dr. Zouch went out of the house and told him of it: whereupon he entred forthwith, and drawing up to the vicechancellour (Dr. Conant) among the doctors on the right hand, he told him openly with great gravity and a composed mind, that he had occasion'd the breaking of the statute, in as much that that person (meaning himself) who had most votes, was not pronounced elected immediately after they were given in and

* In bishop Tanner's copy of these ATHENÆ, is the paper now inserted in the body of the work. It is in the hand writing of Anthony a Wood, and was evidently intended as text to the life of Stubbe, as our author says at the beginning, 'This to come in at p. —;' and afterwards, 'Goe on with the title of *The Commonwealth of Israel*.' Tanner however, suffered the sentence to stand as it appeared in the first edition, and as now follows: *The famous Dr. Rich. Zouche, who had been an assessor in the chancellor's court for 30 years or more, and well versed in the statutes, liberties, and privileges of the university, did, upon great intreaties, stand for the said place of antiquary or custos archivorum thereof; but he being esteemed a royalist, Dr. J. W. was put up and stood against him, tho' altogether uncapable of that place, because he was one of the Savilian professors, a Cambridge man, and a stranger to the usages of the university. At length by some corruption, or at least connivance, of the vice-chancellor, and perjury of the senior proctor (Byfield) W. was pronounced elected. Whereupon our author Stubbe, who was an eye and ear-witness of all that had most unjustly passed, he therefore wrote and published the said book.*

reckoned up, and that also he did not require the proctor to doe it, but suffered delaies to be made, while the friends of his antagonist went out continually from the house to fetch in persons from several colleges and halls to give votes for him, &c. Dr. Wallis hereupon being told of these matters by his presbyterian friends, he rushed hastily into the house, and drawing up to the vicechancellour on the left hand, did there with very unseemly confidence (not with gravity or a serious mind) denie what Dr. Zouch had said, vindicated the proceedings that hitherto had passed, &c. and I know not what. Whereupon Mr. Tho. Jones a civilian of Mert. coll. and our author Hen. Stubbe, having not patience to sit still and heare him proceed on false grounds, they made reply and answer to all his cavills, in vindication of Zouch, from the statute book which then laid open before them. Upon this, Dr. Seth Ward, the other Savilian professor, and Mr. Tim. Pooler of Trin. coll. rose up, and were as hot for Dr. Wallis, and the matter being bandied to and fro, mostly from the statute book, it lasted an hour after candles had been lighted, which was never knowne so before by any person then present. Dr. Wallis having these and others on his side, he talked without ceasinge with very great boldness, and spared not to twit Dr. Zouch with his malignancy, that is, loyaltie, and was so cholerick and passionate, that he said, that *no person that was a cavalier could give a vote, or stand for a place, and act against the proctor*, or to that effect. These and other things, (which for brevity sake I shal now omit) he did openly and with clamour speak, beinge esteemed by the honest and sober party of the house, to be don with a great impudence, especially in this respect, that Dr. Zouch was of noble race, had been doctor of the civil law before Wallis was borne, as it was then thought, that he had been several times a parliament man, had been valued by K. Jam. and K. Ch. I. especially the last, and in some respect by Oliver the protector, who made use of his counsel, when none other could be found, in the matter of the trial of the Portuguese embassador's brother, who had kil'd a man in the New Exchange, as I have told you in Dr. Zouch under the yeare 1660. At length, after all the wrangles and squabbles on both sides, Zouch behaving himself all the while with great moderation and prudence, the senior proctor, Byfield, a rigid presbyterian, who had dealt very falsly in the matter, and, as 'twas generally said, had perjur'd himself, did pronounce Dr. Wallis elected, to this effect: viz. *Dr. Wallis habuit* 105 *vota, et alius* 98 —which word *alius* was esteemed then by the generallity to be clownishly said, and very suitable to a man of his religion. At the same time Dr. Zouch and Mr. Stubb did solemnly protest against the said election as altogether illegall; the last of which, for the honour of the first, did draw up in few dayes after, and publish the said book called *The Savilian Professour's Case stated*, while in the meane time finding no justice from the superior power at Westminster, caused afterwards the *Oxford Quarist* in his *Sundry Things from several Hands concerning the Univ. of Oxford*, printed in 1659, to make this quaere running thus, 'whether the Univ. of Oxford be not several times run into a premunire, especially by that solemn act of perjury in making Dr. Jo. Wallis antiquary? Whether it be not a judgment that hath since befallen Mr. Rich. Cromwell, secretary Thurlow, commissioner Lisle and Fiennes, &c. that they never took notice of such perjury, though they were engaged in honour, and by an appeale to them, so to do?' But so it was, that many things in the said book being esteemed by the presbyterians to be unhandsomly said of Dr. Wallis, (which tho' true, yet they took them to be abuses,) he the said Stubbe, upon Wallis his continual complaints to the vicechancellour, a presbyterian also, was forced to drave pardon of Wallis in public, or be expell'd. But now after this long digression, let's proceed to the remaining titles of books written by the said Stubbe.']

The Commonwealth of Israel, or a brief Account of Mr. Prynn's Anatomy of the Good old Cause. Lond. 1659. in oct. [Bodl. C. 13. 4. Line.]

An Essay in Defence of the Good old Cause, or a Discourse concerning the Use and Extent of the Power of the Civil Magistrate in Reference to spiritual Affairs, &c. Lond. 1659. oct. [Bodl. 8vo. E. 2. Line.] To which is a large preface concerning the name of the good old cause, an equal commonwealth, a coordinate synod, &c. and a vindication of the honourable sir Hen. Vane from the aspersions of Mr. Rich. Baxter in his *Key for Catholics*.

A Vindication of that prudent and honourable Kt. Sir Hen. Vane,[2] *from the Lies and Calumnies of Mr. Richard Baxter Minister of Kidderminster, in a Monitory Letter to the said Mr. Richard Baxter* —[3]—Lond. 1659. 3 sh. qu.

A Letter to an Officer of the Army concerning a select Senate, mention'd by them in their Proposals to the late Parliament. Lond. 1659. qu. [Bodl. C. 13. 6. Line.]

Miscellaneous Positions concerning Government. Lond. 1659. qu. They are, I suppose, the proposals of a model for the government of the three nations, mention'd by his[3] antagonist Mr. Glanvill.

A Light shining out of Darkness, or certain Queries, &c. Lond. 1659. qu. Printed twice that year, the second edition of which hath therein sel-

[1] [Hearne alludes to the foregoing account in the pref. to *Peter Langtoft's Chronicle*, page xlviii, where, speaking of the character of Wallis, given by the author in his FASTI, he calls it a character which Anthony afterwards enlarged, notwithstanding it does not appear in the late spurious edition of his ATHENÆ OXONIENSES, in which he is made to have written things transacted after his death.]

[2] [Wood in his first edition had confounded this with the former tract; it now stands correct.]

[3] In his *Prefatory Answer* before-mention'd.

veral additions; and an *Apology for the Quakers*, written by the said Stubbe.

The Commonwealth of Oceana put in a Ballance, and found too light. Or, an Account of the Republic of Sparta, with occasional Animadversions upon Mr. Jam. Harrington and the Oceanistical Model. Lond. 1660. qu. [Bodl. C. 13. 5. Linc.]

The Indian Nectar, or a Discourse concerning Chocolata, &c. Lond. 1662. oct. [Bodl. 8vo. N. 3. Art. BS.] Concerning the said subject one Antonio Colmnero of Ledesma a Spaniard and doct. of physic hath learnedly written, and not unlikely the first of all that hath so done. It was rendred into English by one who call'd himself capt. James Wadsworth, under this title, *Chocolate: or an Indian Drink*, &c. Lond. 1652. oct. Which book our author Stubbe had seen, and has, as I conceive, followed him in some things.[4] As for the said Wadsworth, the reader may know that he was the same who wrote *The English[5] Spanish Pilgrim*, born in Suffolk (son of Jam. Wadsworth bach. of div. of Eman. coll. in Cambr. afterwards a Rom. cath. bred in puerile learning at Sevil and Madrid in Spain, in grammar and academical among the Jesuits at S. Omers, but at riper years left them, and returned to the church of England, was living in Westminster in the time of Oliver, an. 1655, at which time he was characterized by an English[6] historian to be 'a renegado proselyte-turncote, of any religion and every trade, and is now living 1655 a common hackney to the basest catch-pole bayliffs, and to boot a justice of the peace in his bench book enters him and his wife pimp and bawd in his precinct.'

The miraculous Conformist: or, an Account of several narvellous Cures performed by the Stroaking of the Hands of Mr. Valentine Greatrakes, Oxon. 1666. qu. [Bodl. B. 15. 8. Linc.] with a *Physical Discourse* thereupon, &c. Before I go any further with the remaining titles of our author Stubbe's books, I must make a digression, and tell you why this book was written, and who the subject of it was. Be it known therefore that this Val. Greatrakes,[7] son of Will. Gr. esq; was born at Affane in the county of Waterford in Ireland, on S. Valentine's day (14 Feb.) 1628, was bred a protestant in the free-school at Lismore, and at 13 years of age was designed to be a student in the coll. at Dublin, but the rebellion breaking out in that nation, he was forced with his mother to fly for refuge into England, where by the favour of his uncle Edm. Harris brother to sir Edw. Harris knight, his mother's father, he was for the present time relieved. After his death, his mother, for his further progress in literature, committed him to the charge of Joh. Daniel Getsius a high German, minister of Stoke Gabriel in Devonshire, with whom he spent some years in studying humanity and divinity, and found from his hands much favour and love. After five or six years absence, he returned to his native country, at that time in a most miserable and deplorable estate, which made him retire to the castle of Capernqin, where he spent a year's time in contemplation, and saw so much of the madness and wickedness of the world, (as he[8] saith) that his life became a burthen to him, and his soul was as weary of this habitation of clay, as ever was gally-slave of the oar, which brought his life even to the threshold of death: so that his legs had hardly strength to carry his enfeebled body about, &c. In 1649, or thereabouts, he became a lieutenant in the regiment of Roger *lord Broghill*[9] then acting in Munster against the Irish, papists and others, then called the rebels, and in 1656 a great part of the army there of the English being disbanded, he retired to his native country of Affane, the habitation of his ancestors, and by the favour of the then governor he was made clerk of the peace of the county of Cork, register for transplantation, and justice of the peace. After his majesty's restoration, he was removed, as I have heard, from his employments, and grew thereupon discontented. In 1662 or thereabouts, he had an impulse, or a strange persuasion in his mind (of which he was not able to give any rational account to another) which did very frequently suggest to him that there was bestowed on him the gift of curing the king's evil: which for the extraordinariness of it, he thought fit to conceal for some time, but at length he communicated it to his wife, and told her that he did verily believe that God had given him the blessing of curing the said evil, for whether he were in private or public, sleeping or waking, still he had the same impulse; but her reply was to him, that she conceived this was a strange imagination: yet to prove the contrary, a few days after there was one Will. Maker of Salterbridge in the parish of Lismore that brought his son Will. Maker to his house, desiring his wife to cure him, who was a person ready to afford her charity to her neighbours, according to her small skill in chirurgery. On which, his wife told him there was one that had the king's evil very grievously in the eyes, cheek and throat: whereupon he told her that she should now see whether this were a bare fancy or imagination as she thought it, or the dictates of God's spirit on his heart; and thereupon he laid his hands on the places affected, and prayed to God for Jesus sake to heal him; and then he bid the parent two or three days after to bring the child to *him*

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[4] [*The European Mercury: describing the High-Ways and Stages from Place to Place, through the most remarkable Parts of Christendom*, &c. 12mo. Lond. 1641. WANLEY.]

[5] Printed the second time at Lond. 1630. qu.

[6] Will. Sanderson in *The Reign and Death of King James*. Lond. 1655. fol. under the year 1620. p. 491.

[7] [See *History of New England*, lib. iv. ch. 2. at Sam. Mather, who wrote against him; and *Baxter's Life*. part 1, page 76; part 3, pages 104, 109. BAKER.]

[8] In the *Brief Account of Mr. Val. Greatrakes, and divers of the strange Cures by him lately performed*. Lond. 1666. qu. pag. 17.

[9] *Roger earl of Orrery*. First edit.

again, which he accordingly did, and then he saw the eye was almost quite whole, and the node which was almost as big as a pullet's egg, was suppurated, and the throat strangely amended, and in a month discharged it self quite, and was perfectly healed. Then there came to him one Margaret Mack-shane of Ballinedy in the parish of Lismore, who had had the evil seven years and upwards, far worse than the former, whom he cured to the wonder of all; and [566] soon after his fame increasing, he cured the same disease in very many other people for three years following, not meddling with any other distempers, till about the end of those three years he cured some that were troubled with agues; all done by stroaking with his hands. Afterwards he had the like impulse on him, discovering that he had given him the gift of healing; which the morning following he told to his wife and brother, but neither of them could be prevailed with to believe it, tho' for his own part he had a full assurance thereof within him. This impulse he had on the Sunday after Easter-day, 2 Apr. 1665, early in the morning, and on Wednesday following he went to one Mr. Deans house at Lismore, where there came into the house to him a poor man, that with a pain in his loins and flank went almost double, and had a most grievous ulcerous leg very black, wherein were five ulcers; who desired him for God's sake that he would lay his hands on him, and do him what good he could. Whereupon he put his hands on his loins and flank, and immediately run the pains out of him, so that he was released, and could stand upright without the least trouble. Then he put his hand on his ulcerous leg, which forthwith changed colour and became red, and three of the five ulcers closed up, and the rest within few hours afterwards; so that he went out well that could hardly by the help of his staff crawl in, and in two days after he fell to his labour, being a mason by trade. After this, he cured many diseases of all sorts by stroaking, and his name was wonderfully cried up. But the clergy being jealous of these matters, he was cited to the bishop's court, and by their authority was prohibited to proceed any farther in his course. In Jan. 1665 he went into England, and by the invitation of Edward lord Conway he repaired to Ragley in Warwickshire, to cure, by stroaking, his lady, who for many years had laboured under a most violent headach, but with all his endeavours he could not cure her: yet continuing there three weeks, he cured innumerable people in those parts, which caused therefore our author Hen. Stubbe, who then practised physic at Stratford upon Avon in that county, and was daily at Ragley with that lord, and an eye-witness of the cures, to write the said book called *The miraculous Conformist*, &c. Afterwards Mr. Greatrakes repairing to Whitehall by command from his majesty, and performing several cures there and in London, but more mistakes, as 'tis said, caused Dav. Lloyd, a reader or chaplain of the Charter-house, thereupon to write *Wonders no Miracles: or, Mr. Val. Greatrakes Gift of healing examined*, &c. Lond. 1666. qu. [Bodl. B. 15. 8. Linc.] Written upon occasion of a sad effect of his stroaking, March 7, an. 1665, at one Mr. J. Cresset's house in Charter-house-yard. In which book the author reflecting much on Mr. Greatrakes and his reputation, making him but little better than a cheat, that person therefore came out with his vindication, entit. *A brief Account of Mr. Val. Greatrakes, and divers of his strange Cures by him lately performed.* Lond. 1666. qu. Written by himself in a letter to the honourable Rob. Boyle esq; and thereunto did annex the testimonials of several eminent and worthy persons of the chief matters of fact therein related.[9] From this digression let's now proceed with our author Stubbe, who had a marvellous dexterity in writing books on all occasions.[1]

Philosophical Observations made in his Sailing from England to the Caribbe-Islands, and in Jamaica, &c.—Remitted into the *Philosoph. Transact.* num. 27, an. 1667, and num. 36. an. 1668.

Legends no Histories: or, a Specimen of some Animadversions upon the History of the Royal Society. Lond. 1670. in a large qu. [Bodl. 4to. B. 60. Art.] Which *History* was written by Mr. Tho. Sprat.

Animadversions upon The History of making Saltpeter, pen'd by Mr. Tho. Henshaw——Printed and bound with *Legends no Histories*, &c.

Animad. upon The Hist. of Making of Gunpowder, written also by the said Mr. Henshaw.——Printed and bound with *Legends*, &c. also, and to it is added, *An additional Review*, written by Hen. Stubbe.

The Plus ultra reduced to a Non plus. Or a [567] *Specimen of some Animadversions upon the Plus ultra of Mr. Jos. Glanvill, &c. with divers Enquiries made about several Matters.* Lond. 1670. in a large qu. [Bodl. 4to. B. 60. Art.] Written under pretence of vindicating his faculty against a passage in the *Plus ultra*, which seemed to assert that the antient physicians could not cure a cut-finger; which Glanvill denied ever to have affirmed or thought.

Censure on certain Passages contained in The

[9 [See in Bodl. B. 15. 8. Linc. *A Copy of Mr. Valentine Greatarick's Letter to the Bishop of Chester* (Dr. Hall) *touchinge his Cures by Stroakinge.* MS.]

[1 [*Inauguratio Olivariana, Autore Fitz Payno Fishero*, 1654, 4to. is prefixed an elegant Greek ode intituled *In Olivarianum Inaugurationem a Fitz-Pugano Piscatore Versibus Heroicis decantantum*, subscribed H. Stubbes ex Æd. Christi, Oxon. KENNET.

[A recent book in fol. wherein is contained a treatise (as yet unprinted) whose title is, *An Account of the Life of Mahomet.*' I have heard, says Wanley, that the author was Dr. Henry Stubs the physician.

Catalogue of MSS. in the Harleian Collection, numb. 1870, vol. ii, page 297. See also the sale catalogue of the Hollis library, 8vo. 1817, page 70, numb. 1569, 1562, where are two copies of Stubbe's *History of Mahomet*, in manuscript.]

History of the Royal Society, &c. Oxon. 1670, in about seven sh. in qu. Dedicated to Dr. Joh. Fell, and soon after answered by two anonymi in the same year, printed in qu. The former of which was written by way of letter to Mr. Stubbe.

Campanella revived; or, an Enquiry into The Hist. of the Roy. Soc. &c. Lond. 1670. [Bodl. C. 12. 4. Linc.]

Letter to Sir N. N. relating to the Cause of the Quarrel between Hen. Stubbe and the Royal Society, and an Apology against some of their Cavils. ——Printed with *Campanella revived.*

Postscript concerning the Quarrel depending between Hen. Stubbe and Dr. Christop. Merrett. ——Printed also with *Campanella.*

Reply unto the Letter written to Mr. Hen. Stubbe in Defence of The History of the Royal Society. Oxon. 1671. qu.

Reply to a Letter of Dr. Hen. More (printed with Mr. Glanvill's *Prefatory Answer to Hen. Stubbe*) *with a Censure upon the Pythagorico-Cabbalistical Philosophy promoted by him.* Oxon. 1671.

A Preface against Erebulus (alias Joseph) *Glanvill, Fellow of the Royal Society*, &c.——These two last are printed with the *Reply unto a Letter written to Mr. Hen. Stubbe*, &c.

Medice, Cura Te-ipsum. Or, the Apothecaries' Plea in some short and modest Animadversions upon a late Tract entit. A short View of the Frauds and Abuses of the Apothecaries, &c. *by Christop. Merret Dr. of Phys.* Lond. 1671. qu.

An Epistolary Discourse concerning Phlebotomy in Opposition to George Thomson Pseudo-Chymist, a pretended Disciple to the Lord Verulam. Lond. 1671. qu. [Bodl. B. 6. 3. Linc.]

A Discourse concerning the Sweating-Sickness, Temp. Hen. 7. Relation of the strange Symptoms happing by the Bite of an Adder and the Cure thereof.—— These two last are printed with the *Epistolary Discourse*, &c.

A Caveat for the Protestant Clergy: or, a true Account of the Sufferings of the English Clergy upon the Restitution of Popery in the Days of Qu. Mary. Lond. 1671. 78. in two sheets in oct. [Bodl. 8vo. C. 591. Linc.] "written* by "way of letter, and subscribed Y. "E. the two last letters of Hen. "Stubbe; to him also was as-"cribed,

* *This is said to be written by Hen. Stubbe, but not I suppose by our author, but by another of both his names, whom I shall anon mention.* First edit.

"*Rose-mary and Bays: or "Animadversions upon a Treatise "call'd The Rehearsal transpos'd.*

"*In a Letter to a Friend in the Country.* Lond. "1672. qu. in four sheets." [Bodl. C. 9. 8. Linc.]

A Justification of the present War against the United Netherlands, &c. illustrated with Sculptures. In Answer to a Dutch Treatise entit. Considerations upon the present State of the United-Netherlands, &c. Lond. 1672.

A farther Justification of the present War against the United Netherlands, illustrated with several Sculptures. Lond. 1673. qu. [Bodl. 4to. K. 16. Art.] For the compiling of these two last books, the author was allowed the use of the Paper Office at Whitehall, and when they were both finished he had given him 200*l.* out of his majesty's Exchequer, and obtained a great deal of credit from all people, especially from the courtiers and all that belonged to the king's court. In the month of Octob. the same year (1673) when the marriage to be between James duke of York and Joseph Maria the princess of Modena was controverted in the house of commons, where were 180 voices for, and 188 against it, then did this our author Stubbe, about the latter end of the said month, write and publish,

The Paris Gazette——Which being against the said marriage, and for the breaking it off, gave great offence to many. It was printed in half a sheet, as one of our Gazettes are now, and was by the author with great confidence and impudence [568] presented to several parliament men. Whereupon a writ being issued out against him, he was taken in the beginning of the next month, hurried in the dark from one private prison to another, threatned with hanging, and was put to a great deal of charge. So that all the credit he had got before, was lost among the generality.

Directions for drinking the Bath Water.

Ars Cosmetica; or beautifying Art. —— These two go under his (Stubbe's) name, and are printed at the end of James Cook his translation from Latin into English of a book written originally by Joh. Hall entit. *Select Observations on eminent Persons in desperate Diseases.* Which translation was re-printed with additions in oct. an. 1679. He also translated from Latin into English (1) *Introduction to Geography.* Oxon. 1657. oct. Written by Philip Cluver. (2) *The Arts of Grandure and Submission.* Lond. 166.. and 1665. oct. [Bodl. 8vo. P. 218. Art.] Written by John Casa archb. of Benevento. (3) *The History of the United Provinces of Achaia.* Lond. 1673. qu. in four sheets and half, written by Jacobus Gothofredus, and others, as it seems, which I have not yet seen. I have now no more to say of this learned person, only that he being at Bath attending several of his patients living in and near Warwick then there, he was sent for to come to another at Bristol, in very hot weather; to which place therefore going a by-way at 10 of the clock in the night, on the twelfth day of July in sixteen hundred seventy and 1676. six (his head being then intoxicated with bibbing, but more with talking, and snuffing of powder) was drowned passing through a shallow river (wherein, as 'tis supposed, his horse stumbled) two miles distant from Bath. So that his body being taken up the next morning and his death examined by the coroner, was the next day after that (being Friday) buried in the great church at Bath dedicated to S. Peter and S. Paul, in the grave of Dr. Pet. Wentworth, joyning on the north-side to the stately tomb

of Dr. Jam. Mountague sometime bishop of that city, situate and being on the north side of the body of that church. At which time his antagonist Mr. Glanvill preached his funeral sermon, but said no great matter of him; and soon after a certain physician[2] of that place, who seemed to be glad for his death, made this epitaph following on him: Which, tho' not yet put on his grave, shall be here set down to his memory. Memoriæ Sacrum. Post varios casus & magna rerum discrimina, tandem heic requiescunt mortalitatis exuviæ Henrici Stubbe, Medici Warwicensis, quondam ex Æde Christi Oxon. rei Medicæ, Historicæ ac Mathematicæ peritissimi, judicii vivi, & Librorum Heluonis; qui quum multa scripserat, & plures sanaverat, aliorum saluti sedulo prospiciens, propriam neglexit. Obiit, aquis frigidis suffocatus, 12 die Julij A. D. 1676. ætatis suæ— "Besides this Hen. Stubbe was another of both his "names and time, a nonconforming minister, of "whom see more among these writers in the year "1680."[3]

EDWARD REYNOLDS, son of Austin Reynolds one of the customers of Southampton (by Bridget his wife) son of John Reynolds of Langport in Somersetshire, and he the son of another John, was born in the parish of Holyrood within the said borough of Southampton, in the month of Nov. 1599, bred up in grammar learning in the free-school there founded by king Ed. 6. in the 7th year of his reign, became one of the portionists or post-masters of Merton coll. in 1615, and probationer fellow in 1620, in which place (which he got by his skill in the Greek tongue) as also throughout his bachelorship, he shewed himself a good disputant and orator. After he had taken the degree of master he entred into holy orders, and became a noted preacher (tho' of an hoarse voice) afterwards preacher to the honourable society of Lincoln's inn, and rector of Braunston or Braynton in Northamptonshire.[4] At length the grand rebellion breaking forth in 1642 he sided with the presbyterian party (having long before that time been puritannically affected) and in the year 1643 he became one of the assembly of divines, a covenanter, a frequent preacher in London, and sometimes before the long parliament. In 1646 he was appointed by the parliament
[569] one of the six ministers to go to, and settle in, Oxon to preach the scholars into obedience to the said parliament, afterwards one of the visitors to break open, turn out, and take possession, dean of Ch. Ch. in the place of Dr. Sam. Fell ejected, and vicechancellor of the university; at which time he became doctor of divinity by actual creation, and what not. But being forced to leave his deanery in the latter end of 1650, because he refused to take the independent engagement, he retired to his former cure for a time. Afterwards he lived mostly in London, preached there and flattered Oliver and his gang, and after his death, being then vicar of S. Lawrence in the Jewry,[5] he did the like to Richard, and was the orator or mouth of the London ministers to welcome that mushroom prince to his throne, 11 October 1658. Also when hopes depended on Monke's proceedings from Scotland, he struck in with him, and who more ready than he (Dr. Reynolds) and other presbyterians, when he and they saw how things would terminate, and could not be otherwise holpen, to bring in the king, after his long exile, by using his interest in the city of London, where he was the pride and glory of the presbyterian party. When the secluded members were restored to sit in parliament, they restored him to his deanery of Ch. Ch. on the eleventh of March 1659, with hopes to continue there and carry on the presbyterian discipline. In May following (1660) when his majesty was at Canterbury in order to his restoration, he and Edm. Calamy another zealous presbyterian, were admitted his chaplains on the 26th of that month, and after his restoration he preached several times before him, as he did also before the houses of parliament. But in the latter end of June following, he being desired to leave his deanery, to make room for an honest and orthodox man, he was in the next month elected, by virtue of the king's letter, warden of Mert. coll. chusing rather to have something than nothing. Soon after, upon the feeling of his pulse, the king bestowed on him the bishoprick of Norwich; which see he willingly taking without a *nolo*, was, after he had taken the covenant, and had often preached against episcopacy and the ceremonies of the church of England, consecrated thereunto in S. Peter's church within the city of Westminster, on the sixth day of January an. 1660; by virtue of which bishoprick he became an abbot (a strange preferment, methinks, for a presbyterian) I mean abbot of S. Bennet in the Holme, which he kept (with great regret to his quondam brethren, whom he then left to shift for themselves) to his dying day. He was a person of excellent parts and endowments, of a very good wit, fancy and judgment, a great divine, and much esteemed by all parties for his preaching and florid stile. A writer[6] of another persuasion tells us that he was a person of great authority, as well as fame, among the men of the Calvinistical persuasion, &c. and many there were that were of the like opinion: One that knew him well saith[7] that he was a person

[2] [Dr. Guidott. See *Antiq. of the Abbey Church of Bath*, page 239. 8vo.]

[3] [In the first edit. here followed a short account of this Henry Stubbe, which, with additions, will be found under 1680.]

[4] [1 Martii 1630, Edwardus Reynolds A. M. ad eccl. de Brandeston ad pres. Isaaci Johnson armig. *Reg. Piers, Ep. Petrib.* KENNET.]

[5] [Seth Ward S. T. P. admiss. ad eccl. S. Laurentii Judæorum, Lond. 11 Apr. 1662, ad pres. reg. per promot. Edw. Reynolds ad episc. Norwic. *Reg. Henchm.* KENNET.]

[6] Dr. Tho. Pierce in his introduction to his *Divine Purity defended*.

[7] Sir Th. Browne doct. of phys. in his *Repertorium of the Cath. Church of Norwich*, MS.

of singular affability, meekness and humility, of great learning, a frequent preacher and constant resident: And it was verily thought by his contemporaries, that he would have never been given to change, had it not been to please a covetous and politic[8] consort, who put him upon those things he did. His works are these,

The Vanity of the Creature; on Eccles. 1. 14.
Sinfulness of Sin; on Rom. 7. 9. *and on* 6. 12.
Use of the Law; on Rom. 7. 13.
Life of Christ; on 1 *Joh.* 5. 12.
An Explication of 110 *Psal.*
Meditations on the holy Sacrament of the Lord's last Supper.
Explication of the 14 *Chapter of Hosea, in seven humiliation Sermons.*
Treatise of the Passions and Faculties of the Soul of Man.

[570] All or most of which having been printed several times in qu. were all printed in one folio at London, an. 1658, [Bodl. R. 1. 2. Th.] with the author's picture before them, and went by the name of Dr. Reynolds his works. They were much bought up, read and commended by men of several persuasions, and one[9] (who was esteemed by all that knew him a jovial wet presbyterian) that had read them several times could not forbear to write two short poems in commendation of them.

Thirty Sermons preached on several solemn Occasions.[10]——They were preached between the year 1634, and that of his death, and some of them had been printed several times. At length they were reprinted in the second impression of his works, at Lond. 1679. fol. [Bodl. I. 2. 4. Th.] Among them is his Latin sermon preached at Oxon. 1649. entit. *Animalis Homo; on* 1 *Cor.* 2. 14.[a] He also wrote the *Ass. of Divines Annotations* which are on Ecclesiastes, [Bodl. A. 9. 3. Th.] which being admirably done, it was wished by many learned men of the presbyterian persuasion that the rest had been all wrote pari filo, & eruditione.[b] He also was the author of the *Epistolary Preface to Will. Barlee's Correctory Correction, &c. of some Notes of Tho. Pierce concerning God's Decrees, especially of Reprobation:* which book of Barlee with the said ep. preface, a second of Tho. Whitfield, and a third of Dan. Cawdrey sometime of Cambridge were printed at Lond. 1656. qu. "He is also said to be "the author of *The humble Proposals of sundry* "*learned, pious Divines within this Kingdom,* "*concerning the Engagement intended to be im-* "*pos'd on them for their Subscriptions* —— Lond. "1650. qu. one sheet. [Bodl. A. 6. 7. Linc.] published in Dec. 1649. Answered by John Ducy "in his pamphlet entit. *Just Re-proposals to humble* "*Proposals: or, an impartial Consideration of,* "&c. Lond. 1650. qu. four sh." At length this learned bishop Dr. Reynolds, who probably hath written other things besides those I have already mention'd, made his last change in this world on the 28th of July in sixteen hundred seventy and six, and was buried at the upper end of the chappel (built by him 1662) joyning to the bishop's palace in Norwich. Over his grave was soon after fastned a marble to the wall, with this epitaph engraven thereon. H. I. S. I. Edoardus Reynolds SS. T. P. primus à reditu Regis Caroli II. felicissimo Norviciensis Episcopus, quod honoris fastigium utì minime ambivit, ita pietate, prudentiâ, comitate, modestiâ, loco, non animo elatus, maxime condecoravit. Pastorum merentium pater amantissimus, pacis pietatisque cultor devotissimus, potestatis arbiter æquus & mitissimus. Quantus fuerit Theologus, tam multifaria lectione instructus, quam S. Scripturæ potens, quam felix eorundem interpres & fidelis Præco, silente hoc marmore, Scripta eloquuntur, caput crux ditum, os facundum, cor cœleste spirantia, expirante authore suavissimo; cui nihil inerat duri aut acerbi præter calculi stranguriæque cruciatus, quos Christiana, adeo atque invicta tulit fide & patientia, ut albi lapilli, licet mortis instrumenta tessera forent vitæ & victoriæ, immortalibus ascriptus est, Jul. XXIX. A. D. 1676 ætatis suæ 76. Mortalitatis exuviæ prope hinc depositæ Augusti IX. Sacellum hoc ab ipso fundatum, dicatumque, demo consecrarunt. In his deanery of Ch. Ch. succeeded Dr. George Morley, afterwards the most worthy bishop of Winchester, in his wardenship of Merton coll. Sir Tho. Clayton physician, and in his bishoprick Dr. Anthony Sparrow of Cambridge, translated from the see of Exeter. 1676.

[9 Januar. 1627, Edwardus Reynolds A. M. ad vic. Omn. Sanctorum in North'ton ad pres. Francisci Fisher et aliorum. *Reg. Dove, Ep. Petrib.*

1660. 20 Sept. Edward Reynolds D. D. installed prebendary of Worcester. KENNET.]

THOMAS BRANKER, son, if I mistake not, of Tho. Branker sometime bach. of arts of Exeter coll. was born in Devonshire, admitted batler of the said coll. 8. Nov. 1652, aged 17 years or thereabouts, elected probationer fellow 30 June 1655, being then bach. of arts. Afterwards taking the degree of master, he became a preacher, but refusing to con-

[8] Mary the daughter of Dr. Joh. Harding sometime president of Magd. coll. Oxon.

[9] Rob. Wilde in his *Iter Bor. and Poems,* printed 1670, oct.

[10] [Amongst his sermons is *Death Advantage opened in a Sermon preached the last Summer at Northampton at the Funerall of Peter Whalley Esq. then Mayor of the said Town, and now published upon the earnest Desire of his Friends.* Lond. 1657, 4to. on Philipp. 1. ver. 21. dedicated to John Crew esq. RAWLINSON.]

[a] [*Animalis Homo: Concio Latine habita ad Academicos Oxonienses nono Die Octobr.* 1649, *pro inchoando termino Authore Edwardo Reynoldo S. T. D. Academiæ Procancellario.* Londini 1650, 4to. KENNET.]

[b] [Which are Mat. Poole's words to the preface in the 2nd vol. of the *Synopsis Criticorum.* See what Poole says in the pref. to the third vol. concerning Gataker's share in that work. LOVEDAY.]

form to the ceremonies of the church of England, left his fellowship in 1662, retired into Cheshire, where conforming and taking upon him orders from a bishop, became minister of Whitegate: At which time being well known to William lord Brereton, [571] for his sufficiencies in mathematics and chymistry, he gave him the rectory of Tilston; but he keeping that not long, was afterwards made master of the well endowed school at Macclesfield in the said county, where he finished his course. He hath written,

Doctrinæ Sphæricæ Adumbratio } Ox. 1662.
Usus Globorum artificialium }

A Table of odd Numbers less than one hundred thousand, shewing those that are incomposit, and resolving the Rest into their Factors or Coefficients, &c.——This is added by Branker to a translation which he made from High-Dutch into English of *An Introduction to Algebra*. Lond. 1668. qu. [Bodl. 4to. N. 15. Art.] written by Rhonius: A laudable account of which *Table*, and of the translation, you may see in the *Philosophical Transactions*, num. 35. p. 688, 689. See the Fasti an. 1631, col. 463. He gave way to fate in Nov. in sixteen hundred 1676 seventy and six, and was buried in the church at Macclesfield before mention'd, leaving then behind the character of an able mathematician.

WILLIAM MORICE, son of Evan alias Joh. Morice a native of Caernarvanshire and chancellor of the diocese of Exeter, by Mary his wife, daughter of Joh. Castle of Devonshire, was born in the parish of St. Martin's in the city of Exeter, educated in grammar learning there, and in the beginning of the year 1619 or thereabouts, he was sent to Exeter coll. (thro' his mother's motion) by sir Nich. Prideaux of Soulton in that county, who some years before had taken her to be his third wife; where continuing in the state of a sojourner under the tuition of Mr. Nath. Carpenter (not without considerable proficiency in learning) till he was bach. of arts, was sent for home, and married to one of the grand-daughters of the said sir Nicholas, by Humph. Prideaux his eldest son deceased. In the year 1640 he was put into the commission of peace for the aforesaid county, and five years after was elected knight for that shire, upon a recruit, to serve in the long parliament. In 1651 he was made high sheriff of the said county, in 1656 he settled himself and his family at Werington, which he then, or lately, had purchased of sir Francis Drake; and in 1658 he was chose a burgess for Westport in Cornwall to serve in Richard's parliament that began at Westm. 27 of Jan. the same year: And being related by his wife to general George Monke, he was intrusted by him with all his concerns in Devonshire, while he was governour of Scotland, and discharged himself so faithfully and prudently therein, as to recommend himself so far to the general's esteem, that on his coming into England he made choice of him for his chief if not only confident in the management of that great affair of the king's restoration, and the rather for this reason that our author being generally esteemed a presbyterian, it would please the great masters at Westminster who were most of that religion. Upon the said Monke's coming to London, the secluded members from all parts of the kingdom came thither, and were by his means restored to the house of commons, of which number our author Mr. Morice was one. This gentleman was somewhat allied to him, as I have told you, yet more in his favour than his blood; for he had a great opinion of his prudence and integrity. He was one that much conversed with books, and had then lately written one against the practice of independent teachers, who would admit none in parochial cures to the Lord's supper, but such only as, being distinguished by their separation, were most peculiarly their own flock. This had rendred[4] him very grateful to the presbyterians, whose cause he seemed most to serve; for the ministers of the church of England were generally contented with the exercise of their religion in private houses, tho' even there also were often disturbed by soldiers and constables who used to hale them from their very communion tables upon the more solemn festivals of their despised church; rending their surplices, where any were used, and tearing their mass-book (for that [572] was the name by which the crafty statesman, and the more jugling gospeler taught the undiscerning multitude to call the English liturgy) into pieces. The general, from and before the beginning of the enterprize, had pretended to be a presbyterian, and had not then renounced his faith; but at that time it most behoved him to appear one, and to act his part well in it; for it was his last; wherefore our author Morice was received into his house, which much pleased the masters at Westminster, who were mostly of that religion as I have before told you; some few only excepted, who, by beholding the calamities of the church, and their own errors, had been converted[5] into a better esteem of episcopacy; which the learning of our author could not but favour: So that he was looked upon to have the good repute only of a presbyterian. Him the general retained as his elbow-counsellor, such a stagblind; concealing his own sense of things, and very often speaking contrary to his own thoughts, that so he might better understand the sense of others and take his measures accordingly. About the same time Mr. Morice received a letter from the king by sir Joh. Greenvil (afterwards earl of Bath) to move him to influence the general to his restoration, which [573] he answer'd with assurance of his utmost zeal and affection for that service: whereupon in Feb. 1659 he received from his majesty by the hands of the said sir John (with approbation of the general) the

[4] *Mystery and Method of his Majesty's Restoration*. Ebed. 1680. p. 118. written by Joh. Price, D. D.
[5] Ibid.

seal and signet, as the badge of the secretary of state's office: About which time it was his business to keep the then expiring session of parliament steddy, and clear from intermedling with the change of the government; in which case he did excellent service, punctually observing the directions of the general, who then passionately longed for their dissolution. On the 10th of March following, he was, by the general's motion, made a colonel of a regiment of foot, and governor of the fort and island of Plymouth, and after he had joyned with the general in the great secret of the restoration, he was not only knighted by his majesty, then at Canterbury, in his way to London, 26 May 1660, but had the office of secretary confirm'd unto him, and then sworn also one of his majesty's privy council. In 1661, he was chosen for Plymouth to serve in that parliament which began at Westm. 8 of May, but being much taken up with his new employment, he could not do his duty in the house so well and truly as he wished he could. How influential sir William was in his majesty's reduction and establishment, may easily be collected from the letters under the hands of his majesty, and sir Edw. Hyde lord chancellor, now in the custody of Henry earl of Clarendon: And may perhaps be made more manifest unto the world upon the publication of an history said to be written by the said sir Edw. Hyde, (afterwards E. of Clarendon) who was most particularly acquainted with all the steps made in the transacting of that whole affair. At Michaelmas in the year 1668 sir W. Morice did, upon his humble desire made to his majesty, resign his secretaryship, and was succeeded by sir John Trevor, son of sir John Trevor knight, "both halters in the rebellion and "adherers to the usurper;" so that retreating into the country, he passed the rest of his life in a quiet retirement at Werington before-mention'd, situate in the west part of Devonshire, where he erected a fair library, valued at twelve hundred pounds; which was the principal divertisement and most sensible pleasure he took during the last years of his life. He hath written and published,

Coena quasi Κοινή: The new Enclosures broken down, and the Lord's Supper laid forth in common for all Church Members, having a dogmatical Faith and not being scandalous. In a Diatribe and Defence thereof. Lond. 1656. 57 qu. This book being afterwards much enlarged, came out again with this title, *The common Right to the Lord's Supper asserted in a Diatribe and a Defence thereof, &c.* Lond. 1660. fol. [Bodl. M. 9. 7. Th.] The first edition of this book came out as it seems in 1651. [573] qu. in answer to one Humphry Saunders, who had written a book of administring the sacrament to a select company.

Letter to Gen. Monke, in Answer to his of the 23d of Jan. directed to Mr. Rolle, to be communicated to the Gentlemen of Devonshire——This letter is dated 28 Jan. 1659, and is said to be written by an excluded member of parliament, particularly by W. Morice, as the general vogue then was, yet it is subscribed by R. M. He died on the twelfth day of Decemb. in sixteen hundred seventy and six, 1676.
and was buried in Werington church, in an isle belonging to his family. His eldest son William Morice esq; was made a baronet 20 of April 1661.

MATTHEW HALE, son of Rob. Hale, esq. a barrester of Lincoln's inn, by Joan his wife daughter of Matthew Poyntz of Alderley in Gloucestershire gent. was born at Alderley on the first day of Nov. an. 1609, educated in grammar learning at Wotton Under-edge (the seat of his ancestors) in the same county, not in the free-school there, but under one Mr. Staunton the scandalous vicar (so he was accounted by orthodox clergy of the neighbourhood) of that town, became a commoner of Magd. hall under the tuition of Obadiah Sedgwick (mention'd under the year 1657. col. 441.) in Mich. term 1626, where continuing about three years, laid the foundation of some learning and knowledge which he afterwards built upon, and might have proceeded farther had not his thoughts been diverted by certain juvenile vanities. Afterwards, upon the advice of sir Jo. Glanvil serjeant at law, who occasionally observ'd[6] in him a clear apprehension of things, a solid judgment and a great fitness for the study of the law, he was taken off from the design of being a soldier, which he intended, and was admitted a student in Lincoln's inn, 8 November 1629: And being then deeply sensible how much time he had lost, and that idle and vain things had over-run and almost corrupted his mind, he resolved to redeem the time he had lost: And therefore for many years together he studied at the rate of 16 hours a day, threw aside all fine clothes, and betook himself to a plain fashion, which he continued to use in many points to his dying day. Will. Noy the attorney general being of the same inn, took early[7] notice of him, directed him in his studies, and grew to have such friendship for him, that he came to be called *Young Noy.* The learned Selden also soon found him out, who tho' much superior to him in years, yet he came to have such a liking of him and also of Mr. John Vaughan of the Inner Temple (afterwards lord chief justice of the Common Pleas) that as he continued in a close friendship with them while he lived, so he left them at his death two of his executors. By his acquaintance it was that he pursued other learning than that of his profession: so that by great industry, accompanied with good natural parts, he became well read in the civil and Roman laws, attained to a great readiness in arithmetic, algebra and other mathematical sciences. He obtained also a great insight in philosophy, whether

[6] Gilbert Burnet, D. D. in *The Life and Death of Sir Matth. Hale Kt. &c.* Printed at Lond. in a large octavo, 1682. p. 10.

[7] Ibid. p. 19.

experimental or theoretical, physic, anatomy and chirurgery. He was well acquainted with the ancient Greek philosophers, but want of occasion to use them, wore out his knowledge of the Greek tongue: And tho' he neverestudied the Hebrew, yet by his great conversation with Selden, he understood the most curious things in the Rabinical learning. But above all these, he seemed to have made the study of divinity the chief of all others, to which he not only directed every thing else, but also arrived at that[a] pitch in it, that those who have read what he has written on that subject, will think, that it hath had most of his time and thoughts. Some [574] years before the unhappy wars broke forth he was called to the bar, and when they did break forth he sided with the presbyterians, having been for the most part, when young, educated under severe puritans and under a puritannical discipline. And being esteemed a plain honest man, a person of great integrity and profound in the law, he was entertained by both, as well loyal as presbyterian parties. In 1643 he took the covenant, and, as I have been often informed, he appeared several times with other lay-persons among the assembly of divines. He was then in great esteem with the parliament, and was employed by the members thereof, as to his counsel, about several matters, particularly in the reducing the garrison of Oxford to their service; who, as a lawyer, was added to the commissioners appointed by them, to treat with those appointed by the king: And in that capacity he did good service by advising them, especially Fairfax the generalissimo, to have in his eye a preservation of that place (Oxon) so famous for learning, from ruin. Afterwards, tho' the loss of the blessed king Charles I. was a great grief to him, yet he took the oath called the engagement, and thereby was the more enabled to plead and practise his profession. In January 1651, he with Will. Steel esq. recorder of the city of London, Charles George Cock esq. sir Henry Blount knight, John Fountaine esq. a common lawyer, Hugh Peters clerk, John Rushworth of Lincoln's inn, sir Anthony Ashley Cooper, bart. &c. were appointed by the parliament to consider of the reformation of the law; and accordingly they met several times in the room formerly called the house of lords, but what the result of their meeting was, I cannot yet tell. On the 25th of January 1653, our author Hale was by writ made serjeant at law, and soon after one of the justices of the Common Bench, in which place he acted with great justice and integrity, not without the displeasure sometimes, as 'tis said, of the protector. In 1654 he was one of those five knights who were elected for the county of Glocester to serve in that parliament which began at Westminster the 3d of September, purposely, as 'tis[b] said, to obstruct the mad and wicked projects then on foot, by two parties, that had very different principles and ends. In 1658 he was elected one of the burgesses of the university of Oxon to serve in that parliament called Richard's parliament, which begat at Westminster 27 January the same year, and in April 1660 he was elected one of the knights for Glocestershire, to serve in that parliament called the healing and blessed parliament, which began at the same place on the 25th of the said month. Which parliament calling the king home from his exile, he was soon after made lord chief baron of the exchequer and knighted. In the month of May 1671 he was, upon the death of sir John Keeling, advanced to the place of lord chief justice of the court of King's Bench, and on the 18th of the said month took the usual oaths before the lord keeper, and his seat accordingly on that bench. 'He was an unwearied student, a prudent man, a solid philosopher, a famous lawyer, the pillar and basis of justice (who would not have done an unjust act for any worldly price or motive) the ornament of his majesty's government, and honour of England: the highest faculty of the soul at Westminster hall, and pattern to all the reverend and honourable judges, a godly serious practical Christian, a lover of goodness and all good men, a lamenter of the clergy's selfishness and unfaithfulness, &c. a great contemner of riches, pomp and vanity of the world, a pattern of honest plainness and humility,' &c. As for his works relating to learning they are these,

'*An Essay touching the Gravitation and Non-Gravitation of fluid Bodies, and the Reasons thereof.* Lond. 1673, 1674. oct. [Bodl. 8vo. Z. 38. Th.]

Difficiles Nugæ, or, Observations on the Torricellian Experiment. Lond. 1674. oct.[c] Upon which two ingenious discourses Dr. Hen. More of Cambridge hath written *Remarks, so far forth as they may concern any Passages in his Enchiridion Metaphysicorum*, &c. Lond. 1676. oct. [575]

Contemplations Moral and Divine. In two Parts. Lond. 1676, &c. in a large oct. [Bodl. 8vo. C. 25. Linc.]

Directions touching the Keeping the Lord's Day. [Bodl. 8vo. C. 25. Linc.]

Poems on Christmas Day.

Contemplations Moral and Divine. The second Part. Lond. 1677. oct. [Bodl. 8vo. C. 26. Linc.] They were both printed together at Lond. 1679. [and 1695.] oct.

The primitive Origination of Mankind considered and examined according to the Light of Nature. Lond. 1677. fol. [Bodl. G. 1. 10. Jur.] This book came out a little before the author's death, and why he published it, I shall give you these three reasons. (1.) Because that some writings of his *(Contempl. Mor. and Divine)* did without

[a] Ibid. p. 28.

[b] Ibid. p. 46.

[c] Richard Baxter in his *Additional Notes on the Life and Death of Sir Matthew Hale*, &c. Lond. 1682. octavo. p. 43, 44.

[c] [Some copies, with *Occasional Additions*, are dated 1675. See one Bodl. 8vo. Y. 14. Art.]

his privity come abroad in print, which he never intended: and this book might have had the same fate, if not in his life time, yet after his death. (2.) Because possibly there had been some more care used by him in the digesting and writing thereof, than of some others that have gone abroad in public. (3.) That although he could never be brought to value the writings of his that were then published (as worthy of public view) yet he found them well accepted by many, which encouraged him to let this book come abroad under his own name, wherein he used more care than in those lesser tracts, &c.

Observations touching the Principles of natural Motion, and especially touching Rarefaction and Condensation, together with a Reply to certain Remarks touching the Gravitation of Fluids. Lond. 1677. oct. [Bodl. 8vo. O. 21. Art.] These *Observations* being in answer to Dr. Hen. More's *Remarks* before-mention'd, were replied upon by the said doctor——Lond. 1678.

The Primitive Origination of Mankind, considered and examined according to the Light of Nature. Lond. 1677. fol. An account of which is in the *Philosophical Transactions*, nu. 136. p. 917.

London's Liberty: or, a learned Argument of Law and Reason, An. 1650.——This came out afterwards with this title, *London's Liberties: or, the Opinions of those great Lawyers, Lord Ch. Justice Hale, Mr. Justice* (Will.) *Wild, and Mr. Serjeant Maynard, about the Election of Mayor, Sheriffs, Aldermen and Common-council Men of London, and concerning their Charter*, &c. Lond. 1682. fol. At which time the press was at liberty without controul.

Discourse touching Provision for the Poor. Lond. 1683. in tw. [Bodl. 8vo. C. 720. Linc.]

Short Treatise touching Sheriffs Accompts. Lond. 1683. oct. [Bodl. 8vo. S. 200. Art.] To which is joined his *Tryal of Witches at the Assizes held at Bury S. Edmunds on the 10th of March* 1665, which was published by it self in oct. in 4 sh. an. 1682.

Pleas of the Crown: or, a methodical Summary of the principal Matters relating to that Subject. Lond. 1685. third edit.[3] in oct. The first edit. came out in 1678. oct. [Bodl. 8vo. Rawl. 256.]

His Judgment of the Nature of true Religion, the Causes of its Corruption, and the Churches' Calamity, by Men's Additions and Violences; with the desired Cure. Lond. 1684. qu. Written in three discourses at several times, published by his great friend and admirer Mr. Rich. Baxter, and by him dedicated to the honourable judges. To this book is annex'd *The Judgment of Sir Franc. Bacon*, &c. and somewhat of Dr. Is. Barrow on the same subject.

Several tracts, as (1.) *A Discourse of Religion on three Heads; first the Ends and Uses of it; secondly the Life of Religion and Super-additions to it; and thirdly the Superstructions upon it, and Animosities about it.* (2.) *A Treatise touching Provision for the Poor*, before-mention'd. (3.) *A Letter to his Children, advising them how to behave themselves in their Speech.* (4.) *A Letter to one of his Sons, after his Recovery from the Small-pox.* Lond. 1684. in oct. [Bodl. 8vo. W. 8. Jur.]

Discourse of the Knowledge of God and of our selves, first by the Light of Nature, secondly by the sacred Scriptures. Lond. 1688. oct. [Bodl. 8vo. Z. 285. Th.]

Brief Abstract of the Christian Religion.

Considerations seasonable at all Times for the Cleansing of the Heart and Life.——These two last were printed with the *Discourse of the Knowledge of God*, &c. He hath also translated into English, *The Life of Pomponius Atticus, written by his Contemporary and Acquaintance Cornel. Nepos*, &c.—Lond. 1677. oct. To which are added by our author Hale,

Observations Political and Moral thereupon.——He also wrote the preface to, and published, the *Abridgment of many Cases and Resolutions*, &c. made by judge Henry Roll, as I shall tell you when I come to him: and under his (Hale's) name ought to be put *The Perjur'd Fanatic: or, the malicious Conspiracy of Sir John Croke of Chilton, Henry Larimore, and other Fanatics, against the Life of Rob. Hawkins Clerk, and late Minister of Chilton, occasion'd by his Suit for Tythes. Discovered in a Tryal at Aylesbury, before Sir Matth. Hale Lord Chief Baron of the Exchequer.* Lond. 1685. in 10 sh. in fol. Which Rob. Hawkins was afterwards vicar (but a poor one, if not scandalous) of Beckley in Oxfordshire. These, I think, are all that are published under the name of judge Hale: The rest that he hath written, and not yet extant, are many; among which are, (1.) *Concerning the Secondary Origination of Mankind.* fol. (2.) *Concerning Religion.* fol. in 5 vol. (3.) *Of Policy in Matters of Religion.* fol.[4] (4.) *De Anima.* fol. written to Mr. Rich. Baxter. (5.) *De Anima.* fol. *Transactions between him and the said Mr. Baxter*, &c. and many others as you may see[5] elsewhere: and left behind him as a legacy to Lincolns-Inn library several volumes of collections made by him, mostly from records in the Tower, and divers matters relating to Gloucestershire; all which may be of great use to lawyers and antiquaries. At length after this

[3] [The second edit. appeared Lond. 1682, see it Bodl. 8vo. H. 20. Jur.]

[4] [Of the reconciling design as proposed by sir Orlando Bridgman and the lord ch. justice Hales see the report of Dr. Burton, chaplain to the lord keeper Bridgman, from his own mouth, reported by Dr. Sherlock in his *Vindication of the Rights of Ecclesiastical Authority against the Protestant Reconciler*, p. 186. KENNET.]

[5] In *The Life and Death of Sir Matth. Hale* before-mention'd, written by Dr. Gilb. Burnet, p. 191. 192. [Edit. Oxford 1806, p. 134, &c.]

most learned and religious person had lived to the age of 67, he gave way to fate on Christmas day, 1676. 25 Dec. in sixteen hundred seventy and six; whereupon his body was buried on the 4th of Jan. following in the yard belonging to the church of Alderley, among the graves of his mother's ancestors. At which time Evan Griffith, the pious minister of that place, preached his funeral sermon, which was afterwards made extant by him,* "under this title, *A Sermon preached* "*at Alderley in the County of* "*Glouc. 4 Jan.* 1676, *at the Funeral of Sir Matth. Hale,* "*Knight, late Lord Chief Justice* "*of his Majesty's Court of the King's Bench: on* "*Isa.* 57. 1. Lond. 1677. qu. by E. Griffith, M. A. "tho' I can't find his name among the masters of "arts. One of both his names, a Glamorganshire "man, aged 17, was matriculated of Brasen-nose "college 1616, took his bach. degree in 1618." This Mr. Griffith dying in the beginning of June 1681, (after he had been one of the Wednesdays lecturers at Wotton Under-edge in com. Glouc. several years) was buried at Alderley before-mentioned. To conclude; all that I shall further say of this worthy person sir Matth. Hale, whom we have now brought to his grave, shall be the very same words which conclude his life, written by a native of Edenburgh called Gilbert Burnet, D. D. sometime professor of divinity in the university of Glasgow, but then (1682) preacher at the Rolls in Chancery-lane, running thus, 'He was one of the greatest patterns that this age hath afforded, whether in his private deportment as a Christian, or in his public employments, either at the bar or on the bench.' Which character being without doubt true, as most things of him in the said life are, yet I must take leave to tell the reader, that most knowing and observing men had a better esteem of judge Hale before the said life was published, than after; as also in some respects, before the publication of *Additional Notes on the Life and Death of Sir Matth. Hale.* The author of which (Mr. Rich. Baxter, the learned and most eminent nonconformist) takes often occasion to reflect in them[a] on the church of England, and its orthodox sons.

[The following may be added to Wood's list of sir Matthew Hale's productions:

Jura Coronæ. His Majesties Royal Rights and Prerogatives asserted against papal Usurpations, and all other anti-monarchical Attempts and Practices. Collected out of the Body of the municipal Laws of England. Lond. 1680, 8vo. Bodl. 8vo. C. 31. Jur.

A Collection of modern Relations of Matter of Fact concerning Witches and Witchcraft upon the Persons of the People. To which is prefixed a Meditation concerning the Mercy of God, in preserving us from the Malice and Power of evil Angels. Written by the late Lord Chief Justice Hale upon Occasion of a Tryal of several Witches before him. Part I. Lond. 1693. 4to. Bodl. C. 6. 9. Line.

A Treatise shewing how useful, safe, reasonable and beneficial the Inrolling and Registring of all Conveyances of Lands may be to the Inhabitants of this Kingdom. By a Person of great Learning and Judgment. Lond. 1694. 4to.

De Successionibus apud Anglos; or a Treatise of hereditary Descents. 8vo. 1700, 1735.

The History of the Common Law of England. Lond. 1713, 1716, 1739, 1779, 8vo.

Historia Placitorum Coronæ. The History of the Pleas of the Crown. Now first published from the original Manuscript, and the several References to the Records examined by the Originals, with large Notes, by Sollom Emlyn of Lincoln's Inn Esq. Lond. 1736, 2 vol. fol.[b] with a good head of the author by Vertue. This book was reprinted in two thick 8vo. vol. Lond. 1788, being carefully revised and corrected; with additional notes and references to modern cases, &c. by George Wilson serjeant at law.

The Jurisdiction of the Lords' House, or Parliament considered according to antient Records. Lond. 1796, 4to. Published by Francis Hargrave esq. with an introductory preface, including a narrative of the same jurisdiction from the accession of James I.]

[577] THOMAS FORD was born of a plebeian family in Devonsh. entred a batler in Magd. hall in Easter term, an. 1619, aged 16 years, took the degrees in arts, entred into orders, and became a very faithful tutor in his house for several years. But being puritanically educated (as all in his time of the said house were) and not able to endure certain passages acted in the university, preached a very factious sermon at St. Mary's on 2 Thess. 2. 10. for which he was banished thence, an. 1631, as I have at large elsewhere[c] told you. So that retiring into his own country to get preferment, he was kept back from it, by the endeavours of archbishop Laud, till such time that he should make his peace and recantation for what he had done. At length the small cure of Oundle in Northamptonshire being bestowed upon him, he continued there, as I conceive, till the grand rebellion began: at which time finding no opposition, he retired to the city of Exeter, and became much resorted to for a time by those of the presbyterian persuasion. But leaving that place, when garrisoned for his majesty, he retired to London or near it, became one of the assembly of divines, in the room of Mr. Bolls deceased, an. 1644, and fre-

[676] * By him the said Griffith, sometimes of Oriel coll. in Oxon. as it seems, who dying, &c. First edit.

[a] P. 13, 14. 25. 35, 36, 37, 38, 39. 44.

[b] [Rawlinson.]

[c] [There were some copies on large paper.]

[d] In *Hist. & Antiq. Univ. Ox.* lib. 1. page 334, 335, &c.

quently preached up the cause there. Afterwards upon the declining of the king's interest, he went to Exeter again, was made minister of St. Laurence church there, became the prime leader of the faction, took the engagement, as before he had done the covenant, and was one of the assistants to the commissioners of Devon for the ejection of such whom they then called scandalous, ignorant, and insufficient ministers and schoolmasters. After his majesty's restoration he continued in his cure, till silenced for nonconformity, an. 1662, so that preaching in private among the brethren, he obtained a livelyhood from them to the time of his death. A certain doctor of divinity of his time and persuasion, that knew him well, hath several times told me, that this our author was a man of very great parts and of unbyassed principles, one and the same in all times and changes. He hath written,

A Treatise tending to prove the Lawfulness of Singing Psalms. Lond. 1657 in oct. or tw. To grounded on Ephes. 5. 19. One John Foord hath written *Expositio Libri Psalmorum.* Lond. 1646, qu. published by Thom. Paget: but whether he was ever of Oxford I cannot tell.

The Sinner condemned of Himself: Being a Plea for God, against all the ungodly, proving them alone guilty of their own Destruction, &c. Lond. 1668, in oct. containing 256 pages. He preached once before the lords of the long parliament, at a fast held 29 Apr. 1646, and once, as it seems, before the commons 30 July 1645, and his sermons without doubt were published, but such I have not yet seen, nor a little thing printed in tw. going under the name of Thom. Ford, entit. *The Anatomy of the Times.* This Tho. Ford of Exeter died in the latter end of Decemb. in sixteen hundred seventy and six, and was buried on the 28th of the same month in the church of St. Laurence before-mention'd, near to the bodies of his wife Bridget and several of his children that had been there buried before him.[1] I find one Thomas Ford, who entitles himself Philothal. to be author of——*Virtus vellitriva. A Panegyric on our late King Ch. I. &c. attended with several other Pieces from the said Pen*, viz. (1) *A Theatre of Wits: being a Collection of Apophthegms.* (2) *A Century of familiar Letters.* (3) *Love's Labyrinth, a Trag. Comedy.* (4.) *Fragmenta Poetica: or poetical Diversions; concluding with a Panegyric on his sacred Majesty's Return*, 1660, oct. But whether he was ever of Oxon. I cannot yet tell, nor whether he was the same T. Ford who translated into English *Luxus Fortunæ*, &c. Lond. 1649, oct.

[See in Calamy's a long account of Thomas Ford, and the controversy respecting his sermon. The apologiser for nonconformity tells us he was born at Brixton in Devonshire, in 1598, of parents of good repute, 'who left his eldest brother above 200*l.* per annum.' On what authority Wood calls his family plebeian I know not, since I am not able to find him in the register of matriculations under Magdalen hall in 1619 or any previous or subsequent year.]

[1] [*Ejected Ministers*, vol. ii. 207.]

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CHRISTOPHER FOWLER,[a] son of John Fowler of Marlborough in Wilts, was born there, became a servitor of Magd. coll. in 1627, aged 16 or thereabouts, where continuing till he was bach. of arts, he retired to St. Edm. hall, took the degree of master of that faculty, as a member thereof, entred into holy orders, and preached for some time in and near Oxon, and afterwards at West Woodlacy near Dunnington Castle in Berks. At length upon the turn of the times in 1641 he closed with the presbyterians, (having before been puritanically affected) took the covenant and became a very conceited and fantastical preacher among them. For by his very many odd gestures and antic behaviour (unbecoming the serious gravity to be used in the pulpit) he drew constantly to his congregation a numerous crowd of silly women and young people, who seemed to be hugely taken and enamour'd with his obstreporousness and undecent cants. He was then, as I conceive, minister of St. Margaret's church in Lothbury, London, to which city he retired for safety, under pretence of being disturbed by the malignants, as he called them, at Dunnington; and soon after, being a zealous brother for the cause, he became vicar of St. Mary's church in Reading, an assistant to the commissioners of Berks, for the ejection of such that were then called by the godly party scandalous, ignorant and insufficient ministers and schoolmasters, and at length fellow of Eaton coll. near Windsor, notwithstanding he had refused the engagement. After his majesty's restoration he lost his fellowship of Eaton, and being deprived of his cure at Reading for nonconformity, retired to London, and afterwards to Kennington near Newington St. Mary in Surrey and carried on the trade of conventicling to his last. His works are these,

Dæmonium Meridianum. Satan at Noon, or Anti-christian Blasphemies, Anti-scriptural Divisions, Anti-moral Uncleanness, &c. evidenced in the Light of Truth, and punished by the Hand of Justice. Being a sincere Relation of the Proceedings of the Commissioners of the County of Berks against John Pordage, late Rector of Bradfield in Berks. Lond. 1655. qu.

Notes and Animadversions upon a Book of Jo. Pordage entit. Innocency appearing, &c.——Pr. at the end of *Dæm. Merid.* This John Pordage, who was the son of Sam. Pordage citizen and grocer of the parish of St. Dionyse Backchurch in Lond. (who died in the latter end of the year 1626) was

[a] [In the first edit. this life of Christopher Fowler stood under the year 1678. It was afterwards inserted in the right place, as it now stands.]

called doctor by a charientismus, and had been preacher at St. Laurence church in *Reading** before he came to Bradfield. From which last, being ejected by the said commissioners, as having been conversant with evil spirits, as they said, and for blasphemy, ignorance, scandalous behaviour, divilism, uncleanness, and I know not what, he therefore wrote the said book of *Innocency appearing*, &c. in his vindication. But that book availing nothing, he continued notwithstanding ejected, and as the commissioners said, he took part with the great blasphemer Abiezer Coppe, and appeared in his behalf before, when he was accriminated by, them of various foul matters.

* *in London.* First edit.

Dæmon. Merid. the second Part, discovering the Standers and Calumnies cast upon some Corporations, with forged and false Articles upon the Author, in a Pamph. entit. The Case of Reading rightly stated,[3] &c. *by the Adherents and Abettors of the said J. Pordage.* Lond. 1656. qu.

A Word to Infant-baptism, and a Glance to Mr. Pendarves his Arrows against Babylon, &c.

Answer to the Mayor, Aldermen and Assistants of Reading in Berks. to a scandalous Pamphlet entit. The Case of the Town of Reading stated.—These two last are printed with the second part of *Dæmon. Merid.*

Sober Answer to an angry Epistle directed to all public Teachers in this Nation, and prefix'd to a Book called (by Antiphrasis) Christ's Innocency pleaded against the Cry of the chief Priests, written in Host by Tho. Speed Quaker and Merchant of Bristol, &c. Lond. 1656, qu. Sim. Ford a minister in Reading assisted our author Fowler in the composition of the said book, which was soon after animadverted upon by that noted quaker called George Fox in his book entit. *The great Mystery of the great Whore unfolded*, &c. p. 295.[4]

Several sermons as (1) *How Christians may get such a Faith, as may be not only saving at last, but comfortable and joyful at present; on 2 Pet.* 1. 8. This is in the *Supplement to the Morning Exercise at Cripplegate*, Lond. 1674, and 76. qu. (2) *Scriptures to be read by the common People; on 1 Thess.* 5. 27. *in The Morning Exercise against Popery preached in Southwark*, Lond. 1675. qu.
[579] (3) *Sermon on St. John* 19. 42.——Printed 1666, qu. This, or any others besides, that he hath published, I have not yet seen. At length this our author Christopher Fowler, who was esteemed little better than crazed or distracted for some time before his death, departed this mortal life in Southwark, on the 15th day* of January in sixteen hundred seventy and six, and was buried within the precincts of St. John Baptist's church near Dowgate (in the church yard I think) in London. As for John Pordage before-mention'd, commonly called Dr. Pordage (whom I have heard Mr. Ashmole commend for his knowledge in, or at least his great affection to, astronomy) he was restored to Bradfield after his majesty's return, lived there several years, leaving behind him a son named Samuel of Linc. inn, author of *Herod and Mariamne Trag.* and of *The Siege of Babylon, Trag. Com.* also of *Eliana a Romance*, and of a *Translation of Troades*. Which Sam. was steward to Philip the second earl of Pembroke, and not to old Philip or Philip the first, as I said in John Reinolds, in the first edition of this work, under the year 1614.

* *in the latter end of January, in sixteen hundred seventy and seven.* First edit.

GEORGE DIGBY, son and heir of John Digby earl of Bristol, was born in the city of Madrid in Spain, in the month of Oct. 1612, made his first entry into Magd. coll. 15 Aug. 1626, and was then entred a nobleman there: at which time, and so long as he continued there, he was very familiar, and held great correspondence, with Pet. Heylin fellow of that house; by whose directions and conversation he improved himself much in several sorts of learning.[5] In 1636, just after his majesty had left Oxon, where he had been splendidly entertained by the members of the university, and by the archbishop at St. John's coll. he was, among other persons of honour, actually created master of arts, being then esteemed a person of good parts, and in hopes to do the state service. In the beginning of the long parliament (of which he was a member) he became one of the eminent darlings of the people, as being a person discontented; and therefore was appointed one of the committee to prepare a charge against the most noble and eminently conspicuous Thomas earl of Strafford, 11 Nov. 1640, and appointed one of the managers of the evidence against him. But upon a discovery of the unjust practices against him, he became his advocate, tho' all the advantage he got by it, was that he lost his own esteem, both among the house of commons, and among the faction. From that time he became their declared enemy, by being a bold friend of truth and justice, which he shewed in a speech at the passing of the bill of attainder against the said earl, 21 Apr. 1641, ordered to be burnt, as I shall tell you anon, and therefore was posted up by some, in the head of those called Straffordians. He was also a friend to the bishops and

* [Which is a quarto pamphlet of twenty pages, addressed to Cromwell and his councell. Symon Ford is complained of in it, as well as Ch. Fowler. LOVEDAY.]

[4] [*A just Narrative of the Proceedings of the Commissioners of Berks upon Articles of Blasphemy, pretended Visitations of Uncleanness, &c. exhibited against John Pordage, late Minister of Bradfield in the said County.* Lond. 16—, 4to. Ded. to Oliver Cromwell. RAWLINSON.]

[5] [He was remarkably skill'd in astrology, which, in 1628, made him very acceptable to don Juan, general of the Spanish army in Flanders, after he was remov'd by cardinal Mazarine from the French service. Clarend in, *Hist. of Rebell.* book xv. WATTS.]

their function, when both were called into question about that time, and a zealous enemy to the covenant: all which do appear in speeches uttered in good language and sweetness. On the 10th of June 1641 he was expell'd the house of commons, not only for exceptions taken by them for words spoken concerning an oath, which colonel G. Goring confessed he had taken to be secret to, saying he was a perjur'd person, but because he was, the day before, made a baron, and introduced into the upper house the very same 10th of June. In the beginning of January he went on a message from his majesty to Kingston upon Thames to certain gentlemen there (some say to give col. Tho. Lundsford a visit) in a coach with six horses, and no other equipage with him, save only a servant riding by him, and a companion in a coach. But his appearance there being represented to the parliament as in a warlike manner, and every coach horse reckoned for a troop, the house of commons made a complaint thereof on the 10th of the same month to the house of lords: whereupon it being voted that he then took up arms for his majesty, he was proclaimed traitor, banished and made the public hatred of the puritans or presbyterians. But the king soon after leaving the parliament, because of their desperate proceedings, he drew by
[580] degrees many lords and commons after him, together with this lord from beyond the seas, and therefore he was excepted by the parliament in a treaty of peace with the king at Oxon, in the latter end of the year 1642. In 1643 he was made one of the secretaries of state to his majesty, and high steward of this university in the place of Will. lord Say who adher'd to the parliament, and in the next year he would have been question'd for an incendiary by the parliament sitting at Oxon, because of a mutiny that happed among the soldiers of the garrison there; but it was dissolved before the members could do any thing in the matter. In the latter end of 1645, being then a stirring active man, he went into Ireland, where he did good service for his majesty, and underwent great hazards of his life, but upon the declining of the king's cause, he left that place, and on the 24th of Oct. 1648 he was exempted from pardon by the parliament. Afterwards upon the death of his father he became earl of Bristol, and knight of the garter, being then in exile beyond the seas, suffering much by the loss of his estate. After the king's return he was restored to what he had lost, and in the year after was install'd (with others) knight of the said order:* "about which "time he was sent by his majesty "king Charles II. to negotiate a "match for him with the princess "of Parma, and had almost brought "it to perfection, but Edw. earl "of Clarendon broke the said earl "of Bristol's measures by contriving "the match with Katharine the infanta of Por-"tugal: whereupon the earl of Bristol being thus "fool'd, he prov'd a bitter enemy to the lord Cla-"rendon, and engag'd Barbara Palmer, afterwards "countess of Castlemain and dutchess of Cleave-"land, to be his enemy also, and between them "both he was at length ruin'd." Under his name were printed these things following.

* *became a frequent speaker in parliament, and an enemy to Clarendon, while he was lord chancellor.* First edit.

Several speeches, as (1) *Speech in Parl.* 9 *Nov.* 1640, *concerning Grievances and a Triennial Parliament.* Lond. 1641, qu. Printed in the 1st vol. of John Nalson's *Impartial Collection*, &c. p. 505. (2) *Speech in the H. of Com. to the Bill of triennial Parliaments*; 19 *Jan.* 1640, Lond. 1641, qu. Remitted into the third part of Joh. Rushworth's *Historical Collections.* (3) *Speech in the H. of Com. concerning Bishops and the City Petition*, 9 *Feb.* 1640, Lond. 1640, in 4 sh. in qu. Remitted into the said 3d part of *Hist. Coll.* with other discourses of our author Digby. This speech spoken 9 Feb. is called *The Lord Digby's third Speech.* (4) *Speech in the House of Com. to the Bill of Attainder of the Earl of Strafford*, 21 *Apr.* 1641, Lond. 1641, in two sh. in qu. Remitted into John Rushworth's *Tryal of the Earl of Strafford*, p. 50, and into John Nalson's *Impart. Coll.* vol. 2. p. 175. On the 13th of July following, it was ordered by the house of commons, that one part of the said speech should be publickly burnt on Friday after, at 10 of the clock in the morn. by the hands of the common hangman in the Palace-yard at Westminster, and another part in Cheapside, and the rest, or third part, in Smithfield. All which was accordingly done because the said speech contained matters untrue and scandalous (so the predominant party in the house said) as they had reference to the proceedings of the committees of the lords of the house, and that of the commons, and to the evidence of the witnesses produced in the cause of Strafford, &c. (5) *His last Speech concerning the Earl of Strafford, occasion'd upon the Reading of the Bill of Attainder touching the Point of Treason*, 23 *Apr.* Lond. 1641, in two sh. and half in qu. This was also burnt. "In answer to one of these speeches "was printed a paper called *The Lord Digby's* "*Speech to the Bill of Attainder of the Earl of* "*Strafford torn in Pieces and blown away.*—— "Printed 1641, in 1 sh. qu." (6) *Sp. in the H. of Lords* 20 *July* 1660 *upon the Bill of Indemnity.* Lond. 1660, in one sh. in qu. (7) *Two Speeches, with some Observations upon them.* Lond. 1674, qu. The first was spoken in the house of peers at the first reading of the bill against popery, 15 Mar. 1672, the king being then present. The other, in the house of commons, 1 July 1663, in vindication of himself and sir Rich. Temple.

Several letters, as (1) *Letter to the Queen's Majesty, dated at Middleborough in Zealand* 21 *Jan.* 1641, (to which place he fled when he was banished) wherein he intimates that he would willingly wait upon his majesty from thence, as well as from any place in England, over and above the service which [581]

he might do for him there; and accordingly he returned into England, not to London, (notwithstanding the vote of the house of peers, that if he appeared not in 20 days, he should be proclaimed traytor) but to his majesty at, or near, York. The said *Letter* was printed in 1642, qu. (2) *Letter to the Qu. Majesty*, dated at the Hague 10 Mar. 1642. This also was printed at Lond. 1642. qu. Which letter, with another from Tho. Eliot esq. written to the said lord Digby, dated at York 27 May 1642, being intercepted by the rebels, were ordered to be printed by the parliament, 1 Aug. 1642, with envious observations written upon them by anonymus. (3) *Diverse Letters, written at Oxon, in Dec.* 1643, *tending to divide the Parliament at London.* They were intercepted by the rebels, and printed at Lond. on the 16th of Jan. following, in a pamphlet entit. *A cunning Plot to divide and destroy the Parliament and the City of Lond.* Printed in about 6 sh. in qu. (4) *Divers Letters, written in Design to betray Abingdon for the King's Use*: printed at Lond. in Feb. 1644, qu. There was an intercourse of letters for about 10 weeks between our author the lord Digby and serjeant major general Richard Browne (afterwards a baronet and lord mayor of Lond. in 1660) for the delivery of the garrison of Abingdon in Berks to the king then at Oxon, but after Browne, in a false manner, had dril'd the said lord on so long, which he could not in honour do longer, then did he communicate the letters to the parliament, and they to a committee, who caused them to be printed. (5) *Letter in the King's Name to the Irish Commissioners.* Lond. 1645, qu. Answered by the lord Muskerry one of those commissioners. They were both intercepted by the forces belonging to the parliament, and printed with this title, *Two remarkable Letters concerning the King's Correspondence with the Irish Rebels.* (6) *Several other Letters*, &c. These also were intercepted, and with others had this title put to them, *The Lord Digby's Cabinet and Dr.* (Steph.) *Goff's Negotiations; together with his Majesty's, the Queen's and the Lord Jermin's and other Letters, taken at the Battel at Sherborn in Yorksh.* "qu. Dorsetshire" *about the 15th of Oct. last.* (1645) *Also Observations on the said Letters.* Lond. 1646. qu. 'Tis a villanous pamphlet and much like the horrid publication of the martyr'd king's cabinet by the malicious machination of the juncto of rebells. (7) *Two Letters to the Lord Taaff the Rebells' General in Munster.* Lond. 1647, qu. The first was dated at Kilkenny 20 Aug. and the other at Wexford on the last of the said month, an. 1647. Which letters being found in the lord Taaff's cabinet after a fight in Ireland, were sent to the parliament in England, who caused them forthwith to be published. I have seen also a letter of the lord Digby sent to John lord Roberts, for the surrender of Plymouth to the king, an. 1644, and others to general Leven for peace, an. 1645, but whether printed, I know not. Sure I am that those letters that were taken in his cabinet at Sherborn in Dorsetshire, an. 1645, by the parliament forces, were ordered to be printed in Dec. the same year. "*Apology for Himself*——published on the "4th of Jan. 1642, in 2 sh. in qu." He is also said "to be the author of *A true and impartial Relation "of the Battel between his Majesty's Army and that "of the Rebels, near Aiesbury in Berks*, 20 *Sept.* "1643, &c. printed 1643, qu. in one sh. and half." [Bodl. C. 14. 3. Linc.]

Letters between him and Sir Ken. Digby Kt. concerning Religion.[8] Lond. 1651, oct.

Elvira; or, the Worst not always true.[9] *Comedy.*——Upon the writing of which, he the lord Digby (and not sir Kenelm) was brought into the poem called *The Session of Poets*, made by sir John Suckling.

Excerpta è diversis Operibus Patrum Latinorum MS. He also translated from French into English, *The three first Books of Cassandra the famed Romance.* Printed in oct. At length this eminent count having lived to the age of 64 years or more, died at Chelsea near London in Middlesex, having been much afflicted with the gout, on Tuesday the 20th of March in sixteen hundred seventy and six, and was buried in the church there: whereupon his garter was given to sir Thomas Osburn earl of Danby, lord treasurer of England.

[I shall add nothing more to the earl of Bristol's article, than a general reference to all the historical works treating of the period in which he lived, particularly to the *Clarendon State Papers*, where is a very excellently drawn character, and a very impartial one, of this nobleman.

Ellis, in his *Specimens of early English Poetry*, has given a very indifferent taste of his lordship's poetical abilities. The following lines have certainly more merit than those hitherto before the public as lord Digby's composition, and have the additional value of appearing in print for the first time[1]

Fair Archabella, to thy eyes
That flame just blushes in the skies
Each noble heart doth sacrifice.

Yet be not cruell, since you may,
When ere you please, or saue or slay,
Or, with a frowne, benight the day.

[8] [The lord Bristol, who pretended not to be of the court of Rome, tho' he profest himself of that church, if he may be believed in what he protested to the house of commons, had given king Charles the same advice which had been given to Hen. IV. "if he would be truly great, to be more a Protestant than he was." *Plain English*, 1660, 4to. KENNET.]

[9] [According to Downes, the prompter, lord Digby assisted sir Samuel Tuke in

The Adventures of Five Hours, folio, 1663, &c. and produced two plays, chiefly taken from the Spanish;

1. *Tis better than it was.*

2. *Worse and Worse.* Neither of which have been printed.]

[1] [From a manuscript in Dr. Rawlinson's collection in the Bodleian library.]

I do not wish that you should rest
In any unknown, high-way breast,
The lodgin of each common guest;

But I present a bleeding heart
Wounded by loue, not prickt by art,
That neuer knew a former smart.

Be pleas'd to smile, and then I liue,
But if a frowne, a death you giue,
For which it were a sin to greive.

Yet, if it be decreed I fall,
Grant but one boon, one boon is all—
That you would me your martyr call.

George, lord Digby.

The best head of lord Digby is that by Hollar, in folio, dated 1642; there is a small one by Stent, which is curious, and one by Houbraken from a picture of Vandyke's.]

[582] JOHN PRICE, or PRICÆUS as he writes himself in his books, wherein he shews himself the greatest critic of his time, was born in London, as one of his contemporaries[2] hath informed me, elected student of Ch. Ch. from Westminster school 1617, aged 17 years or thereabouts, left the university without a degree,[1] or being matriculated, (otherwise I might have spoken of his parentage) and was taken into the retinue of Mr. Howard one of the sons of Tho. earl of Arundel, he being then a R. Catholic. At length he went beyond the seas, and settling for a time in a certain university there, took the degree, as 'tis said, of doctor of law, for by that name or title he was written when he borrowed an old MS. copy of L. Apuleius from archb. Laud's MSS. in Bodley's library. Afterwards he returned into England, where continuing for some time, he went into Ireland, and was taken into the service of Tho. earl of Strafford lord lieutenant of that realm, and then became acquainted with Dr. Usher the learned and religious primate thereof. But the said most noble count being brought into trouble and question'd by the parliament in 1640, he returned into England, and published certain pamphlets for the king's cause, but what the titles of them are I could never learn: certain it is, that he for so doing was cast into prison and remained there for some time. Afterwards being enlarged, he went beyond the seas, and at length into Italy about 1652, and setling in Florence, was received into the court of Cosmo the great duke of Tuscany, who made him supervisor of his medals, yet enjoyed little health there and much solitude.[3] Afterwards the said duke made him professor of the Greek language in the university of Pisa, where he was held in great veneration not only for his great sufficiencies in that tongue, but also in divinity, for his great knowledge in the fathers, and in polite and curious learning. His works are,

Notæ & Observationes in Apologiam L. Apulei Madaurensis Philosophi Platonici. Par. 1635, qu. To which are added certain fragments of antiquity, in copper cuts.

Matthæus ex S. Paginâ, sanctis Patribus Græcisq; ac Latinis Gentium Scriptoribus ex Parte illustratus. Par. 1646. oct.

Annotationes in Epistolam Jacobi. Par. 1646, in a little octav. [Bodl. 8vo. P. 12. Th. Seld.]

Acta Apostolorum ex S. Pagina, sanctis Patribus Græcisque ac Latinis Gentium Scriptoribus illustrata. Par. 1647, in tw. [Bodl. 8vo. P. 11. Th. Seld.]

In undecim Apuleianæ Metamorphoseos, sive Milesiarum Libros Annotationes uberiores. Goud. 1650, in a large thick oct. [Bodl. 8vo. A. 2. Art. Seld.] With Pricæus his picture before it, in a cloak. Towards the publishing of this book, he borrowed an ancient copy of it from archb. Laud's MSS.

Index Scriptorum, qui in Hesychii Græco Vocabularia laudantur, confectus, & alphabetico dispositus. This is printed at the end of the former book, viz. *In undecim*, &c. 'Tis also printed at the end of *Hesychius's Lexicon*, published by Corn. Schrevelius, an. 1668.

Commentarii in varios Novi Testamenti Libros. Involved in the fifth tome of the Critics.—Lond. 1660, fol. Among these his commentaries, are those on *Matthew*, the *Acts of the Apostles*, and *James* before-mention'd, remitted.

Annotationes in Psalmorum Librum. Involved in the said 5 tome of Critics.——Lond. 1660. fol.

Epistles to several learned Men in Lat. and English.——This great critic, who had a rambling head, left the territory of the great duke of Tuscany, and went to Venice under pretence of putting out Hesychius his *Lexicon* there; and afterwards going to Rome, he was received, as I have heard, into the retinue, or at least patronage, of the famous card. Franc. Barberini the protector of the English nation, lived in his last days in the convent of St. Augustin in that great city, where dying in sixteen hundred seventy and six, or thereabouts, was buried in the church or chappel there. I have sent once or twice for the exact time of his obit, and for a copy of his epitaph, if there be any over his grave; but as yet I have received no answer. I shall make mention of another John Price among the incorporations in the FASTI, under the year 1680, but he was doctor of divinity. 1676. [583]

[The learned Junius in his *Etymologicum Anglicanum*, under the word 'gor-bellied,' gives some Greek lines by Agathias *De publico* ἀπόπατῳ *Smyrnæ constructo*, and adds

[1] Tho. Lockey D. D. canon of Ch. Ch.

[2] [Joh. Price Æd. Ch. alumnus, made two verses on the death of qu. Ann, who died 2 Mar. 1618, in *Annæ Funebria sacra*. WOOD, *MS. Note in Ashmole.*]

[3] [This is chiefly taken from his letter to archbishop Usher, dated at Florence, 1653. See *Usher's Life and Letters*, by Parr, page 595 to 598. COLE.]

'Quos versus eo libentius adscripsi, ut eadem opera, in memoriam doctissimi et mihi longe amicissimi contubernisque usu quondam conjunctissimi viri Jo. Pricei, adderem elegantissimam eorum versionem, prout is, quem dixi, Prigeus eos lingua patria ludens transtulit.

The most delicious cates, the costliest cheere,
Have lost their pleasant taste when emptied here.
Pheasants and high-priz'd fish, with sawces neat,
And all the cox'ning art of dressing meat,
Prove here but dung: here doth the bellie put
The load of all that pass'd the hungrie gut.
And men at length find how they play'd the fooles,
So dear to buy that which goeth out in stooles.']

GASPER HICKS a minister's son, was born in Berks, entred a batler or com. of Trin. coll. in Mich. term 1621, aged 16 years, took the degrees in arts, holy orders, and at length became vicar of Lanerake in Cornwall, where he continued a constant preacher under the name of a puritan several years. At length upon the change of the times, he openly expressed his zeal for the cause in his sermons, more than before he had done; but finding that place uneasy to him, when the royalists were dominant in that country, he retired to the great city, because one of the assembly of divines, a frequent preacher in London, and sometimes a holder-forth before the members of the long parliament. Afterwards upon the declining of the king's cause, he returned again to his vicaridge, and had something added to it in consideration of his sufferings. In 1654 he was appointed an assistant to the commissioners of Cornwall for the ejecting such whom they then called scandalous, ignorant and insufficient ministers and schoolmasters, and ever after, till the act of conformity came forth, he was esteemed there the chief of the presbyterian ministers. He hath published,

Several sermons, as (1) *The Glory and Beauty of God's Portion, Fast-sermon before the H. of Commons* 26 *Jun.* 1644; *on Isa.* 28. 5, 6. Lond. 1644, qu. [Bodl. 4to. H. 7. Th. BS.] The author complaining either in this, or another sermon, that he had been plundred and wanted books, the house of commons gave him 30*l.* to buy more. (2.) *Serm. at the Funeral of Will. Strode Esq: a Member of the H. of Com.* 22 *Sept.* 1645; *on Acts* 13. 36. Lond. 1645. qu. [Bodl. 4to. H. 6. Th. BS.] (3) *The Advantage of Afflictions; Fast-serm. before the H. of Lords* 28 *Jan.* 1645; *on Hosea* 5. 15. Lond. 1645, qu. [Bodl. 4to. H. 7. Th. BS.] and other things, as 'tis probable, which I have not yet seen. After the act of conformity was published, he was turn'd out of Lanerake, lived there, and near it, several years, not without keeping up private meetings, for which he was sometimes brought into trouble: at length giving way to fate in sixteen hun-
1677. dred seventy and seven, was, according to his desire, buried in the porch of the parish church of Lanerake before-mention'd. At his interment on the 10th of Apr. the same year, were present very many of the godly party living near to, and remote from, that place.

THOMAS CAWTON son of Tho. Cawton a learned and religious puritan (sometime of Queen's coll. in Cambridge) was born, as it seems, at Wivenhoe near to Colchester in Essex, his father being then parson of that place, educated in the Hebrew, Syriac and Arabic tongues at Roterdam in Holland under Mr. Rob. Sheringham, then an exile for his loyalty, as Tho. Cawton the father [3] was for preaching against the murder of king Charles I; and for being in the same plot with Christoph. Love, for the raising of moneys to supply the army of king Charles II. when he was about to come into England (from Scotland) to gain his right there. Afterwards our author Tho. Cawton was by his father settled in the university of Utrecht; whence, after he had spent 3 years in academical learning, he came into England, and at length to Merton coll. in Oxon for the sake, if I mistake not, of Mr. Sam. Clarke an eminent orientalian: where, at his first comings and after, he was much esteemed, and held in great respect for his admirable knowledge in the oriental tongues. In the beginning of the year 1660 he was admitted bach. of arts, at which time was publicly read his testimonial, dated 18 May 1659, subscribed by Joh. Leusden the ordinary professor of the holy tongue in Utrecht. Wherein, among other things, I find 'this of Cawton——'Totum *Vetus Testamentum* Hebraicum partim punctatum, partim non punctatum, perlegit & explicuit——Regulas grammaticæ & syntaxeos Hebraicæ optime perdidicit. Deinde in lingua Chaldæa Danielis & paraphrasibus Chaldaicis, in lingua Syriaca *Novi Test.* & in lingua Arabica, & commentariis Rabbinorum strenue se exercuit. Denique quæstiones philologico-Hebraicas circa *Veteris Test.* Hebraeum moveri solitas, ita perdidicit, ut summo cum honore duas disputationes philologicas publice defenderit, priorem de versione Syriaca *Veteris* & *Novi Test.* posteriorem vero, de usu linguæ Hebraicæ in philosophia theoretica, illius fuit respondens, hujus vero author & respondens. Certe in disputatione hac componenda & in ejusdem strenua defensione, ingenium & eruditionem suam omnibus palam fecit,' &c. Afterwards our author Cawton continuing for some time in Mert. coll. was at length, upon the resetling of the English liturgy in the university, called thence, and afterwards settling within the city of Westminster, lived a nonconformist and kept religious meetings in private to his last. His works, besides the former, are these, [384]

Dissertatio de Usu Linguæ Hebraicæ, in Philosophia Theoretica. Printed at Utrecht. [1659. 4to.

[3] [See a letter from king Charles to the father, in Kennet's *Register and Chronicle*, page 728.] [illegible]
* *Reg. Conv. Ux. Oz.* 9[illegible] ineipit 1659. p. 9.

Bodl. Mar. 148.] And wrote also the life of his father entit.

The Life and Death of that holy and rev. Man of God Mr. Tho. Cawton sometime Minister of the Gospel at S. Bartholomew's behind the Royal Exchange, and lately Preacher to the English Congregation of Rotterdam in Holland, &c. Lond. 1662. oct. The life tho' it seems to be written by another person, yet the son was the author; who caused to be added to it his father's sermon entit. *God's Rule for a godly Life*, &c. *preached before the Lord Mayor and his Brethren the Aldermen of London at Mercer's Chappel the 25th of Feb.* 1648; *on Philip.* 1. 27. Lond. 1662; being the sermon for which the author was committed prisoner to the Gatehouse in Westminster.

Balaam's Wish: or, the Vanity of desiring without endeavouring to obtain the Death of the Upright. Lond. 1670. 75. oct. 'tis a sermon. He died
1677. on the tenth day of Apr. in sixteen hundred seventy and seven, aged 40 years or thereabouts, and was buried in the new church in Tuttle street within the city of Westminster; at which time Mr. Hen. Hurst his friend, and sometime fellow collegian, spoke before a large auditory a funeral discourse: In the latter end of which are many things deservedly said of the defunct; which being made public, I refer the reader to it.

[Add to Cawton:

Philologi Mixti Disputatio nona, quæ est De Versione Syriaca Vet. et Novi Test. Utrech. 1657, 4to. Bodl. Mar. 274.

Disputationum ex Theologia Naturali Selectarum Decima Septima continens Decisionem Quæstionis, An Deus creare possit Creaturam perfectissimam? Ultrajecti 1658. 4to. Bodl. Mar. 274.]

RICHARD HOLLAND was born within the city of Lincoln, and for a time educated in this university, but took no degree. Afterwards he taught the grounds of geography and mathematics among the young scholars for about 50 years, grew wealthy, and being always sedulous in his employment, several afterwards became eminent by his instruction. He wrote for their use,

Globe Notes. Oxon. 1678. oct. sec. edit. [and 1684, Bodl. 8vo. K. 27. Th.]

Notes how to get the Angle of the Parallax, or a Comet. Oxon. 1668. oct. [Bodl. 8vo. L. 5. Linc.]
1677. He died on the first day of May in sixteen hundred seventy and seven, aged 81 years, and was buried very deep behind the south door of the parish church of St. Peter in the East within the city of Oxon. His employment in instructing young scholars, was afterwards taken up by Joh. Caswell M. A. of Wad. coll. afterwards vice-principal of Hart hall. Besides this Rich. Holland, is another of both his names, M. A. and rector of St. George's church in Stanford in Lincolnshire, author of one or more sermons.

BRUNO RYVES, kinsman to Dr. Tho. Ryves mentioned under the year 1651. col. 304. was born in Dorsetshire, made one of the clerks of New coll. in 1610, where continuing till he was bach. of arts, became one of the chaplains of Magd. coll. 1616. Soon after he proceeded in arts, became a most noted and florid preacher, vicar of Stanwell in Middlesex, rector of St. Martin's de le Vintry in London,[5] chaplain to his majesty Charles I. and in 1639 proceeded doct. of div. But the rebellion breaking out soon after, he was sequestred of his rectory by the presbyterians, plunder'd and forced to fly; and at length losing his vicaridge, he shifted from place to place, and by the favour of his majesty had the deanery of Chichester[6] and the mastership of the hospital there conferr'd upon him, tho' little or no profit accrued thence till after the restoration of king Charles II. About which time being sworn chaplain in ord. to him, had the deanery of Windsor confer'd on him, in which he was installed [585]
3 Sept. 1660, and so consequently was dean of Wolverhampton in Staffordshire. Afterwards he became rector of Acton in Middlesex,[7] was sworn scribe of the most noble order of the Garter, 14 Jan. 1660, and about that time was made rector of Haseley near to, and in the county of, Oxford; which, I think, is annexed to his deanery, as the deanery of Wolverhampton is, but all separated by Mr. Baxter[8] thereby to make him a great pluralist, without any consideration had to his great sufferings occasion'd by the presbyterians. He hath written,

Mercurius Rusticus: or, the Countrie's Complaint, recounting the sad Events of this unparallel'd War.—Which *Mercuries*, in number at least 19, commencing from 22 Aug. 1642, came out in one sheet, sometimes in two, in qu.

Merc. Rustic. The second Part, in Number 5, giving an Account of Sacrileges in, and upon, several Cathedrals.——After the war was ended, all these *Mercuries* were pr. an. 1646 [Bodl. 8vo. B. 398. Linc.] and 47. in oct. and had to them added (1) *A general Bill of Mortality of the Clergy of London, &c. Or, a brief Martyrology and Catalogue of the learned, grave, religious, painful Ministers of the City of Lond. who have been imprison'd, plundered, &c. for their Constancy to the Protestant Religion and their Loyalty from* 1641 *to* 1647, about which time it came out by it self in one sheet only, pr. on one side. (2) *Querela Cantabrigiensis:*

[5] [Bruen Ryves A. M. admiss. ad eccl. S. Martini Vintry, Lond. mense Sept. 1628, per promot. Joh. Leisley ad episc. insularum in Scotia. KENNET.]

[6] [Bruno Ryves S. T. P. in decanatu Cicestr. installatus Julii 12, 1660. KENNET.]

[7] [Anton. Sanders S. T. P. coll. ab arch. Cant. ad rect. de Acton com. Middl. 23 Aug. 1677, per mort. Bruini Ryves. *Reg. Lond.* KENNET.]

[8] In his *Additional Notes on the Life and Death of Sir Matt. Hale*, &c. Lond. 1682. oct. pag. 25.

or, a Remonstrance by Way of Apology for the banished Members of the flourishing University of Cambridge. Written by a Member thereof. (3) *Micro-Chronicon: or, a brief Chronology of the Time and Place of the Battles, Sieges, Conflicts, and other remarkable Passages, which have happed betwixt his Majesty and the Parliament, from the Beginning of the unhappy Dissentions to the 25th of Mar.* 1647. Which *Micro-Chron.* I take to be written by our author Ryves, and to have been partly collected by him from *England's Bliss in a Nutshell*, written by George Wharton. (4) *A Catalogue of the Names of all, or most Part of, the Lords, Knights, Commanders, and Persons of Quality slain, or executed by Law Martial, on both Sides, from the Beginning of this unnatural War, to the 25th of Mar.* 1647. This also I take to be collected by Ryves. The reader may be pleased now to take notice, that that edition of *Merc. Rusticus* which came out in 1647, had more in it than that of 1646. However Rich. Royston the bookseller being minded to make another edition, he followed only that which came out in 1646, so that the third edit.* which he made in 1685 hath less in it than that of 1647. Dr. Ryves hath also written and published

Several sermons, as (1) *Serm. on* 1 *Tim.* 6. 10 ——Pr. in qu. 1652. (2) *Fun. Serm. on* 2 *Tim.* 4. 7.——Pr. 1656. qu. (3) *Serm. before the H. of Commons*, 15 *Jan.* 1661.——Whether printed I know not as yet, for I have not seen it. He died
1677. at Windsor on the 13th day of July in sixteen hundred seventy and seven, and was buried in the alley or isle joyning on the south side to his majesty's chappel of St. George there. Over his grave is this inscription on a marble fastned to the south wall. Brunus Ryves, S. Theologiæ Professor, Reg. majestati a sacris, liberarum Windsorensis & Wolverhamptonensis capellarum, à restitutione serenis. Caroli II. Regis Decanus primus; nobilissimi ordinis à Periscelide Scriba,

Fide } in rebus { Regis / Ecclesiæ / Regni } promovendis.
Zelo
Affectu

Toto nuperæ rebellionis tempore nemini secundus, celeberrimis hujus seculi concionatoribus, à primo juventutis flore ad extremum usque senectam annumeratus, hic sepultus jacet, beatam expectans resurrectionem. Obiit Julii 13. an. Dom. 1677. ætatis suæ 81. Some are pleased to say that this Dr. Ryves hath written *An Exposition on the Church Catechism*, printed in qu. but mistaken, as I conceive, because it seems to have been written by one Edm. Reeves. Quære.

[586] WILLIAM BERKLEY, a knight's son, was born of an ancient and honourable family near to, and in the diocese of, London, elected probationer fellow of Merton coll. in 1625, and four years after was admitted master of arts. In 1630 he travelled into various countries, and at his return was much valued for his experience and knowledge in many matters. In 1646 he was sent to Virginia about public concerns, and in 1660, when colonel Matthews the then governour of that country died, this our author being then a knight, was (in consideration of the service he had done there in defending the people thereof from being kill'd by the natives, and destroying the great number of the Indians without the loss of three men of his own) made governour thereof by the unanimous votes of all that country, and there continued in that honourable office till 1676, in which year he was sent for into England, where he soon finished his course. He hath written,

The lost Lady, a Tragi. Com. Lond. 1639. fol.

Description of Virginia——Printed in fol. and said in the title to be perform'd by an eye-witness.

The Laws of Virginia now in Force, collected out of the Assembly Records, and digested into one Vol. revised and confirmed by the grand Assembly, 23 *Mar.* 1661, &c. Lond. 1662. fol. Published [786]
by Franc. Moryson, and by him dedicated to sir Will. Berkley, in whose epistle tis said that sir William was author of the most and best of the said laws, and that little addition had been made to what he himself had done during the time of his government, only what vitious excrescencies had grown in the body of them, by the corrupt humour of the times. This sir Will. Berkley was buried in the middle chancel of the parish church of Twittenham or Twickenham near Hampton Court in Middlesex on the 13th of July in sixteen hundred seventy and 1677.
seven. Afterwards a vault being made for the lord J. Berkley in the south chancel of the said church, sir William's body was removed to it, and there deposited 4 Septemb. 1678. "For this sir William "Berkley was younger brother as it seems to the "said John lord Berkley of Stretton. The reader "may also further know, that Charles lord Berkley "son and heir of John lord Berkley died of the "small-pox in the Mediterranean sea, 6 March "1681, and was buried at Twittenham by his father "——This Charles dying without issue, was "succeeded in his honour and estate by his next "brother John, afterwards an admiral at sea, and "the same, who with his fleet bombarded and burnt "down Dieppe in France, and bombarded Havre "de Grace in the same country in July 1694.——"

TIMOTHY WOODROFFE, son of Rich. Woodroffe sometime vicar of Sherton, and afterwards rector of Gursdon near Malmsbury in Wilts, was born in that county, (at Sherston as it seems) educated in grammar learning at Malmsbury under Rob. Latymer, who taught school there 40 years, and was master to Tho. Hobbes the famous philo-

* [There is a fourth edit. Lond. 1722. LOVEDAY.]

sopher. In 1610, T. Woodr. being then sixteen years of age, he was sent to Baliol coll. in Lent term, and then matriculated as a minister's son. After he had taken the degrees in arts he translated himself to St. Alban's hall, and as a member thereof he was admitted and proceeded master of that faculty. About that time he entred into holy orders, and became chaplain in the family of the St. Johns of Lidyard St. Johns in his own country, but before he had continued long there, he, by the favour of Dr. Williams bishop of Linc. and lord keeper of the great seal of England, was prefer'd to the vicarridge of Ingleshum near Highworth in Wilts, which being about fourteen or more miles from Oxon, gave him the opportunity of spending much of his time in Bal. college, where he set up a divinity lecture, and himself read it for several years, he being then bach. of divinity. In the beginning of the civil war he suffered much by both armies, and was plundered of a very good library: Whereupon he left his living and removed to London, and thence without his seeking he was invited to Great Dunmow in Essex, where he was received as an angel, and became a frequent preacher. Not long after he was invited by sir Rob. Harley knight of the Bath [587] to be one of the preachers in the minster or cath. at Hereford; from whence by his favour he was again, in the year 1649, removed to the parsonage of Kingsland in the same county; where, after many years painful preaching, and much good done in the neighbourhood by the practice of physic (wherein he always gave his advice and remedies gratis) he finished his course. He hath written and published,

Heaven's Alarum, &c. Sermon on Hosea 4. 3, 4. Lond. in tw.

A religious Treatise upon Simeon's Song: or Instructions advertising how to live holily and dye happily. Lond. 1659. oct. Built on Luke 2. 29, 30. and composed for the use of sir Rob. Harley before-mentioned, when weakness and old age confin'd him to his chamber. Before this book is a commendatory epistle subscribed by Joh. Row and S. Wood, who stile the said book 'a sound and savory discourse, and such that wanteth not a pleasant quickness to hold on the reader's appetite,' &c. He died in the month of August in sixteen hundred 1677. seventy and seven, and was buried in the church of Kingsland before-mentioned. Among several children that he left behind him at the time of his death, were Tim. Woodroffe sometime of Magd. coll. now a physician at St. Albans in Hertfordshire, and Benjamin Woodroffe D. of D. and canon of Ch. Ch. in Oxon.

JOHN WAGSTAFFE son of John Wagstaffe citizen of London, descended from those of his name of Hasland hall in Derbyshire, was born in Cheapside within the city of London, became a commoner of Oriel coll. in the latter end of 1649, took the degrees in arts, and applied himself to the study of politics and other learning. At length being call'd from an academical life to the inheritance of Hasland by the death of an uncle, who died without male-issue, he spent his life afterwards in a single estate. But before he left Oxon he wrote and published,

Historical Reflections on the Bishop of Rome, chiefly discovering those Events of humane Affairs which most advance the Papal Usurpation. Oxon. 1660. qu. [Bodl. B. 23. 10. Linc.] This book, tho' much commended at its first appearance, yet the author was laughed at, because that he, being a little crooked man, and of a despicable presence, should adventure to encounter with so great a person as the pope. After he had left the university he wrote and published,

The Question of Witchcraft debated: Or, a Discourse against their Opinion that affirm Witches. Lond. 1669. oct. [Bodl. 8vo. W. 78. Th.]. To which is added *Lucian's Dialogue, called Lovers of Lyes*, translated by another hand. But an answer coming out against the said book, entit. *The Opinion of Witchcraft vindicated*, Lond. 1670. oct. written by R. T. and reflections made on it by Dr. Casaubon in his book *Of Credulity and Incredulity*, our author Wagstaffe came out with a second edition, and additions therein.——Lond. 1671. oct. [Bodl. 8vo. P. 248. Th.] For the writing of which book he was also laughed at by wags of this university, because, as they said, he himself look'd like a little wizard. It was also frequently reported, that he was author of a libellous pamphlet entit. *Sundry Things from several Hands concerning the University of Oxford*, &c. (1) *A Petition from some well affected thereine.* (2) *A Model for a College Reformation.* (3) *Queries concerning the said University, and several Persons therein.* Lond. 1659. in one sheet and half in qu. But I think to the contrary, that he was not the author, but rather one of the students of Ch. Ch. that seduloufy endeavoured to lay it at the door of Wagstaffe, who dying in his lodgings opposite to the end of Chancery-lane in Holbourn on the second day of Septemb. in sixteen hundred seventy and seven, aged 44 or 1677. thereabouts, was buried in Guildhall chappel within the city of London, under the seats on the left hand, as you enter into that chappel. This person died in a manner distracted, occasion'd by a deep conceit of his own parts, and by a continual bibbing of strong and high tasted liquors.

WILLIAM SQUIRE or Esquire, whose father [588] was a proctor in the archbishop's court at York, was born in Yorkshire, entred a student in Trin. hall in Cambridge, an. 1647, took the degree of

1 [August 11, Friday, 1643, sir Rob. Harley was made lieutenant of the Tower, in the place of sir John Coniers, and he in the room of an Will. Balfour. Wood, MS. *Note in Ashmole.*]

bach. of arts in that university, 1650; went thence to Oxon for preferment, and entring himself a batler in Brasen-n. coll. was incorporated in this university in the same degree in 1652. Soon after obtaining a chaplainship in All-s. coll. and taking the degree of master of arts, he was elected fellow of Univ. coll. where continuing for some time after his majesty's restoration, was by the favour of Dr. Sheldon bishop of London, promoted to the rectory of Raulaston or Rolleston in Derbyshire, near Burton upon Trent in Staffordshire. Afterwards, being sensible of the increase of popery in the nation, he published these two books.

The Unreasonableness of the Romanists, requiring our Communion with the present Romish Church: or, a Discourse drawn from the Perplexity and Uncertainty of the Principles, and from the Contradictions betwixt the Prayers and Doctrine, of the present Romish Church, to prove that it is unreasonable to require us to joyn in Communion with it. Lond. 1672. oct.

Some more Considerations, proving the Unreasonableness of the Romanists, in requiring us to return to the Communion of the present Romish Church. Lond. 1674. oct. He died at Raulaston before-mentioned, in the beginning of September, in
1677. sixteen hundred seventy and seven, and was buried in the chancel of the church there, under a black marble-stone, which had been laid over the grave of one of his predecessors, on the fourth day of the same month. In his rectory succeeded Thomas Wickham mast. of arts of Trin. coll. in Oxon.

JAMES HARRINGTON esq; was born at Upton in Northamptonshire, on the first Friday in January, an. 1611, became gent. commoner of Trin. coll. in 1629, left it before he took a degree, travelled into France, Germany and Italy, learned the languages of those countries, returned an accomplish'd gentleman, and afterwards for some years waited upon the prince elector Palatine in his chamber. In the beginning of the civil war 1642 he sided with the presbyterians, and endeavoured to get into the house of commons to sit as a member there, but could not. In January 1646 he went as a voluntier with the commissioners appointed by parliament to go to the king at Newcastle, to treat for a peace and settlement, and bring him nearer to London. In the month of May 1647, he, with Thom. Herbert, were admitted grooms of the bed-chamber to the said king then at Holdenby in Northamptonshire, upon the dismissing first of some of his old servants, and secondly upon the desire of the commissioners, they being ordered so to do by the parliament. His majesty, it seems, had taken notice, that those two persons had followed the court since his coming from Newcastle: and being satisfied with the report he had received concerning them, as to their sobriety and good education, was willing to receive them into his service to wait upon his person in his bed-chamber, with Mr. Jam. Maxwell, and Mr. Patrick Maule (afterwards earl of Penmaure in Scotland) who were then the only persons of the bed-chamber that were remaining. While our author Harrington was in this capacity, his majesty loved his company, and did chuse rather (finding him to be an ingenious man) to discourse with him, than with the others of the chamber. They had often discourses concerning government, but when they hapned to talk of a commonwealth, the king seemed not to endure it. At that time it was that Harrington finding his majesty quite another person, as to his parts, religion, morals, &c. than what were represented by the faction, who gained their ends by lyes and scandals, he became passionately affected with him, and took all occasions to vindicate him in what company soever he hapned to be; but then again it being sometimes imprudently done, he did suffer for it in those captious times, as by this story 'twill appear. His majesty being hurry'd away from Holdenby to the head-quarters of the army, and from thence conveyed by [589]
slow paces to Hampton-Court, and thence jugled into the isle of Wight, (where he treated with the commissioners of parliament for peace) and from Newport there, hurried away by lieut. coll. Ralph Cobbet to Hurst-Castle in Hampshire, on the last of Nov. 1648, it hapned that Harrington, who was then with his majesty as one of the grooms of the chamber, did one morning fall into discourse with the governour of that castle, and some other officers of the parliament army, concerning the late treaty at Newport, wherein he magnified the king's wisdom in his arguments with the commissioners upon the propositions for peace, and satisfaction the parliament had in his concessions, and probability in a happy event, if this force in removing him to Hurst Castle had not interven'd and made an unhappy fracture, (which created parties) enlarging also upon his majesty's learned disputes with Mr. Rich. Vines and other presbyterian divines with such moderation as gained applause from all those that heard him argue. Which discourse, how inoffensive soever, and without exception at any other time or place, truth is not at all times seasonable nor safe to be spoken, as by our author's example was evidenced. For those captious persons with whom he held discourse being full of jealousy, and apt to wrest his words to the worst sense, they withdrew a little, and at their return they told him plainly they were dissatisfied with what he had said. He desired them to instance wherein, they replied in all particulars: which, when he began to repeat for his own satisfaction and their better understanding, they interrupted him, and told him in plain terms they could not suffer his attendance* any longer about the king. Which proceedings and dismiss, without

* So have I been informed by letters from Mr. Tho. Herbert, made a baronet by king Charles II.

acquainting him with the occasion, was ill resented by the king, who had Harrington in good esteem, looking upon him as a gentleman qualified with special parts, and having found him trusty, his service was the more acceptable, yet blamed him nevertheless for not being more wary amongst men that were at such a time full of jealousies, and very little obliging to his majesty. Being thus dismiss, and Herbert only left to attend the king in his chamber, I think he was never admitted again when the king was afterwards conveyed to Windsor, and so to St. James's. However he was with him on the scaffold, when he suffered death, where, or else a little before, he received a pledge of his majesty's affection. From that time always, even when Oliver reigned, he would speak of the said king with the greatest zeal and passion imaginable, and would often say to his companions, that his death gave him so great grief, that he contracted a disease by it, and that never any thing went more near to him than the death of that most wise and pious prince. Before I go any farther with Harrington, I will here make a little digression concerning the condition then of his majesty. Herbert was only then left to wait upon the king in his bed-chamber, (for the other two were before dismiss) who, tho' sickly, and in an ignoble condition, yet he held out by his careful observing his majesty's instructions: without which, as the times then were, it had been impossible for him to have kept his station. To this deplorable condition his majesty being thus reduced, he could not chuse but have some melancholy apprehensions, as indeed he had, for accordingly about midnight there was an unusual noise in the said Hurst-Castle, that awakened him out of his sleep, and was in some marvel to hear the draw-bridge let down at that unseasonable hour, and some horsemen enter, who being alighted, the rest of the night was in a deep silence. The king being desirous to know the matter, he rung his silver bell long before break of day; (which, with both his watches, he usually laid upon a stool near the wax lamp that was set near them in a large silver lason) upon which call, Herbert opened the bed-chamber door to know his majesty's pleasure. The king told him he would rise; and as he was making ready, he ask'd him if he heard a noise that was made about midnight. Herbert answer'd he did, as also the falling of the draw-bridge, but he being shut up in the back-stair room next to the bed-chamber, and the door by the governour's order being bolted without, he neither could nor would, without his majesty's order, adventure out at such a time of night. The king then bid him go and learn what the matter was, which he did accordingly, and knocking at the back-stair door, the soldiers unbolted it without; so that entring into the next room he happily found captain (Joh.) Reynolds[1] there alone by a fire, and after some discourse, he enquired of him who they were that came so very late into the castle last night, and their errand. The captain in a joking way bad him be wary in carrying news to the king, for he was among superfluous superintendants, and his comrade was served for an example. Herbert thanked him for his friendly caution, and at length got out of him who the commander was that came so late into the castle, but would not discover what his business was. Whereupon he returned to his majesty, and told him it was major Tho. Harrison that came so late into the castle. 'Are you sure it was major Harrison,' said the king? 'May it please your majesty (said Herbert) captain Reynolds told me so.' the king then making a little pause, said, 'Then I believe it, but did you see major Harrison?' 'No, Sir,' said Herbert. 'Then the king said,' Would not captain Reynolds tell you what the major's business is?' Herbert then reply'd, that 'he did what he could to be informed, but all that he could then learn from the captain was, that the occasion of Harrison's coming would be known suddenly.' The king said no more, but bad him attend him in the next room, and forthwith his majesty went to his prayers. In less than an hour the king opened the bed-chamber door, and beckoned to Herbert to come in and make him ready. Herbert was in some consternation to see his majesty so much discomposed, and wept; which the king observing, asked him the meaning of it; Herbert reply'd, 'Because I perceive your majesty so much concerned at the news I brought,' said the king thereupon, 'I am not afraid, but do you not know that this is the man (Harrison) who intendeth to assassinate me, as by letter I was informed during the late treaty?' To my knowledge I never saw the major, tho' I have often heard of him, nor ever did him injury. The commissioners indeed hearing of it, represented it from Newport to the house of lords: What satisfaction he gave them I cannot tell; this I can, that I trust in God who is my helper, I would not be surprised, but this is a place fit for such a purpose. Herbert, I trust to your care, go again and make farther enquiry into this business.' Immediately after Herbert went out, and finding an opportunity to speak in private with captain Reynolds (who being a gentleman well educated,[4] and at all days ready to express civility towards the king, with whom he most times walked upon a long narrow passage of stony ground joyning to the castle, and was always courteous to his servants) he told him that the major's business was to remove the king

[1] [Joh. Reynolds capt. of horse for the parliament 1647. WOOD, *MS. Note in Ashmole.*]

[4] [In the *Inauguratio Olivariana Carmen Folitum Aulore Fitz-Pagano Fisher*, 1654, 4to. p. 94.

Epithalamion in Nuptias inventissimi, generosissimique vere viri Joannis Reynoldsi, Commissarii generalis &c. et operatissimæ Suisanæ Muldmay Henrici Muldmay militis filiæ.

1662, 2 Octob. Joh. Reynolds cler. A. M. ad rect. de Bialy in com. Leic. per deprivat. ult. incumb. virtute actus uniform. legitime exc. ad pres. regis. *Reg. Sanderson.* KENNET.]

thence to Windsor Castle, within three days at farthest. Herbert believing the king would be pleased with the exchange, by leaving the worst to enjoy the best castle in England, returned to his majesty with a painful countenance, little imagining (God knows) the sad consequence; but as soon as the king heard Windsor named he seemed to rejoice at it. The major tarried two nights at Hurst Castle, and when it was dark (having given order for the king's removal) he departed to the place from whence he came, and what passed between the king and him in his majesty's going from Hurst Castle to Windsor you shall have an account here, after. Now let Occurrum to our author Harrington, who, when he thought that after the death of his master, monarchy would never be restored, he followed his own geny, which chiefly lay towards politics and democratical government. He made several essays in poetry, as in writing of love verses, and translating of *Virgil's Eclogues*, but his muse was rough, and Harry Nevill an ingenious and well-bred gentleman, and a good (but conceited) poet being his familiar and confident friend, dissuaded him from tampering with poetry, and to apply himself to the improvement of his proper talent, viz. politics and political reflections. Whereupon he wrote *The Commonwealth of Oceana*, and caused it to be printed* at London. At [1693] *[illegible]* the appearance of which, it was *[illegible]* greedily bought up, and coming at length into the hands of Hobbes of Malmesbury, he would often say that H. Nevill had a finger in that pye; and those that knew them both were of the same opinion. And by that book and both their smart discourses and inculcations daily in coffee-houses, they obtained many proselytes. In 1659, in the beginning of Mich. term, they had every night a meeting at the then Turk's-head in the New-palace-yard at Westm. (the next to one to the stairs (where people take water) called Miles's coffee-house, to which place their disciples and virtuosi would commonly then repair; and their discourses about government and of ordering of a commonwealth, were the most ingenious and smart that ever were heard, for the arguments in the parliament house were but flat to those. This gang had a balloting box, and balloted how things should be carried, by way of *tentamens*; which being not used or known in England before upon this account, the room every evening was very full. Besides our author and H. Nevill, who were the prime men of this club, were Cyriack Skinner a merchant's son of London, an ingenious young gentleman, and scholar to Jo. Milton, which Skinner sometimes held the chair; major John Wildman, Charles Wolseley of Staffordshire, Reg. Coke, Will. Poultney, (afterwards a knight) who sometimes held the chair, Jo. Hoskyns, Jul. Aubrey, Maximilian Petty of Petty in Oxfordsh. a very ale-man in these matters, and who had more than ober turn of the privy-council of Oliver Cromwell, Mich. Mallet, Pd. Carteret of the isle of Guernsey, Franc. Cradock merchant, Hen. Ford, major A. Vernon nephew to Dr. Tob. Vernier the physician, Tho. Marrett of Warwickshire, Hen. Croome a physician, Edw. Bagshaw of Ch. Ch. and sometimes Rob. Wood of Line. coll. and Jam. Ardern, them or soon after a divine, with many others besides antagonists and auditors of note, whom I cannot now name. Dr. Will. Petty was a rotuman, and would sometimes trouble Jo. Harrington in his club, and one Jo. Stafford a gent. of Northamptonshire, who used to be an auditor, did with his gang come among them one evening very mellow from the tavern, and did much affront the junto, and tore in pieces their orders and minutes. The soldiers who commonly were there, as auditors and spectators, would have kick'd them down stairs, but Harrington's moderation and persuasion hindred them. The doctrine was very taking, and the more it crosses to human foresight there was no possibility of the king's return. The greatest of the parliament men had this design of nutation and hallooing, to keep against their power. Eight or ten were of the which number Hen. Nevill was one, who proposed it to the house, and made it out to be necessary thereof, that except they contriv'd that way of government they would be ruined. The model put was, that the third part of the senate or house should rote out by ballot every year, so that every third year the said senate would be quite alter'd. No magistrate was to continue above three years, and all to be chosen by ballot; than which choose nothing could be invented more fair and impartial, as twas then thought, tho opposed by many for several reasons. This club or common-wealth-men held till about the 21st of Feb. 1659, at which time the secluded members being restored by general George Monke, all their models vanished. After the king's restoration, our author Harrington retired and lived in private, but being looked upon as a dangerous person, he, with maj. Joh. Wildman, and Pd. Ludlow Barbon a notorious schismatic, were committed prisoners to the Tower of London 26 Nov. 1661, where continuing for some time, Harrington was transmitted to Portsey-castle, and kept close for several months. Afterwards being set at liberty, he travelled into Italy, where talking of mock-commonwealths and government, he was reputed no better than a schismatical or crack'd brain d person. 'Tis true that his close restraint, which did not agree with his high spirit, and hot, and sanguine head, was the protractive cause of his distempered madness: I do not mean quinquinarius, for he would discourse rationally enough, and be facetious

* [See under Thomas Harrison in the FASTI, an. 1649.]

* [See my *MS. Collections* [illegible] p. 220. COLE.]

in company, but a deep conceit and fancy that his perspiration turned into flies, and sometimes into bees. Which fancy possess'd him a whole year before he died, his memory and discourse being then taken away by a disease. So that he, who had been before a brisk and lively chevalier, was then made a sad sample of mortality to H. Nevill (who did not leave him to his last) and others of his intimate acquaintance, who much lamented his loss. He hath written and published these things following.

The Commonwealth of Oceana. Lond. 1656. in a thin folio, dedicated to Oliver lord protector, and the model therein admired by a noted author H. Stubbe,[1] who was ready to cry out, as if it were the pattern in the mount. In the praise whereof, he saith, 'he would enlarge, did he not think himself too inconsiderable to add any thing to those applauds, which the understanding part of the world must bestow upon him, and which, though eloquence should turn panegyrist, he not only merits but transcends.' Yet the said author's mind being soon after changed, he wrote *Animadversions on Oceana* as erroneous. The said *Oceana* was answer'd by Matthew Wrenn son of Matthew bishop of Ely in his *Considerations*, as I shall elsewhere tell you. Afterwards our author came out with a reply, wherein he reflects on the club of virtuosi, which use to meet in Dr. Jo. Wilkins his lodgings in Wadham coll. to make experiments, and communicate their observations in order to carry on a discovery of nature, in these words, that the university wits or good company are good at two things, a diminishing of a commonwealth, and the multiplying of a louse.

——He also in several places insinuates as if the *Considerations of the Commonwealth of Oceana* were not wrote by Mr. Wrenn, but composed by the university, or at least by some eminent persons in it; which is false. Soon after Wrenn wrote a rejoynder to Harrington's reply, entit. *Monarchy asserted*, &c. and afterwards our author wrote *Politicaster*, as I shall anon tell you. Mr. Rich. Baxter also wrote something against the said *Oceana* and sir Hen. Vane's *Modell*: In answer to which Harrington wrote 'a paper of gibberish' as Baxter calls it, scorning at his ignorance in politics. Whereupon he the said Baxter wrote his *Political Aphorismes*, called *A Holy Commonwealth*[2] pleading in the beginning for the divine universal sovereignty and next for monarchy as under God, and next (seeing they were all for new modelling) how piety might be secured and promoted by monarchy. This *Holy Commonwealth* (said to be written upon the invitation of our author Harrington,) to which is annex'd *A Treatise of the late Wars to satisfy Sir Frane. Nethersole by what Reasons he was moved to engage himself in the Parliament's War*, contains very many most pernicious principles and dangerous tenets, and therefore were afterwards retracted by the author, as having been unseasonably printed. Many principles are taken out thence by many of his adversaries, and thrown in his dish and objected against him: And in 1683, Jul. 21, the book was publickly burnt in the school-quadrangle at Oxon, by the decree then passed in the convocation-house, as containing several matters therein destructive to the sacred persons of princes, their state and government, and of all human society. Our author Harrington hath also written these things following.

The Use and Manner of the Ballot——Printed on one side of a sheet of paper. In the middle of which is a fair cut representing the session of magistrates belonging to a commonwealth.

The Prerogative of popular Government. A political Discourse in two Books, the former containing the first Preliminary of Oceana, enlarged, interpreted and vindicated from all such Mistakes or Slanders as have been alledged against it, under the Notion of Objections. The second concerning Ordination, against Dr. Hen. Hammond, Dr. Lazarus Seaman,[3] and the Authors they follow. Lond. 1658. qu. [Bodl. 4to. H. 8. Th. BS.] The said Lazarus Seaman had been one of the assembly of divines, was "chaplain to the earl of Northumberland," master of Peterhouse in Cambridge, and minister of All-hallows Breadstreet in London. Which two last places he lost after his majesty's return, lived afterwards a nonconformist, mostly in Warwick-court near Warwick-Lane in London, where he died about the 9th of Sept. 1675, much lamented by the brethren in regard he was a learned man. He hath two or more sermons extant, preached before the long parliament, and *A Vindication of the Judgment of the reformed Churches concerning Ordination and Laying on of Hands*, &c. Lond. 1647. qu. and other things.

Aphorisms political. Lond. 1659. qu. [Bodl. C. 9. 8. Line.] "23 Aug. in 1 sh. and half, in number 76. but the sec. edit. is" in two sh. and half, and therein they are in number 120.

Politicaster: or, a comical Discourse in Answer to Mr. Wrenn's Book entit. Monarchy asserted, against Mr. Harrington's Oceana. Lond. 1659.

Brief Direction shewing how a fit and perfect Model of popular Government may be made, found, or understood. Lond. 1659. in two parts. The first containes 10 models; the second part proposeth a model of a commonwealth fitted unto the present state of this nation, under five propositions or heads. Printed in 3 sh. and a half.

[1] In his pref. to *The Good Old Cause.*

[2] Printed at London 1659. oct.

[3] Lazar. Seaman coll. Eman. A. B. 1627-8. *Reg. Acad.* Baker.

See an account of him in Calamy (*Ejected Ministers*, ii. 16.) who says that his library was the first disposed of, in England, by way of auction. It yielded, he adds, seven hundred pounds.]

The Art of Law-giving. Lond. 1659. in a little oct.

Pour Enclouer le Canon. Lond. 1659. in one sh. in qu.

Discourse upon this Saying: The Spirit of the Nation is not yet to be trusted with Liberty, lest it introduce Monarchy, or invade the Liberty of Conscience. Lond. 1659. in two sh. in qu.

A Proposition in Order to the Proposing of a Commonwealth or Democracy—Pr. on one side of a sh. of paper.

Discourse shewing that the Spirit of Parliaments, with a Council in the Intervals, is not to be trusted for a Settlement, lest it introduce Monarchy and Persecution for Conscience. Lond. 1659. in one sh. and an half. At the end are *Certain Maxims calculated unto the present State of England*, by the same hand.

A Parallel of the Spirit of the People with the Spirit of Mr. Rogers. And an Appeal thereupon unto the Reader, whether the Spirit of the People, or the Spirit of Men like Mr. Rogers, be the fitter to be trusted with the Government. Lond. 1659. in one sh. in qu. [Bodl. C. 13. 6. Linc.] Of this Mr. Rogers, who was a noted anabaptist of his time, I shall speak more at large in the conclusion of our author Harrington. "There was a little pamphlet "in one sh. qu. without date, entit'led, *Mr. Harrington's Parallel unparallel'd, or a Demonstration upon it, and the Parable open'd.*"

Valerius and Publicola: or, the true Form of a popular Commonwealth extracted è puris naturalibus. Lond. 1659. in 5 sh. in qu. written by way of dialogue. At the end of which is

A sufficient Answer to Mr. Stubbe his Letter to an Officer concerning a select Senate.

These last seven things, with his *Aphorismes political*, I have seen bound all together, with this general title put to them. *Political Discourses: tending to the Introduction of a free and equal Commonwealth in England.* Lond. 1660. qu. Before which is the author's picture, which shews him to be an handsome man, and of a delicate curl'd head of hair.

Letters between him and Dr. Pet. Heylyn, containing a Decertation about Forms of Government, the Power of the Spartan Ephori and the Jewish Sanhedrim. Lond. 1659. in oct. These letters are printed in the third part of *The Letter Combate*, published by the said Dr. Heylyn.

The Rota: or, a Model of a free State, or Equal Commonwealth: once proposed and debated in brief, and to be again more at large proposed to, and debated by, a free and open Society of ingenious Gentlemen. Lond. 1660. in 4 sh. in qu. published in the beginning of Feb. 1659. About which time John Milton published a pamphlet called *The ready and easy Way to establish a free Commonwealth.* Lond. 16¼; in two sh. and an half. In answer to which came out a waggish censure, pretended to be made by the rota, Printed in two sh. in the latter end of March 1660. And a little before, was a sh. in qu. printed, entit. *Decrees and Orders of the Committee of Safety of the Commonwealth of Oceana*, purposely to make the junto of the commonwealthi men ridiculous, it being then newly dispers'd upon Monk's restitution of the secluded members of parliament. [594]

The Stumbling Block of Disobedience cunningly imputed by P. H. unto Calvin removed, in a Letter to the said P. H. (Pet. Heylin)—This letter, which hath J. H. set to it was printed in two sheets in qu. about 1659. [Bodl. 4to. L. 44. Th.]

The Ways and Means whereby an equal and lasting Commonwealth may be suddenly introduced and perfectly founded, &c. Lond. 1660. in one sh. in qu. published in the beginning of Feb. 1659. He also translated from Lat. into English, two of Virgil's *Eclogues* and *Æneis*, which he thus entitled, *An Essay upon two of Virgil's Eclogues, and two of his Æneis, towards the Translation of the Whole.* Lond. 1657. 58. oct.; [Bodl. 8vo. H. 11. Art. BS.] and in 1659 was printed in oct. his translation of the third, fourth, fifth and sixth books of the said Virgil's *Æneis.* This eminent author died within the city of Westminster in sixteen hundred seventy and seven, and was buried in the chancel of St. Margaret's church there, next to the grave of sir Walter Raleigh, under the south side of the altar where the priest stands. Over his grave was this inscription soon after put. Hic jacet Jacobus Harrington Armiger, filius maximus natu Sapcoti Harrington de Rand in Com. Linc. Equitis Aurati, & Janæ (uxoris ejus) filiæ Gulielmi Samwel de Upton in Com. Northampton. Militis, qui obiit Septimo die Septembris, ætatis suæ sexagesimo sexto, An. Dom. 1677. Nec Virtutes, nec animi dotes (Arrha licet æterni in animam amoris Dei) corruptione eximere queant corpus, &c. The said sir Sapcote Harrington was younger brother to sir Jam. Harrington of Ridlington in Rutlandshire baronet, sons of sir Edw. Harrington baronet, (by his wife, daughter and heir of Rob. Sapcote of Elton in Huntingdonshire, esq;) younger brother to John lord Harrington, sons of sir Jam. Harrington knight (by Lucy his wife, daughter of sir Will. Sidney knight) son of sir John Harrington knight who was treasurer of the army to king Henry VIII.[1] Now as for Mr. Rogers before-mention'd, whom our author Harrington answer'd in his *Parallel of the Spirit*, &c. as 'tis before told you, his Christian name was John, a notorious fifth-monarchy man and anabaptist, living in Aldersgatestreet in London, and the title of his book which was answered, runs thus, *A Christian Concertation with Mr. Prynne, Mr. Baxter, and Mr. Harrington, for the true Cause of the Com-*

[1] [This last sentence transcribed from a letter of sir Tho. Herbert to sir Will. Dugdale, dated Jan. 1, 1660, in MS. LOVEDAY.]

monwealth, &c. Lond. 1659. This Mr. Rogers was a busy pragmatical man, and very zealous to promote a quarrel between his party and Oliver Cromwell, for his seemingly running with them till he had got the reins of government into his own hands, and then to leave them with scorn. He, with Christop. Feake, as impudent and forward as himself, were the Coryphæi of their party (as Love in his time was of the presbyterians) and were not wanting upon all occasions to raise a commotion. Wherefore it being thought requisite to secure them, Oliver caus'd them to be imprison'd at Lambeth, and to debar their party to have access to them, in Dec. or thereabouts 1654, (Rogers being then of St. Thomas the Apostles in Southwark.) After they had remained there for some time, Rogers had prevailed so far with his party as to present an address (which he himself had drawn up) to the said Oliver for his enlargement. Whereupon, on the 7th of Feb. the same year, Rogers was brought before the protector's council sitting at Whitehall, who told him what a high charge there was against him, and that he was not a prisoner for the cause of Christ, but suffered as a busy-body, and an evil-doer, &c. At length it being desired by his friends that the cause might be debated between his highness the protector and himself, it was with his highness his consent granted. Whereupon in the evening of the said day, Rogers with some of his friends were admitted into his highness's presence, where being told of an high charge exhibited against him, Rogers charged them that brought it in to be drunkards and swearers. The protector asked him which of them was so, that brought it in, but he could name none of them that he knew. The protector pressed him for scripture for his acting. He said the scripture was positive and privative: And being ask'd which of those evil kings that he mention'd, that God destroy'd, he would parallel to this present state? He gave no positive but privative answer. Whereupon the protector shewed what a disproportion there was, those being such as laboured to destroy the people of God; but his work (speaking of himself) was to preserve them from destroying one another, and if the sole power was in the presbyterians, they would force all to their way, and they (the fifth-monarchy-men) would do the like, and so the re-baptized persons also: And his work was to keep all the godly of several judgments in peace, &c. And when Rogers cried down the national ministry, and national church, mention'd to be anti-christian, the protector told him that it was not so, for that was to force all to one form, that was national, which was then done (as he said) in this commonwealth, &c. Afterward maj. gen. Tho. Harrison, col. Charles Rich, and some others, made an address to the protector to desire the release of him, Feake and others, or to try them. The protector shewed how he kept them from trval out of mercy, because if they were tried, the law would take away their lives. So he was remitted to his prison, and Feake and the rest were there to continue. On the 30th of March 1655, Oliver and his council ordered that the said Rogers should be removed to Windsor-Castle: whereupon the next day he was carried there, and his wife rode after him.

[*The Oceana of James Harrington, and his other Works, some whereof are now first publish'd from his own Manuscripts. The whole collected, methodiz'd and review'd, with an exact Account of his Life prefix'd, By John Toland.* Lond. 1700, folio. With a head of Harrington by M. Vander Gucht, from a picture by sir P. Lely. Another edition to which is added an appendix containing all the political tracts wrote by this author, omitted in Mr. Toland's edition. Lond. 1737, folio; of which a reprint appeared in 1747.]

RICHARD ATKYNS, whose birth was neither glorious nor contemptible, as having been descended from gentry on his father's side, and nobility on that of his mother. His father was son and heir of Rich. Atkyns of Tuffleigh in Glocestershire esq. (at which place, this our author, as I conceive, was born) chief justice of West-Wales, and of queen Elizabeth's council of the Marches of Wales, and brother to sir Edward Atkyns of Lincolns inn, one of the barons of the Exchequer. His mother was second daughter of sir Edwyn Sandys of Latimer in Bucks, baronet, by his wife the lady Elizab. Sandys dau. and heir of Will. lord Sandys of the Vine near Basingstoke in Hampshire, descended from * "Margery Bray, "the only child of John Bray, next "brother and heir to sir Reginald "Bray knight banneret, and knight "of the garter, who died issue-less."

* *The Bray, barons.* Fine *edit.*

After he had been partly educated in English and grammar learning under two bad masters, he was sent to the college school at Glocester, where being completated for the university, he was at 14 years of age sent to Baliol coll. an. 1620, and continued there at least two years in the quality of a gent. commoner, studying the Zegardines philosophy more than that of Aristotle or Ramus. Thence he went to Lincolns inn, and soon after travelled into France with the son of Tho. lord Arundel of Wardour by a second venter, but that son dying there before they went farther, he returned, improv'd himself with the accomplishments of a courtier, and then married, which towards his latter end prov'd his ruin. Afterwards, upon the breaking out of the civil wars in England, he raised a troop of horse at his own charge for the king, and did him good service; for which afterwards he suffered much in his estate. After his majesty's restoration, he was made (being then a colonel) one of the deputy-lieutenants of Glocestershire, where, and in that capacity, he expressed himself not only loyal upon all occasions, but an affectionate son of the church of England.

He was an ingenious and observing man, and saw the vanity of this world sooner than others, tho' of elder years; which fitted him the better for another. He hath written and published

The Original and Growth of Printing, &c. Lond. 1664. in 4 sh. in qu.

His Vindication. Lond. 1669. qu.

Relation of several Passages in the Western War of England, wherein he was concerned.

Sighs and Ejaculations.——These two last were printed with the *Vindication*. At length being committed prisoner to the Marshalsea in Southwark for debt, died there on the 14th of Sept. in sixteen hundred seventy and seven, and two days after was buried without any public solemnity in the parish church of St. George the martyr, within the said borough of Southwark, by the care and appointment of sir Rob. Atkyns one of the justices of the court of common-pleas, and Edward Atkyns esq; afterwards one of the barons of the exchequer, both nearly related to the defunct.

1677. [596]

WILLIAM LUCY, descended from an antient and genteel family of his name living at Charlcote in Warwickshire, was born at Husboorne (as 'tis said) in Hampshire, became a commoner of, and was enter'd as a knight's son in, Trin. coll. an. 1610, took one degree in arts, and then went to Lincolns inn, and studied the municipal laws for some time. Afterwards upon second thoughts, and perhaps a desire of a sedate and academical life, he went to Caius college in Cambridge, lived several years there on his estate, and at length took the degree of batch. of divinity. About which time being made chaplain to George duke of Bucks, by his majesty's special recommendations, (who then told the duke that he should have an eye on him, as occasion served) he was admitted doct. of div. at which time some scruples being made, the king by his letters to the univ. of Cambridge approved of what was done. Much about the same time he became rector of Burgh-cleere and High-cleere, in Hampshire; where continuing in a quiet repose till the grand rebellion broke out, was often disturb'd for his loyalty, and at length sequestred. After his majesty's restoration he became bishop of St. David's by his nomination; to which being consecrated in St. Peter's church in Westminster, on the second day of Decemb. 1660, sat there till the time of his death. He was a person of signal candor, and virtues requisite in a churchman, which in the worst of times gained him great esteem from the very enemies of his order and function. He hath written and published,

Observations, Censures, and Confutations of notorious Errors in Mr. Hobbes his Leviathan, and other his Books. Lond. 1663. qu. put out at first under the name of Christopher Pyke, (Lucius) "Lond. 1657. qu. [Bodl. 8vo. B. 215. Linc.] only on the 12, 13, and 14 chapters of the *Leviathan*."

Occasional Animadversions on some Writings of the Socinians, and such Heretics, of the same Opinion with Mr. Hobbes.——Printed with the *Observations*, &c.

Treatise of the Nature of a Minister in all his Offices. Lond. 1670. qu. [Bodl. 4to. S. 66. Th.]

Answer to Dr. Patr. Forbes concerning the Necessity of Bishops to ordain: in Answer to a Question proposed in these late unhappy Times by the Author, What is a Minister?——Pr. with the *Treatise of*, &c. besides one or more sermons which are extant. He died on the fourth day of Octob. in sixteen hundred seventy and seven, and was buried in the collegiate church of Brecknock in Wales. Over his grave is the effigies of the defunct to the middle part, in a gown and lawn sleeves, curiously fram'd from alabaster, with the right hand holding a book, and the left resting on a death's head: All set up in the wall near his grave, with this inscription in golden letters on a black marble. M. S. Vigilantissimi Præsulis Gulielmi Lucy, qui veterum natalium prosapiâ, morum candore miro, ingenii acumine perspicaci, literaturæ reconditioris claritate, integritate vitæ spectabili, virtutis omnigenæ præsidio ad amussim ornatus, & ad gradus episcopalis apicem fæliciter evectus voce præsidebat & exemplo, meritis & pietate, sacrâ infulâ dignissimus. Æquam servavit in utraque sorte mentem adversis fulvi probatus instar auri, non fractus unquam fuit, nec elatus rebus prosperis. Ecclesiæ Anglicanæ fulgebat sidus lucidum, verbi divini (dum res tulit) concionatur assiduus, veritatis orthodoxæ vindex acerrimus, ordinis hierarchi decus & propugnaculum, & sedis Menevensis per annos octodecim ingens ornamentum. Satur dierum & maturus cœlo huic mundo placidè nec invitus valedixit, Octobris die quarto, annô ætatis 86. Dom. MDCLXXVII.

1677.

[Will. Lucy de Husband (Husborne) in com. Hantoniæ, filius Thomæ, militis, prius Oxoniæ in collegium Trinitatis admissus, ubi gradum baccalaureatus obtinuit; postea in Gonvill: et Caii collegium viz. Jun. 12, 1615, in commeatum sociorum, fidejussore venerabili viro Will'o Branthwait S. T. D. magistro collegii. *Reg. Coll. Caii.*

Con. 16 Jun. 1615, Gulielmo Lucy in art. bac. ut iisdem sit hic apud nos statu, ordine et gradu, quibus est apud suos Oxonienses. *Reg. Acad.* BAKER.]

JOHN ROWE son of Joh. Rowe of Crediton in Devonshire, was born there, or at least in that county, entred a butler in New inn in the beginning of 1642, aged 15 years, but being soon after taken thence, because the city of Oxon was garrison'd for his majesty's use, and the said inn made a mint-house, his friends sent him to Cambridge, where taking the degree of bach. of arts, retired to Oxon in 1648, to get preferment by the visitation then and there made by order of parliament. So that setling himself in that inn again, was incorporated in the same degree in the beginning of Dec. and on the 12th

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of the said month was admitted master of arts, as a member of the said inn or hall, and much about the same time was put in fellow of Corp. Ch. coll. in a Lincolnshire place by the visitors then sitting in Oxon. Afterwards he was lecturer at Witney in Oxfordshire, where his sermons were much frequented by persons of the presbyterian persuasion; but leaving his fellowship soon after, he became preacher at Tiverton in his own country for a time, and as a minister of Devonshire was appointed an assistant to the commissioners thereof, for the ejection of such that were then called scandalous, ignorant and insufficient ministers and school-masters. Thence, upon the death of Will. Strong an. 1654, he was called to succeed him as a preacher in St. Peter's, commonly called the abbey church, within the city of Westminster: At which place his sermons being constant, and much taking with the men of those times, he was frequented by the chiefest of the quakers, to the conversion, as 'us said, of some. On the 14th of March 1659 he was appointed by act of parliament, one of the approvers of ministers according to the presbyterian way, but the vigour of that act soon after ceasing, and he, after his majesty's restoration, being deprivd for want of conformity, he set up a private meeting, in the parish (I think) of St. Andrew's in Holbourn near London, where he was assisted by Theoph. Gale. His works are these.

Tragi-Comedia. A Relation of the strange and wonderful Hand of God, discovered at Witney, in the Comedy acted on the 3d of Feb. 1652. Oxon 1653. qu. [Bodl. 4to. P. 11. Th. BS.] The said comedy was acted by young men of the country, in an old upper room in a public inn there, but the floor falling under them, in the middle of the play, some were slain and many hurt.

Three Sermons preached on that Occasion; on Rom. 1. 18.——Printed with the *Relation*. In which sermons the author takes great liberty in speaking against plays and the actors of them.

Several other sermons as (1) *Man's Duty in Magnifying God's Work, Sermon on a public Day of Thanksgiving, before the Parliament*, 8 *Oct.* 1656; *on Job.* 36. 24, 25. Lond. 1656. qu. [Bodl. 4to. I. 44. Th.] The said thanksgiving was celebrated for the great victory obtained against the Spanish West-India fleet. (2) *The Saint's Temptations; wherein the Nature, Kinds, Occasion of Temptation, and the Duty of the Saints under Temptation, are laid forth. As also the Saint's Fence, &c. in Sermons.* Lond. 1674. oct. (3) *Emmanuel, or the Love of Christ explicated and applied in his Incarnation, being made under the Law, and his Satisfaction, in* 30 *Sermons.* Lond. 1680. Published by Sam. Lee sometime fellow of Wadham coll. He also preached a sermon at the interment of Joh. Bradshaw (president of the high court of justice that condemned king Charles I. to die) in the abbey church at West. the 22d of Nov. 1659, on Isa. 57. 1. but whether it was ever printed I cannot tell. Sure 'tis, that he took great liberty in speaking much to the honour and praise of that monster of men.

Heavenly-Mindedness and Earthly-Mindedness, in two Parts. Lond. 1672. in tw. with an *Appendix of laying hold on eternal Life.* He also the said John Rowe collected most of the materials of his father's life entit. *The Life and Death of John Rowe of Crediton in Devonshire.* Lond. 1673. in tw. and was one of the three (Thom. Manton and George Griffith being the other two) who published *Thirty and one select Sermons preached on several Occasions.* Lond. 1656. written by Will. Strong sometime preacher in the abbey church at Westminster. He also left behind him at the time of his death, several things fit for the press, as (1) *The Love of Christ in his Intercession.* (2) *A Discourse concerning the Person and Office of the Holy Spirit.* (3) *A Discourse, &c. of the Trinity.* (4) *Sermons upon the first Eighteen Verses of the first Chapt. of the Gosp. of St. John, and also upon the fifteenth Chap.* All which may be published hereafter. He died in, or near to Grays-inn-lane in Holbourn, in sixteen hundred seventy and seven: whereupon his body was conveyed to the burial place joyning to the new Artillery-garden and Bunhill-fields, near London, and there buried in the presence of very many persons of his persuasion, towards the east end of that place. Soon after was erected over his grave an altar-monument of a brick-foundation, covered with a plank of marble of a brown colour, with this inscription engraven thereon. Here lyeth the body of John Rowe, sometime preacher in the Abbey at Westminster, who died Oct. XII. in the 52d Year of his Age, an. 1677. I find one John Row to have published *Institutiones Linguæ Ebraicæ.* Amst. 1649. in tw. but he must not be understood to be the same with the former because he was a schoolmaster in Scotland, and afterwards an independent minister in Aberdeen, principal of the king's coll. there, an. 1653, and primarius of that university. Another John Rowe is now of the Middle Temple, and did lately publish judge Will. Dallison's book of *Reports*, &c.

[Rowe had so considerable a knowledge of the Greek, that he began very young to keep a diary in that language, which he held on constantly to his death. MACBO.]

" CHRISTIAN RAVIS, RAFE, or RAVIES, " [also RAVY*] so many ways he is written, was " born in Berlin the chief city of the marquisate of " Brandenburg in Germany, an. 1613, became a " sojourner in Oxon, after he had spent about 8 " years in certain foreign academies, an. 1638; " much about which time coming to the knowledge " of the learned Dr. Usher primate of Ireland, by " a letter that Ravis sent to him at Dublin, that

* [LOYEDAN.]

"worthy person gave him an invitation to come to "him, and that upon very honourable terms: upon "the knowledge whereof that excellently learned "Hugo Grotius, (unawares to him) commended, "and afterwards conveyed him with him to Jean "Armand du Plessis cardinal of Richlieu then the "greatest minister of state in France: who, after "some discourses, inviting him to serve him in the "orient, he modestly refused it by alledging his "obligations to the English nation, and especially "to the learned Usher: whereupon he dismiss'd "him with an honourable donative in the presence "of that renowned ambassador, Grotius; with "whose son, (when a courtier in the court of the "queen of Sweden, an. 1636) he had acquaintance "at Stockholm. In 1639 our author Ravis was at "Constantinople, where he became acquainted with "the learned Mr. Edw. Pocock then there: and "Mr. Ravis bringing with him great testimonials "of his worth, was kindly received by the English "ambassador there, especially by the consul of "Smyrna Mr. Edw. Stringer a worthy and learned "gentleman, who, for Dr. Usher's sake was never "weary of affording him all the favour he could. "After Mr. Ravis's return into England (bringing "with him then a choice treasure of oriental MSS.) "he received so freely and largely of Dr. Usher's "bounty, that he confess'd himself to have had all "along an exceeding rich supply from that learned "and religious person: and therefore upon the con-"sideration of all that, and that it should be done "to a stranger only at the motion of the learned Dr. "Elichman, Ludov. de Dieu and Joh. Gerh. Vos-"sius, did lay an unparalell'd burthen on his "shoulders worthily to testify his thankfulness for the "same." In 1642 Mr. Ravis was living in Gresham "coll. in London, and afterwards in London house; "in both which places he taught young men the "oriental tongues, and was then subservient to the "dominant party in England. Afterwards he took "another ramble to Amsterdam, Hague, Utrecht, "and in the beginning of 1648, he having then "taken the covenant, he was made fellow of Magd. "coll. by the visitors appointed by the long parlia-"ment, but continued there not above one year, "because he found few persons there and in Oxon "that were then inclined to the study of the "tongues, wherein was his excellency. Afterwards "he travelled into Swedland, became professor of "the said tongues in the university of Upsal there, "but soon after was reduced to great poverty, be-"cause that having married a Swedish woman, by "whom he had children, it fell out that soon after "the revenues belonging to the professors of the [599] "said university were made use of to bear the "charges of the wars which the Sweed had against "the Dane, about 1657. Afterwards he settled at "Kiel in Germany, where he lived to his last in a "comfortable condition. He hath written,

"*Panegyricæ Orationes duæ de Linguis Orientalibus*, Ultr. 1643-44, qu. [Bodl. 4to. Z. 7. Art. Seld.]

"*Dissertatio de Scribendo Lexico Arabico*, Ultr. 1644, qu. [Bodl. 4to. Z. 7. Art. Seld.]

"*Obtestatio ad universam Europam pro discendis Rebus & Linguis Orientalibus, ac conjungenda Africæ atq; Asiæ Eruditione*, Ultr. 1644, in 8 sh. in fol. [Bodl. AA. 4. Art. Seld.] This was written 4 years before at Constantinople.

"*Orthographia & Analogia (unigo Etymologiæ) Ebraica Delineatio, juxta Voces Partes abstractas. 1. Consonas. 2. Vocales. 3. Accentus*, &c. Amstel. 1646, qu. [Bodl. BB. 13. Art. Seld.]

"*Prima Tredecim partium Alcorani Arabica-Latini; ubi Textus Arabicus*, &c. Or thus, *Primæ aliquot Alcorani Suratæ*, &c. printed beyond the seas in 1646, qu.

"*Specimen Alcorani Arab. Lat.* printed with the former book, as also *Catalogus olim Manuscriptorum Arabicorum Bibliothecæ Laurentinæ in Escuriali Regis Catholici*; which *Catalogue* was made by Lucut. Castillus, 16 Aug. 1585.

"*A Discourse of the Oriental Tongues, viz. Hebrew, Samaritan, Chaldee, Syriac, Arabic and Ethiopic*, Lond. 1649. 50, oct. It consists of the antiquities, virtues, largeness, use, unity and easiness of the said tongues. There is joyned to this *Discourse* a paper containing a cut wrought from a copper plate, in form of an almanack, divided into several columns; one of which contains the orthography, another the etymology of consonants, vowels and accents, another the syntax, of the holy tongue, &c.

"*A general Grammar for the Hebrew, Samaritan, Chaldee, Syriac, Arabic and Ethiopic Tongues*. Lond. 1649, oct. There be also other guts added to this for explanation sake, and at the end is added *Sexqui-Decuria Epistolarum adoptivarum ex variis Orbis Partibus Commissarum, circa Orientalium Studiorum promovendorum Curiam*. Lond. 1648. oct. which epistles were written by learned men to Ravis: among which is one from Mr. Edw. Pocock, dated at Oxon 16 July 1647, partly running thus——Clariss. & doctiss. Vir. binas a te literas accepi, unaq; libellos genuinam ingenii Raviani foetum, & affectus singularis indicium. And a little after he saith thus, ——Concordantiarum compendium à te elaboratum avidè expectamus, opus haud dubie usus singularis omnibus [illegible] futurum, &c. Our author Ravis hath also written,

"*Epistolæ variæ ad doctiss. Viros*, and other things which I have not yet seen, as his *Cœna Magnetica*, his *Fons Ziomis*, his *Chronologia Biblica*, his *Orbis hieraticus*, his *Aroma Biblica*, &c. He gave up the ghost in sixteen hundred seventy and seven, at Chilonum commonly called

[1] [Nearly the whole of this account, thus far, is taken from Ravis's dedication of his *Discourse of the Oriental Tongues* to primate Usher. LOVEDAY.]

"Kiel, a city in the dutchy of Holsatia in Germany, "(as I have been informed by Dr. Edw. Bernard, "who partly knew the man) and was buried as I "presume in one of the churches there. He had a "brother called Joh. Ravius, who was professor of "eloquence in the university of Rostock, who pub-"lished Cornel. Nepos——1636. *Tractatum de* "*Propositionibus Modalibus contra Scharf.* anno "1637, and *Logicam Novissimam.*——1638."

FRANCIS VERNON was born near Charing Cross in the parish of St. Martin's in the Fields within the liberty of Westminster, but descended from those of his name in Worcestershire, was elected student of Ch. Ch. from Westminster school, an. 1654, aged 17 years or thereabouts, took his rambles before, and partly after, he was master of arts. At length being possess'd with an insatiable desire of seeing, he travelled into various parts of the world, was taken by pyrates, sold, and endured much misery. Afterwards, being let loose, he retired to his native country with intentions to spend his time there, but having got an itch of rambling ventured again, tho' dissuaded to the contrary, and was afterwards hack'd to pieces in Persia. He hath written,

Oxonium Poema. Oxon. 1667, in 3 sh. and an half in qu. [Bodl. C. 13. 10. Linc.] But the author being absent when 'twas printed, there are committed many faults therein, especially in the margin.

[600] *Letter to Mr. Hen. Oldenburg, dat. Jan.* 10. *an.* 1675, *giving a short Account of some of his Observations in his Travels from Venice thro' Istria, Dalmatia, Greece, and the Archipelago, to Smyrna,* where this letter was written——This is printed in the *Philosophical Transactions*, numb. 124. p. 575. an. 1676. Afterwards being in Persia, arose between him and some of the Arabs a small quarrel concerning an English pen-knife, that Mr. Vernon had with him; who shewing himself cross and peevish in not communicating it to them, they fell upon him and hack'd him to death near Spahan or Aspachan a
1677. city in Persia, in sixteen hundred seventy and seven or thereabouts. Whereupon his body was conveyed to that city and there inter'd. He then left behind him a piece of poetry to be printed, and several observations made in his travels not fit to be published, because imperfect and indigested.

[Vernon lived at Paris 1669, 1670. See some letters of his to Mr. James Gregory, by which he seems to have been an ingenious man and acquainted with all the mathematicians in France and Italy. TANNER.

Vernon was secretary to Mr. Ralph Montagu, afterwards duke of Montagu, when the latter was sent, in 1669, ambassador extraordinary to Lewis the XIV of France. During his residence in France Mr. Vernon was very serviceable by his correspondence to the Royal Society, to which he was proposed as a candidate by Mr. Oldenburg on the 24th of April 1672, and elected on the 22d of the month following, and admitted on the 12th of June, upon his return from France.

In a letter written from Athens to James Crawford esq. the English resident at Venice, he mentioned, that he had well examined the ruins of the temple of Delphi and all that was remarkable at Thebes, Corinth, Sparta, Athens, &c. and had clambered up most of the mountains celebrated by the antients, as Helicon, Parnassus, &c. That he had spent some time on the banks of the river Alpheus, where he searched with much diligence for the Stadium Olympicum, but could not find any vestiges of it; but that the pleasantness of that river was a sufficient reward for his pains: that Athens had about six thousand inhabitants, and Sparta five thousand; but that at Corinth there was nothing but utter desolation, except the castle, which was of a prodigious bigness, built on a hill above the city, which then scarce deserved the name of a village: that he had particularly observed that place of the isthmus, where a communication between the two seas had been intended to be made: that his fellow traveller sir Giles Eastcourt died on the plains of Solona, as they went to Lepanto, which place sir Giles could not reach; for his fever growing more violent with an unquenchable thirst, and he having nothing but water to drink, died on the third day after he fell sick. Mr. Vernon's *Journal of his Travels* is extant among the papers of the royal society, being found among those of Dr. Hooke, as appears from a letter of Dr. Richard Mead to the rev. Edmund Cheshull, dated July 15, 1709. This journal, which contains only short and imperfect notes, but a great number of inscriptions, begins at Spalatro, July 8, 1675, and ends at Ispahan, Sept. 14, 1676. Birch, *History of the Royal Society*, iii, 357.]

THOMAS MANTON, son of Tho. Manton of Whimpole in Devonshire, was born in that county, as 'tis said in the public[4] matricula, (tho' one of his persuasion who knew him well, hath lately informed me that his birth was at Laurence Liddyard in Somersetshire) and at 15 years of age, in 1635, was entred a servitor in Wadham coll. in Lent term, where continuing 'till 1639, he translated himself to Hart hall, being then accounted by those (yet living) that well knew him, a hot-headed person, and as a member thereof he took the degree of bach. of arts. Afterwards upon the turn of the times he became preacher, tho' not in holy orders, at Culliton in Devon. whence, under pretence of some disturbance, either by his diocesan, or the royal party, he went to London, adhered to the presbyterians, and being a forward and florid preacher among them,[5] became,

[4] *Reg. Matric. Univ. Oxon. PP.* fol. 258. b.

[5] [He was one of those ministers who signed both the papers against the proceedings of the army in 1648. MACKO.]

after he had taken the covenant, minister of Stoke Newington in Middlesex, and in 1647 and after, a preacher before the members of the long parliament. When the independents ruled, he closed with them, took the oath called the engagement, and made a flattering speech to Oliver (to whom he was chaplain) when he was inaugurated lord protector in Westminster hall, and in the latter end of the same year (1653) he was by him made one of the triers, or rather Spanish inquisitors, for the approbation of godly preachers. In the beginning of 1654 he was by the favour of the delegates (appointed by the chancellor of this university) actually created bach. of divinity, and soon after, upon the resignation of his wife's father[6] called Obad. Sedgwick, he became rector of St. Paul's church in Covent-garden[7] near London, where he was much frequented by presbyterians and independents for his fluent and practical way of preaching. In the beginning of Sept. 1658 when the titmouse prince, called Richard, was inaugurated to the protectorate according to the *humble petition and advice*, our author Manton, the peculiar chaplain to that dignity, as prelate of the protectorship, said prayers and blessed him, his council, armies, and people, and so concluded that scene. In the latter end of the year 1659 he was by act of parliament (I mean that parl. to which the secluded members were restored by general Monk) constituted one of the triers or approvers of ministers according to the presbyterian way, and in the beginning of the year following, he took holy orders at Westminster from Thomas bishop of Galloway.[8] Soon after his majesty being restored to his kingdoms (towards which he pretended to be a helper when he could not hinder it) he was sworn one of his chaplains in ordinary, and in that quality, he was, by virtue of his majesty's letters, actually created doctor of divinity among several royalists, who had in a most miserable manner suffer'd for their loyalty. He then, as 'twas observed by curious men present in the convocation house, looked like a person rather fatted up for the slaughter, than an apostle, (being a round, plump and jolly man) but the others (the royalists) resembled apostles by their most macerated bodies and countenances, and were indeed, in that respect, pitied by many, comforted, and bless'd by true hearts as they passed the streets. After his majesty's restoration he did not read the English liturgy in his church in Covent-garden, neither did the parishioners enjoy it from the mouth of another, till the latter end of 1661, at which time they petitioned the bishop of London to have it read unto them.[9] In the interim this fat doctor had a fat deanery[1] design'd him by his majesty upon a supposal that he would conform; and 'twas verily thought that he would have taken it, (as Reynolds had the bishoprick of Norwich) could he have been ascertained that the king's declaration about ecclesiastical affairs (published at his restoration) would have influlged him while he was a dean, as then while he was a parochial minister, or, as 'tis said[2] had not a female saint[3] who had read many of his books and wrote much of his sermons, extracted from them every sentence that made for the covenant, for the government by presbytery, for the honour of Smectymnus, or that made against the bishops and liturgy of the church; all put in a letter and sent by her to him. Which of these two, was the reason, I am not certain: sure it is that while these things were agitating, and after he had taken a great deal of pains, as a commission'd person by his majesty, in the Savoy conference about the liturgy, the act of uniformity was published, and rather than he would conform, he not only refused the deanery, but left his rectory at Bartholomew day, an. 1662. Afterwards he did set up a conventicle in Covent-garden, and tho' imprison'd for it for some time in the Gate-house, yet, as 'twas thought, he got more from the brethren, than if he had been a dean, or had continued in his rectory. His works are these,

Many sermons as (1) *Meat out of the Eater; or, Hopes of Unity in and by divided and distracted Times, Fast Sermon before the House of Commons* 30 *June* 1647; *on Zech.* 14. 9. *latter part.* Lond. 1647. qu. (2) *England's spiritual Languishing,*

[6] [Obadiah Sedgwick was son, not father, in law to Dr. Manton. MACRO. See also the preface to Calamy's *Ejected Ministers*, ii, xiii.]

[7] [10 Jan. 1660, Thomas Manton S. T. P. admissus ad ecclesiam Sancti Pauli Covent-Garden, London, ad pres. Willielmi Comitis Bedford. Subscriptis prius articulis fidei ecclesiæ Anglicanæ tantum, et præstito juramento de allegiant. et supremitate et canonica obedientia in omnibus licitis et honestis, et de simonia non commissa. KENNET.]

[8] [That the bish. of Galloway did, at that time, ordain such of the English clergy as came to him, and that without demanding either oaths or subscriptions of them, is certain; but whether Dr. Manton was one of them I cannot say. If Wood supposes (as he seems to have done) that the doctor, who had been a celebrated preacher for many years, remained till then un-ordained, he must mistake, for he was ordained by bishop Hall before he was twenty, and Mr. Joseph Hill of Rotterdam was positive that he never took any other than deacon's orders, and never would submit to any other ordination; for it was his judgment that he was properly ordained to the ministerial office, and that no powers on earth had any right to divide and parcel that out at their pleasure. MACRO.]

[9] [See the petition in Kennet's *Register and Chronicle*, page 358.]

[1] [Dr. Tho. Manton was offered at this time (November 1660) the deanery of Rochester, which Dr. Harding was in great fear he would accept, and ply'd him with letters to come to some resolution; having reason to hope that upon his refusal, he should obtain it, as he afterwards did. The doctor kept it some time in suspense, being willing to see whether the king's declaration could be got to pass into a law; which they had great encouragements given them to expect, and which would have gone a great way towards uniting the principal parties in the nation, and laying the foundations of a lasting peace. KENNET, *Register and Chronicle*, page 362.]

[2] In *A Letter to a Friend concerning some of Dr. Joh. Owen's Principles and Practices.* Lond. 1670. p. 36, 37.

[3] [This was lord Wharton's lady, Jane the daughter of Arth. Goodwin. GREY.]

with the Causes and Cure, Fast Serm. before the H. of Com. 28 June 1648: on Rev. 2. 8. Lond. 1648, qu. (3) The blessed Estate of them that die in the Lord, "being a Sermon at the Funeral of "Jane Blackwell Wife of Mr. Elidud Blackwell "Pastor of St. Andr. Undershaft Lond." on Rev. 14. 13.—Lond. 1656, qu. (4) Serm. before the L. Protector and Parl. on a public Day of Humiliation, 24. Sept. 1656, on Amos 4. 12. (5) The Saints Triumph over Death. Fun. Serm. on Ch. Lowe, 25 Aug. 1651: on 1 Cor. 15. 57. Lond. 1658, oct. (6) Sermon on Matth. 15. 7, 8.—Printed in the book called The Morning Exercise at Cripplegate. Lond. 1661. qu. (7) Farewell Sermon at Bartholomew Tyde, on Heb. 12. 2. Lond. 1662. oct. This sermon tho' put out under his name, yet it was disclaimed by him under his hand in the common news of Sept. 24. an. 1663, published by Roger L'estrange.* (8) How we ought to improve Baptism; on Acts 2. 38. Printed in the Supplement to the Morning Exercise at Cripplegate, Lond. 1674, and 76, qu. (9) Serm. on 2 Thess. 2. 15.——Published in the Morning Exercise against Popery in Southwark. Lond. 1675, qu. (10) Serm. on Rom. 8. 12.——Published in The Morning Exercise methodized, &c. Lond. 1676, qu. (11) Twenty Sermons on the Psalms, Acts, &c. Lond. 1678, qu. with his picture before them, published by Dr. Will. Bates. (12) Eighteen Sermons on the second Chapt. of the sec. Epist. to the Thess. containing the Description, Use, Growth and Fall of Antichrist, &c. Lond. 1679, oct. (13) Sermons on the 119 Psal. Lond. 1681, fol. They are in number 190, and have his picture before them.† This is called The first Vol. of Sermons. (14) A second Volume of Sermons in two Parts. The first containing 27 Sermons on the 25th of St. Matthew; forty and five on the 17th of St. John, and twenty four on the sixth to the Romans. The second Part containing 45 Sermons on the eighth to the Romans, and 40 on the fifth Chapt. of the second Epist. to the Corinthians, &c. Lond. 1684, 85, fol. (15) The third Vol. of Sermons, in two Parts. The first containing sixty six Sermons on the eleventh Chap. to the Hebrews. To which is annex'd, A Treatise of the Life of Faith. The second part contains A Treatise of Self Denial, with several Sermons on the Sacrament of the Lord's Supper and other Occasions, &c. Lond. 1689, fol. Besides these there is now (May 1691) prepared for the press a fourth vol. in fol. of select sermons on several texts.‡ "There was also published under "the name of Tho. Manton D. D. Advice to Mourners "under the Loss of dear Relations; in a Sermon "on 1 Cor. 7. 30. Lond. 1694, oct. then published "on the much lamented death of Mrs. Anne "Terry, who died on the 9th of Nov. 1693. She "was the daughter of the said Tho. Manton."

A practical Commentary or Exposition on the Epistle of St. James, Lond. 1651, 53, qu.

Exposition on the Epistle of St. Jude. Lond. 1652, qu.

Sneetymnus redivivus, being an Answer to a book entit. An humble Remonstrance, &c. Lond. 1653, 60, 61. This book called Sneetymnus, was written, as I have elsewhere told you, by Steph. Marshall, Edm. Calamy, Thom. Young, Matth. Newcomen, and Will. Spurstow, and first of all published in 1641, being the year after the said Humble Remonstrance was published.

Practical Exposition of the Lord's Prayer. Lond. 1684, oct. with his picture before it. He also made some additions to the second edition of The Life and Death of Ignatius Jurdaine sometime Alderman of Exeter, written by Ferdinando Nicolls Minister of St. Mary Arches in Exeter.——Lond. 1655, in tw. Also an epistle commendatory before A Commentary or Exposition on the second Epist. to the Corinth. Lond. 1655, fol. Written by Dr. Rich. Sibbs;* was one of the three that collected and published Thirty and one select Sermons, written by Will. Strong, and wrote the epistle to the reader before the second edit. of The larger and lesser Catechismes of the Assemb. of Div. Lond. 1658, qu. with several other little things of the like stamp. He paid his last debt to nature, after he had run through many changes, on the 18th of Oct. (St. Luke's day) in sixteen hundred seventy and

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1677.

* [I do utterly disclaim the Farewell Sermon and Prayer printed in my name among other Farewell Sermons pretended to be preached by some London ministers, as being done without my privity and consent, and indeed as having preached on farewell sermon at all, at the time specified; and that which the ignorant publisher calls so, is strangely disguised and misrepresented by his foolish mistakes. So much I would have signified sooner to the world, if occasion had been offered. Tho. Manton. Cor. Garden, Sept. 23, 1663. REYPLY.]

† [Reprinted, with Some Memoirs of the Life and Character of the reverend and learned Thomas Manton D.D. by William Harris, London 1725, 8vo.]

‡ [Publ. Lond. 1693, in folio; Bull. C. 5. 19. Th.]

* [A learned Commentary or Exposition upon the first Chapter of the second Epistle of S. Paul to the Corinthians, being the Substance of many Sermons formerly preached at Grays Inne, London, by that vir. and judicious Divine Richard Sibbs D. D. sometime Master of Cats. Hall in Cambr. and Preacher to that hon. Society. Published for the publick Good and Benefit of the Church of Christ by Tho. Manton B. D. and Preacher of the Gospel at Stoke Newington near London; 1655 fol. with the frontispiece of Dr. Sibbs, large face, piked beard, ruff, and night-cap, black velvet turn'd up with white skullcap'd lace, and this inscript. 'Ric. Sibbs S. Theol. D. Aul. Katharine Cantab. Mag. Socius Hospitio Grai. a S. Concordium. Ætat. suæ 59.'

Bowels opened: or a Discovery of the sure and dearer Union betwixt Christ and the Church, in divers Sermons on the Canticles, by that reverend and faithfull Minister of the Word, Dr. Sibbs, late Preacher unto the Hon. Society of Grays Inne, and Master of Catharine Hall in Cambridge. Being in Part finished by his own Pen, in his Life Time, and the Rest of them perused and corrected by Those whom he entrusted with the Publishing of his Works, Lond. 1641, 4to. i. e. Tho. Goodwin and Phil. Nye. REYPLY.]

seven, and was accompanied to his grave in the church at Stoke Newington near London before-mention'd, by hundreds of the brethren; at which time Dr. Will. Bates one of his persuasion (the same, who also had been offered a deanery, with our author, if he would conform) preached his funeral sermon; which being published, the reader, if curious, may see therein the character and encomiums of him the said Dr. Manton.

[Manton's life was wrote by William Harris. Printed 1725, 8vo. See page 7.—' Anth. Wood says he was accounted in his college a hot-headed person, which is as far from what was known to be the character of Dr. Manton, as it is agreeable to his own. If he had not been a hot-headed writer, he would not every where appear so full of prejudice and spite, nor have thrown out so many rash and injudicious reflections upon the best men of the established church, who had any degree of temper and moderation, as well as upon the nonconformists, and reserved his kindness and tenderness for the popishly affected, and non-jurors.

Mr. Wood says, he became a preacher, tho' not in orders, at Culliton in Devonshire, and afterwards that he took orders at Westminster from Thomas, bishop of Galloway, in the beginning of 1660. He seems to suppose, that he had preached without orders all that time; when he was certainly ordained by bishop Hall, before he was twenty; and tho' he was ordained only to deacon's orders, he never would submit to any other ordination. His judgment was, that he was properly ordained to the ministerial office; and that no power on earth had any right to divide and parcel it out.

Dr. Manton was married to Mrs. Morgan, who was a daughter of a genteel family of Manston in Sidbury, Devon, and not Mr. Obadiah Sedgwick's daughter, whom he succeeded in Covent Garden, as Mr. Wood mistakes.' RAWLINSON.

The Saint's Triumph over Death: a Sermon at the Funeral of Mr. Chr. Love in Lawrence Church, Aug. 25, 1651, by Tho. Manton.—At the end of *Mr. Love's XVII. Sermons.* Lond. 1652, 8vo. TANNER.

Words of Peace; or Dr. Manton's last Sayings, many of them taken from him on his Death-Bed, or observed on other remarkable Occasions. Tending very much to the Edification of Christians. London, for P. Brooksby, 1677, a large sheet. KENNET.]

"FRANCISCUS JUNIUS, or FRANCOIS DU "JON, son of the famous theologist Franc. Junius "by Joan his wife daughter of Simon de L'Hermite, was born at Heidelberg a famous city and "university in Germany, an. 1589, educated in "puerile learning at Leyden in Holland, and after "his father's death (which happed in 1602) he "learn'd the mathematics, with intentions to addict "his mind to bellic arts and serve under the prince "of Orange, but the wars wherein that prince was "engag'd, being compos'd in 1609, he applied himself to other arts, especially to sacred letters; at "which time he collected, digested and published "some of his father's writings. Afterwards he went "into France, and thence in 1620 he was sufed "over the seas into England, where, for his great "learning, and suavity of manners, he became very "grateful to learned and good men. And being "much delighted in the place, and captivated as "twere, with the benevolence of illustrious men, "he settled his abode there, was received into the "family of the most noble Thomas earl of Arundell, wherein he spent about 30 years; in which "time and for about 10 years after, he made several "excursions to Oxon, and was a sojourner there for "the sake of the Bodleian and other libraries, as also "of learned men of his acquaintance, at least eight "several times; the last of which was in part of the "year 1658 and part of 1659. In all which time, "he kept a commerce of letters with Hug. Grotius, "Claud. Salmasius, Gerard Joh. Vossius (who had "taken to wife the sister of this Franc. Junius) "Dr. Jam. Usher archb. of Armagh, and other "noted men of that time. After he had been settled "some time in England, he found in several libra-"ries, especially in those of Bodley and Cotton, "divers Saxon books of great antiquity; which "being by him beheld, as here neglected, he began "to study that language, and the more, for this "reason, because the knowledge of it would add "much to the finding out the original of the Belgic, [606]
"(which was in a manner natural to him) German "and English tongues, and therefore did spend "much time and labour to obtain a true knowledge "of it. To this language of the Saxon, he added "a sufficient knowledge of some Northern tongues; "as the Gothic, Francic, Cimbric or Runic, and "Frisic. After Mr. Junius had spent 30 years in "England he took a journey into West Frisen, or "to some towns in the west part of Frisic as Worcom (qu. Worconum) Staveren, Makquer (qu. "Malqueram) whose inhabitants use the antient "and intaminated Frisic language, which is of a "great affinity with the English-Saxon; where "spending about two years, return'd into Holland; "where he procured the most antient Gothic book "called the *Silver Book*, because the four evan-"gelists are therein described in silver gothic letters. "Which book, after a great deal of pains that he "had taken, he published with a Gothic glossary, "and had thereunto added the observations of Dr. "Tho. Marshall as I have told you in his life. In "1674 our author Junius returned into England, "to the end that he might peruse such English-Saxon books, which he had not yet perus'd, especially those in the Cottonian library and elsewhere, "and in 1676 he retired to Oxon, where, as in other "places, he was had in great reverence by learned "men, as I shall anon tell you, and in the mean

"time give you the titles of such things that he hath "written,

"*De Pictura Veterum, Lib.* 3. Amsteld. 1637, "qu. [Bodl. 4to. A. 28. Art.] In the next year "this book was Englished, with some additions "and alterations, by the author, and by him dedi-"cated to his singular good lady and mistress "Alathea, the wife of Thom. earl of Arundel earl "of Surrey, daugh. of Gilb. earl of Shrewsbury. "It was printed at Lond. an. 1638, in qu. [Bodl. "4to. A. 18. Art.] The last edition was reprinted "at Roterdam in fol. 1694, [Bodl. C. 3. 11. Art.] "with so many amendments and additions, that it "may in a manner be called a new thing. To which "is added of Fr. Junius his making, *Catalogus "Architectorum, Mechanicorum, sed præcipue Pic-"torum, Cælatorum, Tornatorum aliorumq; Ar-"tificum & Operum quæ fecerunt.* Which edition "was by the great care of Joh. Georgius Grævius of "Utrecht made public in an excellent character and "good paper, with the author's life set before it, "and his picture before that. There is a great "deal of admirable learning and most exact criticisms "expressed in that book by the author Junius, who "hath also written,

"*Observationes in Willerami Francicam Para-"phrasin Cantici Canticorum.* Amsterd. 1655, oct. "[Bodl. 8vo. J. 8. Th. BS.]

"*Glossarium Gothicum in quatuor Evangelia "Gothica.* Dordr. 1665, qu. [Bodl. 4to. E. 6. Th. "BS.] These are all that I yet know that are ex-"tant. It must be now known that this learned "author, who by another* is justly stiled 'Omni-"faria doctrina & generis splendore ornatissimus,' "retiring to Oxon in the month of Oct. 1676, pur-"posely to dye there, gave his manuscripts and "collections to the public library, where he had "spent much time, and to have his bones laid in "some church or chappel in Oxon, took up his "quarters in a house opposite to Linc. coll. for the "sake of Dr. Th. Marshall rector of the said coll. "a great critic in the Gothic and Saxon languages, "as Junius was, from whom Marshall had formerly "received instruction as to those studies. After-"wards he intended to put some of his notes and "collections in order, but being troubled by often "visits he removed his quarters to an obscure house "in Beef-hall lane in St. Ebbes parish, where he "digested some notes and collections for the press, "and made a deed of gift of these manuscripts "and collections following, to the public library at "Oxon.

"Fr. Junius his MSS. of his own composition "which he left to the public library.

"1. *Glossarium quinq; Linguarum Septen-"trionalium.*—This was caused to be written and "described in 9 vol. in order to have been printed "by the care of Dr. Joh. Fell, bishop of Oxon.

"2. *Notæ, illustrantes totam Historiam Eccle-"siasticam Ven. Bedæ.* [604]

"3. *Collatio Chronologiæ Saxonicæ cum MS. "& Additione trium Schedarum auctior.*

"4. *Guliel. Lambardi Versio & Notæ ad antiquas "Leges Anglorum & Saxonum correctæ, ac variis "Notis illustratæ.*

"5. *Quædam in Seldeni Notis ac Spicilegio ad "Eadmerum emendata.*

"6. *Spelmanni Psalterium Saxonicum interli-"neare Collat. cum MS.*

"7. *Marginal Notes on Douglas his Translation "of Virgil.*

"8. *Jeffry Chaucer's Poems illustrated through-"out with certain Notes.*

"9. *Cædmonis Paraphrasis cum conjecturis ex-"temporaneis in Indiculo.*

"10. *Variæ Lectiones ex MSS. in Gul. Somneri "Lexicon Saxonicum.*

"11. *Multi Scriptorum Anglo-saxonicorum ve-"teres Codices, ut & multorum Apographa, quæ "ipse Junius Manu sua ex veteribus Membranis "excerpsit & descripsit, in Bib. pub. Ox. custo-"diuntur, quorum Indices habes in Appendice clar. "Hickesii ad Grammaticam Islandicam p.* 139. *& "sequentibus.*

"12. *In Willerami Paraphrasin Cantici Canti-"corum Notæ longe auctiores.*

"13. *Tatiani Monotesseron cum Præfatione Vic-"toris Episcopi Capuæ, cum Annotationibus am-"plissimis Junii, in quibus comparantur cum Fran-"cica, Gothica & Anglo-saxonica.*

"14. *Vocabularius, qui inscribitur Teutonista, "Edit.* 1475, *fol. interspersis per totum Notis "Junii.*

"15. *Ejusdem Auctarium Notarum in Tatia-"num, justum Volumen in qu.*

"16. *Otfridi Evangeliorum Liber, nitidissime "scriptus, cum Indice Capitulorum à Junio parante "novam Editionem.*

"17. *Annonis Archiepiscopi Coloniensis Vita, "Rhythmice.*

"18. *Glossarium Theotisco-Latinum, cum Notis "secundum Litteras Alphabeti in diversis Fasci-"culis, &c.*

"19. *Dictionarium Francicum mutilum, carens "Initio A. B. C.*

"20. *Dictionarium alterum Francicum. Hæc "duo in Fasciculis sunt. Alterum etiam plenum.*

"21. *Plures alios veteres Francicos Libros Manu "sua descriptos, & Frisicos, reliquit Junius Bi-"blioth. Ox.*

"22. *Leges Frisiorum, Cod. MS. cum notis "quibusdam in margine Junii.*

"23. *Liber Legum Frisicarum impressus, in "Fine mutilus, cui ex Ubbone Emmio Junius non-"nulla præmisit, cum ejusdem Notis adspersis pas-"sim margini.*

* Gerard. Jo. Vossius in lib. cui tit. *De Orig. & Progressu Idolat.* lib. 3. cap. 5. &c.

"in *Jus Comitatus Fridæ ex Cod. Warner. Emmen. & alio Leges Friscæ ex Simonis Gabbamæ MSS. cum Notis Junii.*

"This our eminent author Junius continued in Oxon till Aug. 1677; at which time he went "upon the earnest invitation of his nephew Dr. "Isaac Vossius to Windsor, and continued for a "time in good health and chearfulness there, and "at Dr. Vossius's house near it. At length being "overtaken with a fever, died of it in his said ne-"phew's house near Windsor, on Monday the 19th
1677. "of Nov. in sixteen hundred seventy and seven; "whereupon his body was conveyed to Windsor "and buried in the church or chap. of St. George "within the castle there. In the year following "was a table of white marble fixed to the wall near "his grave, with an inscription thereon.——See in "these Fasti under the year 1676—which is re-"printed before the second edit. of Fr. Junius his "books entit. *De Pictura Veterum*, published by "the said Joh. George Graevius."

JOHN PARRY, son of Edw. Parry sometime bishop of Killaloe in Ireland, was born in the city of Dublin, educated in Trin. coll. there till he was bach. of arts; afterwards going to Oxon in the latter end of 1650, was incorporated there in the same degree, and about that time being made fellow of Jesus coll. he proceeded in arts. At his majesty's restoration he went into Ireland in the quality of a chaplain to James then marquess (afterwards duke) of Ormond lord lieutenant of that realm, took the degree of bach. of div. at Dublin 26 Jan. 1660, and in the next year returning to Oxon for a time, was incorporated in the same degree. In 1662 Feb. 19 he, by the name of John Parry S. T. P. was in-
[605] stalled prebend of Bugthorp in the church of York, on which day also Rob. Mossom D. D. was installed preb. of Knaresburg in the same church. Afterwards, by the favour of Ormond, he became dean of Ch. Ch. in Dublin, about the latter end of the year 1665, (in the place of Dr. Mossom before-mentioned, made bishop of Derry) and at length bishop of Ossory (in the place of Griffith Williams deceased) by the same hand, an. 1672, with liberty
[606] then given to him to keep his deanery in commendam. He hath written,

Tears well directed: or pious Reflections upon our Saviour's Sufferings, and our own Sins, &c. Lond. 1666, oct.

Discourses and Ejaculations upon the holy Festivals of the Circumcision, Epiphany, Resurrection and Pentecost.——These two, which are printed together, are grounded upon several parts of scripture.

Sermon on Nehem. 13. *ver.* 14. Ox. 1670.

Pious Meditations and Prayers, Lond. 1673. oct. He also wrote the large epistle to sir James Ware, set before *The Comment. of the Bishops of Ireland*, written by that knight; and digested, fitted for the press, and published a book written by his father entit. *David restored; or an Anticlot against the Prosperity of the Wicked and Afflictions of the Just; in a reasonable Discourse on the 73 Psalm.*——Printed in oct. 1660. This Dr. Joh. Parry died 21 of December in sixteen hundred seventy and
1677. seven, and was buried near to the body of his father in the church of St. Audoen in Dublin. In the see of Ossory succeeded his brother Dr. R. Parry, as I shall tell you among the writers in the next year.

[Parry was rector of Llan Jestyn in North Wales. So Sancroft. TANNER.]

ARTHUR BRETT was descended of a genteel family,* but where born, unless in the city of Westminster, I know not. In 1653 he was elected a student of Ch. Ch. from Westmin. school, and afterwards taking the degrees in arts, became one of the terræ filii in the act celebrated in St. Mary's church 1661, (Rob. Field of Trin. coll. being the other) at which time he shew'd himself sufficiently ridiculous. This person, who was a great pretender to poetry, wrote and published,
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Poem on the Restoration of King Ch. II. Lond. 1660, qu.

Threnodia. On the Death of Henry Duke of Glocester. Oxon. 1660, in 2 sh. and an half in qu.

Patientia Victrix: or, the Book of Job in lyric Verse. Lond. 1661, oct. He writ *An Essay on Poetry.*† What other things he hath published I cannot tell: sure I am that he taking holy orders afterwards, had "the vicaridge of Market Lavington in Wilts," bestowed on him, "but shortly quitted it," and by his folly grew so poor, being as I conceive, somewhat crazed, that he desired the alms of gentlemen, especially of Oxford scholars whom he accidentally met with in London: in which condition I saw him there in 1675. He died in his mother's house in the Strand near London about sixteen hundred seventy and seven, but where his kan and macerated carcass was buried (unless in the yard of St. Clement's church without Temple-bar) I know not.
1677.

* Some seem equivocal. Tanner.

† Printed, Intended to write. Pitts.

WILLIAM PETRE, second son of William lord Petre, was born in his father's house at West Thornton in Essex, became a gent. com. (with his brother Robert, afterwards lord Petre) of Exet. coll. about the beginning of Lent term an. 1612, aged 10 years, and soon after, when Waldh. coll. was finished by his great aunt, dame Dorothy Wadham, he was translated thither and became the first gent.

[Arthur Brett a gentleman's son of Devon, was a student in Exeter coll. 1577. WOOD, *MS. Note in Ashmole.*]

[So S. Tanner: (meaning Mr. afterwards bishop Tanner, then a bachelor of arts.) WOOD, *MS. Note in Ashmole.*]

* [Ibid. ib.]

cock or nobleman thereof. Afterwards leaving the university, without the taking of a degree, he went to the inns of court, travelled and became a gent. of many accomplishments. He hath translated into English *The Lives of Saints, with other Feasts of the Year according to the Roman Calender*. St. Omers. 1669. Written in Spanish by Pet. Ribadaneira of the society of Jesus. To which are added a translation by the same hand of all those saints which have been put into the calendar since the author's (Ribadeneira) edition, until the year 1669, besides those feasts of Spain which the author himself hath inserted. This Mr. Will. Petre died on
1677. the 16th of Jan. in sixteen hundred seventy and
[606] living in his house at Stanford Rivers in Essex (where he had an estate left him by his father) and was buried in the church there, as I have been informed by his sister's son, that most generous and well bred gentleman Ralph Sheldon of Beoly in Worcestershire, commonly called *Great Sheldon*.[4]

WILLIAM GREENHILL, born of plebeian parents in Oxfordshire, entred a student of Magd. coll. in the condition of a clerk or servitor, an. 1604, aged 13, and took the degrees in arts, that of master being compleated an. 1612, at which time, as the custom and statute is, he swore allegiance and fidelity to the king, his heirs and lawful successors: which oath's taken by all who take but one degree; so that if they swerve from their lawful prince, as presbyterians, independents, &c. have done, and adhere to another authority, they are perjur'd. This W. Greenhill I take to be the same who had some small cure afterwards bestowed upon him, and as I have heard, the same who gave moneys towards the reparation of St. Paul's cathedral in London, and the same who upon the turn of the times, occasion'd by the puritan, did express those things more openly which he before had conceal'd, viz. many vile matters against the bishops, orthodox clergy, the king, his cause and followers, and was never wanting in his discourses, prayers and preachings to advance the blessed cause then most violently carried on by the said puritan, he having been one himself ab origine, and therefore sometime brought into trouble for not observing the customs and canons of the church. I say that this and the same W. Greenhill, expressing him self then a rank covenanter was made one of the assembly of divines by the long parliament, an. 1643, and much about the same time an afternoon lecturer at Stepney near London. But leaving the presbyterians soon after he became for interest sake, and not conscience, a notorious independent, had two lectures more at least confer'd on him in London (I think at St. Michael's in Cornhill and at St. Giles's Cripplegate) which he kept with his lecture at Stepney, where, when Hugh Peters, the pulpit buffoon did sometimes preach he was by him called 'the Evening Star of Stepney.' About that time when a petition was drawn up by many citizens of London to be presented to the parliament for the speedy setling of church government, shewing the great mischief of the broaching of all abominable errors, &c. he was much against it, and when 'twas brought to Stepney to be read in the church and subscribed, he, with Jeremy Burroughs another independent and the morning lecturer, were against the reading it, (tho' the vicar Dr. Josh. Hoyle did order it to be read) shewing thereby their great willingness that the church should be supply'd with all sorts of sectaries.[5] Afterwards he continued very active and forward in his notorious schism, promoted the interest of the army then on foot, took part with them in their diabolical proceedings in purging the house of commons, their making no more addresses to the king, applauded their proceedings against him in his lectures, afterwards vindicated the murder of him, and in an high manner flattered Oliver the tyrant.[6] In the latter end of 1653 he was by the said Oliver appointed one of the 38 commissioners or trustees for the approbation of public preachers, in which office behaving himself very forward, obtained not or more benefices which had belonged to honest men, and carrying on the cause and heaping riches till the restoration of his majesty, was then laid aside, especially when the act of conformity appeared; what became of him afterwards let other seek, while I tell you what he hath published.

Exposition on the 28 first Chapters of Ezekiel, with many useful Observations thereupon, delivered in several Lectures in Lond.——printed at Lond. in several volumes in qu. which came out at several times.

Several sermons as (1) *The Axe at the Root, Fast-Serm. before the H. of Com.* 26 *Apr.* 1643. *on Matth.* 3. 10. Lond. 1643, qu. (2) *Sermons of Christ his last Discovery of himself*, viz. 1. *Christ the Root of all.* 2. *His Royal Descent*, &c. all from Rev. 22. 16, 17. Lond. 1656, oct. (3) *Sermon preached before the Parl. on Ezek.* 18. 32. Lond.——in qu. (4) *Sermon on Ezek.* 18. 32. [607]
This is in the morning exercise at Cripplegate. Lond. 1661. qu.

The sound-hearted Christian; or, a Treatise of Soundness of Heart, with several other Sermons. Lond. 1671, oct. [Bodl. 8vo. V. 1. Th.] His books were exposed to sale by way of auction 18 Feb. 1677, so I believe he died that year. Some-

[In the chancel, upon the ground: William Petre Esq. Son of William Lord Petre, who died Jan. 15, 1677, aged 75. Also his wife Lucy, Daughter of Sir Richard Ferrer of Somerton in Oxon Knt.]

[4 [See *Gangrana*, pages 98, 99; and *Trial of the Regicides*. BAKER.]

[5 [Calamy, in his *Abridgement of Baxter's Life*, page 471, saith, Greenhill was pitched on to be chaplain to the king's children. GREY.]

[6 [In four volumes, and another vol. in 4to. on the 10th of Ezekiel, published 1662. GREY.]

thing of his is animadverted upon by George Fox in his *Great Mystery of the great Whore unfolded*, &c. p. 297.

WILLIAM JEMMAT or GEMOTE was born in the borough of Reading in Berks. of which his father had been twice mayor in the reign of qu. Elizabeth, educated in the free-school there, became a student in Magd. coll. an. 1610, took one degree in arts, which being compleated by determination, he retired to Magd. hall, took the degree of master, as a member thereof, holy orders, and became preacher for a time at Leachlade in Glocestershire. Afterwards he was made minister of Nettlested in Kent, chaplain for a time to the earl of Northumberland, and for 14 years a licensed lecturer at Istleworth in Middlesex. At length leaving that cure in 1640 or thereabouts, he went to his native place, exercised his function in praying and preaching there among the brethren, took the covenant, became minister of St. Giles's church in the said borough of Reading, and was much followed and admired by those of his persuasion. He hath written and published these things following.

Several sermons, in number about seven.——— Printed at Lond. 1623, 24, 27, 28. 1643, 44, &c. Among them[7] is one entit. *St. Matthew's Conversion*,[8] &c. another *The Spiritual Trumpet*, &c. and a third *The Rock: or, a setled Heart in unsetled Times*,[9] &c.

Abridgment of Dr. John Preston's Works, Lond. 1648, 58, oct.

Exposition of the Historical Prophecy of Jonah. Lond. 1666, qu. dedicated to the lady Cecilia Knollys.

Now and ever, &c. Lond. 1666, qu. This I have not yet seen. He also collected and published *Five Sermons, preached by Tho. Taylor of Camb. on Occasion of the Gun-powder Treason*——Lond. 1620, qu. did also put into order, correct and publish the said doct. *Plain and pithy Exposition of the twelfth Chapter of St. John's Revelation*, Lond. 1633. qu. entit. *Christ's Victory over the Dragon*, &c. and lastly his book entit. *Christ revealed: or, the old Testam. explained*, &c. Lond. 1635. qu. Before which *Sermons, Exposition* and *Christ revealed*, our author Jemmat hath put epistles, as also before the said Taylor's *Commentary of the Epist. of St. Paul to Titus.* Which Taylor, commonly called 'the Illuminated Doctor,' had for several years been a minister in Reading, where he was held in great veneration by Jemmat in his tender years, and indeed by all that were his auditors there. Mr. Jemmat hath also translated into Lat. some part of Dr. Thomas Goodwin's works, which were printed at Heidelberg in 1658, oct. with his name thus set in the title, *Interprete Guil. de magno Conventu*, that is *William of the Great convention, Moot or Mote.* At length after he had shew'd himself a mutable man according to the times he lived in, died full of years on the 28th of Jan. in sixteen hundred seventy and seven: at which time he left a considerable legacy of books to the church of St. Giles's beforementioned: in the chancel whereof he was buried on the 31st of the said month. He had two sons that were ministers, one named John who was vicar of the said church, and the other Samuel, who lived and died rector of Eastling in Kent.

NATHANIEL STEPHENS, son of Rich. Stephens minister of Staunton Barnwood in Wilts. was born in that county, became a batler of Magd. hall in Lent term an. 1622, aged 16 years, took the degrees in arts, and afterwards became a puritanical preacher in his own country. At length upon the change of the times he closed with the presbyterians, took the covenant, preached frequently against the king's followers and prelacy, and was not wanting on all turns to carry on the blessed cause. At length having the rectory of Fenny Drayton or Draiston in the Clay in Leicestershire confer'd on him, wrote and published,

A Precept for the Baptism of Infants out of the New Test. &c. partly against the Cavils of Mr. Everard in his late Treatise entit. Baby-baptism routed, &c. Lond. 1651, qu. Animadverted upon by Joh. Tombes in his first part of *Antipædobaptism.*

Plain and easy Calculation of the Name, Mark and Number of the Name of the Beast, &c. Lond. 1656, qu. grounded on Rev. 13. 18. Which book is much commended by Matth. Poole in his fifth vol. of *Synopsis Criticorum*, on the *Rev.* and doth acknowledge that he had some MS. notes from our author concerning that matter which he had made use of in that volume.

Vindiciæ Fundamenti: Or a threefold Defence of the Doctrine of Original Sin: together with some other Fundamentals of Salvation: the first against the Exceptions of Mr. Rob. Everard in his Book entit. The Creation and the Fall of Man. The second against the Examiners of the late As-

[7] [*Corona Pietatis. The Memorial of the Just. A Sermon preached at the Funeral of Mrs. Mary Bathurst at Lechlade in Gloucestershire 9 Decr. 1625; upon Luke viii. 52.* Lond. 1627, 8vo.

This sermon is dedicated to the lady Eliz. Lawrence (mother in law to the deceased) and at the end of it are sev'l. copies of verses to her memory, by her three brothers, &c. WANLEY.]

[8] [*A Spirituall Trumpet exciting and preparing to the Christian Warfare. Sounded first in the vtmost Parts of the Lords Campe, to one Wing of the Armie, now in the midst for the Benefit of all. By William Jemmat, Master of Arts, and Preacher of God's Word at Lechlade in Gloucestershire.* Lond. 1624, 12mo. Bodl. 8vo. J. 42. Th.]

[9] [*The Rocke: or a setled Heart in unsettled Times. A short Discourse minding and helping God's People to make Use of their Faith for moderating their Feares in these sad Times of the Sorrowes of Sion. Being the Heads of some Sermons, preached lately, and now published for that Purpose. By William Jemmat Pastor of Nettlested, in the County of Kent.* Lond. 1644, 12mo. Bodl. 8vo. I. 7. Th. BS.]

sembly's Confession of Faith: the third against the Allegations of Dr. Jer. Taylor in his Unum necessarium, and two lesser Treatises of his. Lond. 1658, qu. [Bodl. E. 2. 14. Linc.] After his majesty's restoration, he the said Mr. Stephens kept his rectory of Fenny-Drayton, because the owner of it had been for some years before dead, but upon the publication of the act of uniformity in 1662 he left it, because he would not conform, resided for some time in the said town, and preached thereabouts as a nonconformist. At length after several disturbances, he removed to Stoke Golding two miles distant from Fenny-Drayton, and preached there in conventicles, till he was disabled by lameness some years before his death; which happing in
1677. sixteen hundred seventy and seven, was buried in the church yard of Stoke Golding on the 24th of Feb. the same year. One of both his names, an esquire, was appointed one of the commissioners of Gloucestershire, 1654, for the ejection of such whom they then called scandalous, ignorant and insufficient ministers and schoolmasters, who had before been educated in this university.

THEOPHILUS GALE, son of Theoph. Gale D. D. and sometime prebend of Exeter, was born in Devonshire, became a commoner of Magd. hall after the surrender of the garrison of Oxon, made deny of Magd. coll. by the visitors appointed by parliament an. 1648, and afterwards fellow.[1] In the year 1652 he proceeded in arts, became a frequent preacher in the university and a great resorter to the presbyterian and indep. meetings, especially that of Tho. Goodwin in the president's lodgings of his college. At the king's return he lost all the right he had to his fellowship, to make room for the
[609] true owner, and being then wholly addicted to nonconformity, travelled beyond the seas as a tutor to the sons of Philip lord Wharton.[2] After his return he lived in London, was for some time an assistant to Joh. Rowe in carrying on the work of preaching in his private congregation in Holborn, and published these books following, which shew him to have been a person of great reading, an exact philologist, and philosopher.

The Court of the Gentiles: Or a Discourse touching the Original of human Literature both of Philology and Philosophy from the Scriptures and Jewish Church, &c. Part 1. of Philology. Oxon. 1669, and there again 1672, both in qu. [Bodl. 4to. P. 83. Th. first and second parts.] The second part which is *Of Philosophy*, was printed at Oxon. 1670, and at Lond. 1676, both in qu. Of these two parts there is a laudable account in the *Philosophical Transactions*, numb. 74. p. 2231. an. 1671. The third part *Of the Vanity of Pagan Philosophy*, was pr. at Lond. 1677, [Bodl. 4to. Z. 42. Th.] and the fourth *Of Reformed Philosophy*, was pr. there the same year, [Bodl. 4to. E. 3. Th.] and both in qu. These four books or parts shew the author to have been well read in, and conversant with, the writings of the fathers, the old philosophers, and those that have given any account of them or their works; as also to have been a good metaphysician and school-divine.

The true Idea of Jansenism, both historic and dogmatic. Lond. 1669, oct. [Bodl. 8vo. C. 180. Linc.] The large preface to it was written by Dr. Joh. Owen. [609]

Theophily: or a Discourse of the Saint's Amity with God in Christ, &c. Lond. 1671, oct.

The Anatomy of Infidelity: or an Explication of the Nature, Causes, Aggravations and Punishment of Unbelief. Lond. 1672. oct.

Discourse of Christ's Coming, and the Influence which the Expectation thereof, &c. Lond. 1673. oct. [Bodl. 8vo. T. 28. Th.]

Idea Theologiæ, tam contemplativæ quam activæ, ad Formam S. Scripturæ delineata. Lond. 1673, in tw. [Bodl. 8vo. B. 258. Linc.]

Wherein the Love of the World is inconsistent with the Love of God; Sermon on 1 Jo. 2. 15. Lond. 1674, and 76, in *The Supplement to the Morning Exercise at Cripplegate.*

Philosophia generalis in duas Partes distinguitur, una de Orto & Progressu Philosophiæ, &c. *Altera* 1. *De minorum Gentium Philosophia.* 2. *De novem Habitibus Intellectualibus.* 3. *De Philosophiæ Objecto*, &c. Lond. 1676, oct.

Ars Sciendi; sive Logica nova Methodo disposita, & novis Præceptis aucta. Lond. 1682, oct. This is *Joh. Clauberg's Logic*, and *Ars cogitandi*

[1] Calamy says he was unanimously chosen fellow of Magdalen in 1650, when several of his seniors were put by. While he continued there, he was a considerable tutor; among others to the famous bishop Hopkins, who always paid him the greatest respect imaginable. *Ejected Ministers, Continuation*, page 97.]

[2] In September 1662 he went over into France with two sons of the late lord Wharton, viz. him that was afterwards marquis of Wharton, and Mr. Goodwin Wharton; and settled with them at Caen. He staid in the town two years, and had an intimate acquaintance with the great Bochart, who was at that time pastor and professor there. He left my lord Wharton's sons in France, and return'd into England in 1666; and after his return kept a private academy at Newington. Calamy, ut supra.]

[Going to travel with the lord Wharton's sons, he left his common-place books locked up in a writing-desk, with a friend in London, who set the desk by, in his counting house. When he return'd back into England, and drew near London, he saw the city in flames, and was told, by such as he met with upon the road, that the street in which his friend lived, with whom he had left his desk, was burnt to the ground. This much concern'd him, to think that he should lose on a sudden the fruit of twenty years hard labour; but submitting to the providence of God, he rode on, and meeting his friend who congratulated him on his safe return, and acquainted him, that, in removing his goods, to preserve them from the flames, the last cart not being full, he looked about him, in a hurry, and seeing his desk, cast it in to help make up a load, which he was not a little pleased to hear. But the papers that were in the desk been there consumed, his *Court of the Gentiles* had never come to light. MACKO.]

(called the *Jansenists Logic*) digested into one volume, with some alterations and enlargements.

A Summary of the two Covenants.——This is set before a book by him published, entit. *A Discourse of the two Covenants*, &c. Lond. 1678, fol. written by Will. Strong sometime preacher in the abby church at Westminster. This learned and industrious person Mr. Gale did design to have published other matters, but was cut off in the prime of his years (aged 49 or thereabouts) at Newington Green near London in Middlesex, where then his habitation was, in the latter end of Feb. or begin-
1675. ning of March in sixteen hundred seventy and seven, and was buried in the burial place of the dissenters joyning to the New-artillery-garden and Bunhill-fields in Cripplegate parish near London. He left all his real and personal estate for the education and benefit of poor presbyterian and independent scholars, to be managed by certain nonconformists for their use. All his library also he gave to the coll. in New England, except such philosophical books which are needful for students of his opinion in Old England.

[The *Ars Sciendi* Calamy expressly says was not written by Gale. The author of the *Lives of the Ejected Ministers* adds 'He wrote also *The Life of Mr. Thomas Tregosse*, and left several manuscripts, which he had design'd for the press, if he had liv'd. The most considerable of them was a lexicon of the Greek Testament, which would have been much compleater than any then extant. It was finish'd no farther than the letter Iota; but he had already gone through several of the most considerable words, under all other letters. He printed proposals for publishing it, but a very little before his death, wherein he gave a large account of his design. The title he has given it in his MS. is only *Lexicon Græci Testamenti Etymologicum Synonymum, sive Glossarium et Homonymum.* It was to have made a large folio.[4]]

"WILLIAM HOOK was born of genteel "parents in Hampshire, whence being sent to Trin. "coll. in 1616, took both the degrees in arts as a "member thereof, that of master being compleated "in 1623; at which time he was esteemed a close "student and a religious person. Afterwards en-"tring into holy orders, he was made vicar of Ax-"mouth in Devonshire, where he continued a puri-"tannical preacher several years: but being forced "to leave that harbour because of his seditious "sermons, and nonconformity to the church in all "particulars, he went to New England and there "continued his practices without controul for some "time. At length when the puritan began to be "dominant, and the grand rebellion about to break "out upon their account, he return'd to Old Eng-"land, preached, as the rest of the brethren did, "against episcopacy, and the ceremonies of the "church; and carrying on the cause of the godly "party to the purpose, had a cure bestowed on him "that had belonged to an orthodox divine. After-"wards taking the covenant and expressing himself "in all respects a zealous brother, had, as 'tis said, "the mastership of the hospital called the Savoy "within the city of Westminster confer'd on him, "which he kept for a time. After the restoration "of his majesty king Charles II, he was silenced, "and tho' brought sometimes into trouble for car-"rying on the trade of conventicling, yet he per-"sisted in his opinion, and whether he took another "voyage to New England, in truth I cannot tell. "He hath written and publish'd,

"*New England's Tears for Old England's* "*Fears, Fast-Sermon.*——Printed 1640, 41, in "qu.

"Several sermons, as (1) *Sermon on Job.* 2. 12.— "printed 1641, in qu. (2) *Sermon in New Eng-* "*land in Behalf of Old England*, &c. printed "1645, in qu. and others.

"*The Privileges of the Saints on Earth beyond* [610]
"*those in Heaven*, &c. Lond. 1673, in oct.

"*A Discourse of the Gospel-Day.*——printed with "the former book. He had a hand also in a *Cate-* "*chism* published under the name of Joh. Daven-"port, as I have elsewhere told you, and hath written "other things which I have not yet seen. He died in "or near London on the 21st of March in sixteen 1675
"hundred seventy and seven, aged 77 years, and "was committed to the earth in the burial place "situated on the north side of the New Artillery "yard or garden, near to the said city."

JOHN GODOLPHIN the third son of Joh. Godolphin esquire, of the antient and genteel family of Godolphin in Cornwall, was born in the island of Scilly beyond the land's end, in the said county, in the castle there which belonged to his name, on St. Andrew's eve, an. 1617, became a commoner of Glocester hall in Mich. term 1632, where profiting much in logic and philosophy, (as afterwards in the civil law) under the tuition of Will. Sandbrooke, was four years after admitted to the reading of any book of the institutions, that is, to the degree of bach. of the said law. In the beginning of 1643 he was actually created doctor of his faculty, being then puritannically inclined; and going afterwards [159]
to London, he sided so much with the men there in power, that after he had taken the wicked oath called the engagement, he was by act of parl. 30 Jul. 1653 constituted and appointed with Will. Clerke doct. of the civ. law and Charles George Cock esq; judges of the admiralty, and in the middle of Jul. 1659, (Clerke being then dead) he and Cock were constituted again, yet to hold and exercise the said office but till the 10th of Dec. following. After his majesty's restoration he was made one of his advocates, being then esteemed a learned man, and as well read

[4] [*Ejected Ministers, Continuation*, page 98.]

in divinity as in his own faculty, as may be seen in the books following of his writing.

The holy Limbec; or an Extraction of the Spirit from the Letter of certain eminent Places in the holy Scripture. Lond. 1650, in tw. Other copies have this title *The holy Limbec; or a Semicentury of spiritual Extractions*, &c.

The holy Harbour, containing the whole Body of Divinity: or the Sum and Substance of Christian Religion, Lond. 1651, in a thin fol.

A View of the Admiral Jurisdiction, wherein the most material Points concerning that Jurisdiction are fairly and submissively discussed, &c. Lond. 1661, oct. [Bodl. 8vo. F. 13. Jur.]

A Catalogue of such that have been dignified with the Office of Lord high Admiral in this Kingdom, &c. Printed at the end of the said *View*, and all or most taken from sir Hen. Spelman's *Glossary* in the word *Admiralius*.

The Orphan's Legacy: or a Testamentary Abridgment in three Parts. 1. Of last Wills and Testaments. 2. Executors and Administrators. [610]
3. Of Legacies and Devises, &c. Lond. 1674, qu. [Bodl. 4to. U. 4. Jur. 1677, Bodl. BB. 42. Th.]

Repertorium Canonicum: or, an Abridgment of the Ecclesiastical Laws of this Realm consistent with the Temporal: wherein the most material Points, &c. Lond. 1678, 80, [Bodl. HH. 26. Jur.] &c. qu. He also translated into English out of Garsius alias Ferrand, *An Extract of the antient Laws of Oleron*. Lond. 1661, printed with *The View of Admiral Jurisdiction* before-mention'd: to which translation he put marginal observations. He died in, or near, Fleetstreet, on the fourth day of
1678. Apr. in sixteen hundred seventy and eight, and was buried in the north isle of Clarkenwell church near London. As for Ch. Geor. Cock before-mention'd, he was of the Inner Temple and a counsellor there, but whether he was ever of this univ. I cannot tell. However this I know of him, that he being a great antimonarchist, was in some manner contributary to the death of king Charles I. that he was one of those 21 persons that were appointed to be of a committee to consult of a reformation of the law, in Jan. 1651, he being then living and residing in Norwich; that he was one of the commissioners of the prerogative court, one of the high court of justice in Nov. 1653, and author of a canting, whimsical and enthusiasti-
[611] cal book entit. *English-Law: or, a summary Survey of the Houshold of God on Earth, and that both before and under the Law; and that both of Moses and the Lord Jesus*, &c. Lond. 1651. in a thin fol. To which is added, *Essay of Christian Government, under the Regiment of our Lord and King, the one immortal, invisible, &c. Prince of Peace, Emanuel*. Written by the same hand.

[Wherein the Spirit is extracted from the Letter of certain eminent Places in the holy Scripture, and a compendious Way discovered for the spiritual Improvement of the literal Sense in Order to the better Understanding of the Mind and Meaning of the Spirit therein. Lond. 1650, tw. RAWLINSON.]

THOMAS GOOD became scholar of Bal. coll. in the latter end of 1624, aged 15 years, bach. of arts in the beginning of Mich. term 1628, and on the 29th of Nov. the next year he was admitted probationer fellow of that house, ran through all exercises of the coll. and university, till he was bach. of div. in 1639. Afterwards, tho' he was absent in times of distraction, yet he kept his fellowship and submitted to the men of the interval. At length having obtained a small cure at Coerley in his native country of Shropshire, he resigned his fellowship in 1658, and at the king's restoration was, as a sufferer for the king's cause, (as 'tis said in the university register of that year) actually created D. of D. About that time he was made one of the residentiaries of the cath. ch. of Hereford and rector of Winstanstow in his own country, and at length, on the death of Dr. Savage, master of Bal. coll. He was in his younger years accounted a brisk disputant, and when resident in his coll. a frequent preacher, yet always esteemed an honest and harmless puritan. A noted [a] author of the presbyterian persuasion tells us, that he was one of the most peaceable, moderate and honest conformists of his acquaintance, and subscribed the Worcestershire agreement for concord, and joyned with the presbyterians in their association and meetings at Kederminster, and was the man that drew the catalogue of questions for their disputations at their meetings, and never talked then to them of what he afterwards wrote in his book called *Dubitantius & Firmianus*: by which, when published, he lost his credit among them and was lesser esteemed by Mr. Baxter the pride and glory of that party. He hath written and published,

Firmianus and Dubitantius: Or certain Dialogues concerning Atheism, Infidelity, Popery and other Heresies and Schisms, &c. Oxon 1674. oct. [Bodl. 8vo. B. 296. Th.] Animadverted upon by the said Mr. Baxter in a letter directed to him, dat. 10 Feb. 1673. in the *Apology* here quoted from pag. 142. to 146. "There was also about that "time printed by some anonymus; *Certain Quaeries* "*offer'd to the Consideration of all serious and ju-* "*dicious Men, as an Appendix to the 3d Dialogue* "*in Firmianus and Dubitantius*——1 sh. in oct. "—Quest. Whether R. Baxter was not the au- "thor."

A brief English Tract of Logic——Printed 1677. in a little oct. of 2 sh. and an half. He had, as I have been informed, other things lying by him at his death fit for the press, but of what subject they treated, or in whose hands they are gotten, I know not. He died at Hereford on the ninth day

[a] Rich. Baxter in his *Apol. for the Nonconformist's Minist.* p. 27. &c. Lond. 1681. qu. p. 146.

1678. of Apr. in sixteen hundred seventy and eight, and was buried in the cathedral church there. On the 24th day of the same month, was elected in his place of master of Bal. coll. John Venn M. A. and fellow of that house.

[*Petition from the Master* (of Balliol) *to the Inhabitants of Worcestershire, entreating them to found two Fellowships for that County.* Wood's study, 423, 49.]

BENJAMIN WELLS second son of John Wells the famous mathematician of Deptford in Kent, was born there, or at least in that county, became a commoner of St. Alban's-hall in 1632, aged 16 years, took one degree in arts, and then
[410] being translated to that of St. Mary, was admitted master as a member thereof, an. 1639, and the next year was elected probat. fellow of All-s. college. Afterwards entring on the physic line, he was admitted to practise that faculty in Dec. an. 1650, having been about that time in some of the Western Plantations. Afterwards he settled at Greenwich alias East Greenwich in his native county, where he practised his faculty, but being of a morose temper, the able in his profession, was but little resorted to
[612] by patients, which was the reason he died very indigent. He hath written,

A Treatise of the Gout, or Joint Evil. Lond. 1669. in tw. and translated into English *The Expert Physician: learnedly treating of all Agues and Feavers.* Lond. 1657. oct. Written originally by Dr. Brice Bauderon. This Mr. Wells died at East Greenwich before-mention'd, in April in sixteen
1678. hundred seventy and eight, and was buried in the church there on the 18th day of the same month. John Wells esq. the father before mention'd, was store-keeper of the naval arsenal at Deptford, a charge of good credit, and requiring extraordinary application, was much valued for his mathematical sufficiences by Briggs, Gunter, Gellibrand, Oughtred, &c. and learnedly wrote——*Sciographia, Or the Art of Shadows, plainly demonstrating out of the Sphere how to project both great and small Circles, upon any Place whatsoever, with a new Concist of the Reflecting of the Sun Beams upon a Dial,* Lond. 1635. oct. He married Catherine daughter of Thom. Wallenger esq. by Benedicta Gonson his wife, who dying 5 Jul. 1634, aged 47, was buried in the church at Deptford. Afterwards Joh. Wells went into Hampshire, and lived and died at Brembridge, as 'tis said, leaving a son of both his names to succeed him in his office at Deptford.

FRANCIS POTTER was born in the vicarridge-house at Meyre in Wilts, on Trinity sunday, an. 1594, educated in grammar learning in the king's school at Worcester under Mr. Hen. Bright, became a commoner of Trin. coll. under the tuition of his elder brother Hannibal Potter, in the latter end of the year 1609, took the degrees in arts and one in divinity, continued in the coll. a close student till his father died an. 1637, and then succeeding him in the rectory of Kilmanton, (sometimes called Kilmington and Culmington) left the university for altogether, retired to that place, led a single and monkish life, without the conversation of ingenious men, till the day of his death. He was from a boy given to drawing and painting, and the founder's picture that hangs in the refectory of Trin. coll. is of his copying. His genv lay most of all in the mechanics, he had an admirable mechanical invention, and excellent notions for the raising of water, and making water-engins: many of which inventions being presented to the Royal Society about the time of its first erection, were highly approved by them, and fortiwith the members thereof admitted him one of their number. About the year 1640 he entertained the notion of curing diseases by transfusion of blood out of one man into another: the hint whereof came into his head from Ovid's story of Medea and Jason. Which matter he communicating to the Royal Society about the time of its first erection, was entred into their books. But this way of transfusion having (as 'tis said) been mention'd long before by Andr. Libavius, our author Potter (who I dare say never saw that writer) is not to be esteemed the first inventor of that notion, nor Dr. Rich. Lower, but rather an advancer. He hath written and published,

An Interpretation of the Number 666. *Wherein not only the Manner, how this Number ought to be interpreted, is clearly proved and demonstrated; but it is also shewed that this Number is an exquisite and perfect Character, truly, exactly and essentially describing that State of Government, to which all other Notes of Antichrist do agree.* Oxon. 1642. qu. [Bodl. 4to. P. 41. Th.] Which book (as one saith) is the happiest that ever yet came into the world; and such as cannot be read (save of those persons that will not believe it) without much admiration, &c. A book also called *The Key of the Scripture*, written by a London divine, wherein, being large upon the Revelations, he prefers the said *Interpretation* before all others. It was afterwards translated into French, Dutch and Latin; the last of which was done by several hands and severally printed. One copy was all or mostly performed by Tho. Gilbert of St. Edmo. hall, printed at Amsterd. 1677. oct. [Bodl. 8vo. L. 116. Th.] And that, or the other, was partly remitted into
[613] Math. Poole's *Synopsis Critic.* in the second part of the fourth volume, on the *Revelations*. What answers were made to the said *Interpretation*, than were printed, I think there were none: save I am that one Lambert Morehouse minister of Perwood, about 6 miles from Kilmanton, necomitted by some a learned man, and a good mathematician, did write

against it, and seemed to be angry with the author that 25 is not the true, but the propinque root: To which the author replied with some sharpness. The MS. of this controversy, Morehouse gave to Dr. Seth Ward bishop of Salisbury, an. 1668, before which time he was prefer'd by Dr. Henchman then bishop of that place to the spiritual cure of Little Langford in Wilts, where he died about 1672. He was a Westmoreland man by birth, was educated, I think, in Clare-hall in Cambridge, and wrote other things, but are not printed. As for our author Potter, he lived to a good old age, died perfectly blind at Kilmanton between Easter and Whitsuntide (in the month of April, I think) in sixteen hundred seventy and eight, and was buried in the 1678.
chancel of the church there. His memory is preserved in Trin. coll. by a dial that he made and set up on the north side of the old quadrangle, where it doth yet remain. His father's name was Richard Potter an Oxfordshire man born, sometime fellow of the said coll. of the Holy Trinity, and afterwards vicar of a little market-town in Wilts, and rector of Kilmington or Kilmanton in Somersetshire beforemention'd.

ABRAHAM WOODHEAD son of John Woodhead of Thornhill in Yorkshire, was born at Maltham in the parish of Albonsbury alias Ambury in the said county, entred a student in Univ. coll. under the tuition of Jonas Radcliff an. 1624, aged 16 years or thereabouts, and soon after was made scholar. Afterwards going through the several classes of logic and philosophy with very great industry, he took the degrees in arts, became fellow in 1633, entred into holy orders, passed a course in divinity, and in 1641 was elected one of the proctors of the university; which office being quitted (not without trouble, occasion'd by the denying of the grace of Franc. Cheynell, of which he complained to the long parliament) he travelled into France with a gent. com. of his house called Thomas Radcliff son of sir Geor. Radcl. and afterwards with Thom. Culpeper, and Thom. Strode, both of the same house. At length settling for a time in Rome he was entertained by George duke of Buckingham, whom he instructed in mathematics, and was much respected by him. After his return into England, (being deprive'd of his fellowship by the visitors appointed by parliament, for absence and non-appearance, an. 1648.) he lived for some time in York House in the Strand near London, by the appointment of the said duke; but Arthur lord Capell [610]
being informed of the great merits of the person, he entertained, and learned of him, the mathematical sciences. In 1660 he was restored to his fellowship by his majs. commissioners, and remained in his coll. for a time. But his opinion, as to religion, being then alter'd (as it had been since he was at Rome, which he always very warily conceal'd) got leave of the master and society to be absent, as intending again to travel, with the allowance of 20/. per an. So that retiring to London, he afterwards setled at Hoxton alias Hogsden, near to that city, where he lived very obscurely and retiredly, upon that allowance that the college made to him as a traveller, all therein, except one, knowing not to the contrary, but that he was beyond the seas.[a] There I say, being setled, he not only caused youths to be trained up in the R. Cath. religion (of which certain members of parliament did openly make mention in the house, after the popish plot was discovered) but also wrote and published divers books in vindication of the church of Rome, and thereby gained the character by the men of that party of the prime champion of England to stand up for their cause. A noted[b] author of the English church saith, that [614]
'the author of *The Guide in Controversies* (Ab. Woodhead) is a person most highly famed among the Roman Catholics, and that he is, in his opinion, the most ingenious and solid writer of the whole Rom. party.' His works plainly shew him to have been a person of sound and solid judgment, well read in the fathers, and in the polemical writings of the most eminent and renowned defenders of the church of England, who have quite down from the reformation successfully managed the Protestant cause [610]
against Rome. He was so wholly devoted to retirement, and the prosecutions of his several studies, that no worldly concerns shared any of his affections, only satisfying himself with bare necessaries; and so far from coveting applause or preferment (tho perhaps the completeness of his learning and great worth might have given him as just and fair a claim to both as any others of his persuasion) that he used all endeavours to secure his beloved privacy, and conceal his name: And altho' he obtained these his desires in great part, yet his calm, temperate, and rational discussion of some of the most weighty and momentous controversies under debate between the Protestants and Romanists, rendred him an author much fam'd, and very considerable in the esteem of both. He hath written very many things, some of which were published in his life-time, and some after his death, all without his own name or initial letters of it, set to them. The catalogue of most of them follow.

A brief Account of ancient Church Government, with a Reflection on several modern Writings of the Presbyterians (The Assembly of Divines their *Jus divinum Ministerii Anglicani*, published 1654, and Dr. Blondel's *Apologia pro Sententia Hieronymi*, and others) *touching this Subject*. Lond.

[a] [Tis certain he travelled with Mr. Strode, Mr. Culpeper and sir Tho. Radcliff's son, instructed the duke of Buckingham and his brother, in mathematicks, and long after this retired to Hoxton. Cuth. Constable at Burton Constable. But if the D. of Buck's brother be meant, there must be a mistake. BIRCH.]

[b] Dan. Whitby in his epist. before his Appendix following *The Absurdity and Idolatry of Host-worship*.

1662. [Bodl. B. 10. 4. Linc.] and 85, in four parts in a thin quarto.* "Some say it was written by R. Holden a Sorbon Dr. but falsely, for Ab. Woodhead was without doubt the author of it."

The Guide in Controversies: or a rational Account of the Doctrine of the Roman Catholics concerning the ecclesiastical Guides in Controversies of Religion: reflecting on the later Writings of Protestants; particularly of Archb. Laud, and Dr. Stillingfleet on this Subject.——This book is divided into four discourses; the two first of which were printed at London 1666. in qu. But before they could appear in public, they were burnt in the grand conflagration at London, except a very few copies that were saved, and vended abroad. The other two discourses were published at London 1667, qu. [Bodl. A. 13. 9. Linc.] and there again, all together, with additions and some alterations, an. 1673. qu. In the composition of this book *(The Guide)* I have been credibly informed by several R. Catholics, that one Perkins a learned man of that persuasion did assist the author.† Part of the third discourse is refuted in a book entit. *A second Discourse in Vindication of the Protestant Grounds of Faith against the Pretence of Infallibility in the Roman Church, in Answer to (The Guide in Controversies, by R. H.) and against (Protestancy without Principles) and (Reason and Religion, &c.) both written by E. W.* I say refuted by Dr. Edw. Stillingfleet chaplain in ord. to his majesty—Lond. 1673. oct.

Exercitations concerning the Resolution of Faith, against some Exceptions——Printed 1674. qu. These *Exercitations* are in vindication of some part of the third *Discourse* from what was said against it by Dr. Edw. Stillingfleet in the *Second Discourse*, just before-named.

An Appendix to the four Discourses concerning The Guide in Controversies: Further shewing the Necessity and Infallibility thereof, against some contrary Protestant Principles——Printed 1675. qu. Some copies of this book have this title, *A Discourse of the Necessity of Church Guides for directing Christians in necessary Faith*, &c. [Bodl. B. 23. 12. Linc.] The second part of the Appendix (printed with the former) containeth

Annotations on Dr. Stillingfleet's Answer to N. O's Considerations of his Principles——These two parts contain an answer to what Dr. Stillingfleet in a piece of his called *An Answer to several late Treatises occasion'd by a Book entit. A Discourse concerning Idolatry practised in the Church of Rome*, &c. hath said against our author (Woodhead) his book named *Dr. Stillingfleet's Principles, &c. consider'd*, which I am now about to set down.

Dr. Stillingfleet's Principles, giving an Account of the Faith of Protestants, consider'd. Paris 1671. oct. [Bodl. 8vo. N. 43. Th.] This is answer'd in Dr. Stillingfleet's first part named *An Answer to several late Treatises*, &c. before-mention'd.

Considerations on the Council of Trent: being the fifth Discourse concerning The Guide in Controversies.——Printed 1671. qu. [Bodl. A. 14. 15. Linc. and Lond. 1687. qu.‡] 'Tis said that there is a sixth part which is concerning the alienation of church lands, but Quære.

The Roman Churche's Devotions vindicated from Dr. Stillingfleet's Misrepresentations——Printed 1672. oct.

The Roman Doctrine of Repentance and Indulgence, vindicated from Dr. Stillingfleet's Misrepresentations—Printed 1672. oct. These three last books were published under the initial letters of N. O. or O. N.§ And the two last are briefly replyed upon by Dr. Stillingfleet in the general preface to his first above named; wherein having only touched on Seren. Cressy's piece entit. *Fanaticism fanatically imputed*, &c. wrote against him, saith these things of our author N. O. (Woodhead) compared with Ser. Cressy (whose book he affirms to be raving and the author mad) is a meer pattern of meekness, and that he writes pertinently without the other's bitterness and passion: And elsewhere in the same preface he stiles him a moderate man.

" *Of the Benefit of our Saviour Jesus Christ to Mankind.* Oxon. 1680. qu."

An historical Narration of the Life and Death of our Saviour Jesus Christ, in two Parts. Oxon. 1685. qu. [Bodl. 4to. U. 68. Th.] Published by Obad. Walker, and then said, not to be of his composition, but of his tutor Ab. Woodhead. Before it went to the press it was viewed by Dr. Will. Rand the king's professor of divinity, who made some deletions and corrections in it; yet afterwards they were put in again by Mr. Walker, when it was in the press. Several exceptions were made against divers passages therein, and great clamouring there was in the university against the book, particularly by Dr. George Reynell of C. C. C. yet on the 13th of Oct. the same year, when Mr. Nath. Boys of Univ. coll. was introduced into his late majesty's (king Jam. II.) presence, he (his majesty) was not then only pleased to commend him for his sermon,

* [By an original letter from Nicholson of University college to Cuthbert Constable, it appears that Perkins did not assist Woodhead in the composition of the work; he only lent his aid as an amanuensis.]

† [Wood, *MS. Note in Ashmole.*]

‡ [And Lond. 1679. qu. No N. O. or O. N. set in the title to this edit. Wood, *MS. Note in Ashmole.*]

§ [Wood, *MS. Note in Ashmole.*]

as being an ingenious and well pen'd discourse, (I mean that sermon which he had preached in St. Mary's church on the 26th of July going before, being then a thanksgiving day, for which he was forced to make his palinody on the first of Aug. following in the Apodyterium for several things therein savouring of popery) but also the said *Historical Narration* lately published, as he said, by the head of Univ. coll. for a very good book, and wonder'd why any one should find fault with it, &c.

Two Discourses concerning the Adoration of our B. Saviour in the Eucharist. The first contains, Animadversions upon the Alterations of the Rubric in the Common Service in the Common-prayer-Book of the Church of England. The second, The Catholics Defence for their Adoration of our Lord, as believed really and substantially present in the holy Sacrament of the Eucharist. Oxon. 1687. qu. [Bodl. C. 11. 5. Linc.] published in an. 1686. by Mr. Walker without licensing by the vicech. by virtue of the king's license granted to him to print certain books (lying by him) at Oxon. But A. C.[4] of Trin. coll. obtaining, by another hand, the said book (while 'twas in printing) sheet by sheet, from L. Lichfield the printer, came out an answer to it about a month after entit. *A Discourse of the holy Eucharist in the great Points of the real Presence and Adoration of the Host. In Answer to the two Discourses lately printed at Oxon on this Subject. To which is prefix'd a large historical Preface relating to the same Argument.* Lond. 1687. qu. published in Feb. 1686, and written, as 'twas then reported, by Will. Wake of Ch. Ch. Another book was also published against it entit. *A Reply to two Discourses lately printed at Oxford concerning the Adoration of our blessed Saviour in the Eucharist.*
[616] Oxon. 1687. qu. Published in the latter end of May that year, and written, as 'twas then commonly reported, by doctor Hen. Aldrich[5] can. of Ch. Ch. In the introduction to this book 'tis said that a scandalous report was industriously spread about the nation, as if Oxford converts came in by whole shoales, and all the university were just ready to declare. Upon the coming out of the first answer, Mr. Walker perceiving that he had been falsly dealt with by the printer in permitting his book to go away sheet by sheet, as 'twas printed, he set up cases of letters and a press in the back part of his lodgings belonging to him as master of Univ. coll. where he caused to be printed another book of Mr. Woodhead entit.

Church Government, Part V. A Relation of the English Reformation, and the Lawfulness thereof, examined by the Theses delivered in the four former Parts. Oxon. 1687. qu. [Bodl. 4to. R. 60. Th.] with king Alfred's picture in the title, cut in a wooden border. This was published in the beginning of April the same year; but the zealous men of the church of England, then in the university, perceiving that Mr. Walker would cut their own throats at home (as they said,) were resolved to answer whatsoever he published. So that about the 13th of June following were published *Animadversions on the eight Theses laid down, and the Inferences deduced from them, in a Discourse entit. Church Government, Part V. lately printed at Oxon.* Oxon. at the Theatre, 1687. qu. "Written "by George Smaldridge A. B. of Ch. Ch."

Two Discourses. The first concerning the Spirit of Martin Luther, and the Original of Reformation. The second concerning the Celibacy of the Clergy. Oxon. (in Mr. Walker's lodgings) 1687. qu. [Bodl. 4to. R. 60. Th.] This was published in a very short time after *Church Government.* To the said two discourses came out *An Answer to some Considerations on the Spirit of Mart. Luther, and the Original of the Reformation, lately printed at Oxon.* Oxon. at the Theater 1687. qu. published on the 10th of Aug. the same year, and written by Mr. Franc. Atterbury of Ch. Ch.[6] "This was reflected "upon by way of answer by Thomas Deane of "University coll."

Pietas Romana & Parisiensis: or a faithful Relation of the several Sorts of charitable and pious Works eminent in the Cities of Rome and Paris. The one taken out of a Book written by Theodor Amydenus, the other out of that by Mr. Carre, Oxon. (in Mr. Walker's Lodgings) 1687. oct. answer'd in a book entit. *Some Reflections upon a Treatise called Pietas Romana & Par. lately printed at Oxon; To which are added,* &c. Oxon. 1688. qu. Written by James Harrington B. A. of Ch. Ch. since a barrester of the Inner Temple. The *Pietas Parisiensis* before-mention'd was written by Tho. Carre confessor of Sion.—Printed at Paris 1666. in tw.

"* *Of Faith necessary to Salvation, and of the* "*necessary Ground* "*of Faith salvifi-* "*cal* ——— Oxon. "(in Mr. Walker's "lodgings) 1688. "qu. king Alfred's "picture, (founder "of Univ. coll.) in "the front of it: To which are annex'd the four "following treatises. (1.) *Of Infallibility.* (2.) "*Concerning the Obligation of not professing or*

* *Catholic Theses.*
Concerning Images and Idolatry. } *Ox.* 1689. qu.
Succession of the Clergy.
Ancient Church Government.
Apocalyps paraphrased.
A larger Discourse concerning Antichrist.—First edit.

[4] [Arthur Charlett, afterwards master of University college.]

[5] [See the epitaph on Robert Aldrich of Westmore, gent. in the parish of Burton upon Trent, 16 March, 1656. Le Neve, sub anno. KENNET.

Hen. Aldrich was son of Hen. A. of Westminster, gent. Ob. at Chr. Ch. 23 Mar. 1689, 90: buried in that cathedral. BAKER.]

[6] [Franciscus Atterbury A. M. ad rect. de Milton, alias Middleton ad pres. Stephani Harvey ord. Baln. equitis, per mort. ult. incumb. 16 Apr. 1627. *Reg. Dove Ep. Petrib.* KENNET.]

"acting against our Judgment, or Conscience. "And whether the Obedience of Non-contradiction "only, or also of Assent be due to the Decrees of "Councils—King Alf. picture in the front. (3.) "Concerning Obedience to ecclesiastical Governours, "and Trial of Doctrines—King Alfred's picture in "the front. (4.) Concerning Salvation possible to "be had in a schismatical Communion. And con- "cerning the Danger of living in, and the Neces- "sity of parting from, a known Schismatical Com- "munion.

"A compendious Discourse of the Eucharist—Oxon. (in Mr. Walker's lodgings) 1688. qu. [Bodl. C. 11. 10. Linc.] publish'd in the beginning of May 1688. To this *Discourse* are added two "*Appendixes*. The first of which was written by "Franc. Nicholson M. A. of Univ. coll. The "other by Obad. Walker master of the said col- "lege."

"*Motives to holy Living: or, Heads for Medita- "tion, divided into Considerations, Counsels and Du- "ties. Together with some Forms of Devotion in "Litanies, Collects, Doxologies*, &c. Oxon. (in Mr. "Walker's lodgings.) 1688. qu. published by him "about the 12th of July the same year.

[617] "The 2d. and 3d *Treatises of the 1st Part of "ancient Church-Government*. Oxon. (in Mr. Wal- "ker's lodgings) 1688. qu. King Alf. &c. The "second treatise contains a discourse of the succes- "sion of the clergy.

"*Catholic Theses*. Oxon. 1689. qu. not com- "pleated. [Bodl. 4to. R. 60. Th.]

"*Concerning Images and Idolatry*. Oxon. 1689. "qu. compleated. [Bodl. A. 11. 17. Linc.]

"*Apocalypse paraphras'd*. Oxon. 1689. qu. not "compleated.

"*A larger Discourse concerning Antichrist*. Ox. "1689. qu. not compleated."

The reader may now be pleased to know, that when Mr. Walker left Oxon, which was on the 9th of Nov. 1688, to prevent the insults of the rabble, upon the coming into England of the prince of Orange, he caus'd to be lodged in the house of a certain boatman near Oxford wharf many printed copies of certain books, written by our author Woodhead, that had not either been sold, or were but half finished, to the end that they might be conveyed by water to London, there to be disposed of as he should think fit; but the waters being then too high for their passage, the said books remained in the boatman's hands till the 23d of Dec. following: At which time some of col. Mordant's soldiers then in Oxon, searching the house of the said boatman, a reputed fanatic, under pretence for the finding out a popish priest which he was suspected to harbour, they discovered the said books, and finding, upon examination, that they belonged to Mr. Walker, they seized on, and convey'd, them away to the colonel's quarters, with intentions to have them publicly burnt; but upon farther consideration, they, at length, after they had detained them several weeks, did, as I have heard, restore them to the person, whom Mr. Walker had appointed to look after them. But to return: It was also reported very frequently that he (Woodhead) wrote *God's Benefits to Mankind*, Oxon. 1680. qu. Published by Mr. Walker as his own; nay and many stick not to say (which is a wonder to me!) that he was the author of *The whole Duty of Man*, and of all that goes under the name of that author. He the said Abr. Woodhead did also translate from Lat. into English *St. Augustin's Confessions: with the Continuation of his Life to the end thereof, extracted out of Possidius, and the Father's own unquestion'd Works*. Printed 1679 in a large oct. And from Spanish into English. (1) *The Life of the holy Mother St. Teresa: Foundress of the Reformation of the discalced Carmelites, according to the primitive Rule*. Printed 1669. [1671. Bodl. 4to. U. 26. Art. Seld.] &c. qu. Written originally by her self. (2) *The History of her Foundations*. (3) *Her Death and Burial, and the miraculous Incorruption and Fragrancy of her Body*. This S. Teresa was born 28 Mar. 1515, died 4 Oct. 1582, and was buried first at Alva, and afterwards in the monastery of St. Joseph of Avila in Spain. (4) *Her Treatise of the Manner of Visiting the Monasteries of discalced Nuns*. These three last were printed with her *Life*. (5) *The second Part of the Works of St. Teresa of Jesus, containing*: 1. *The Way of Perfection*. 2. *The Castle interior, or the seven Mansions*, &c. Printed 1669. qu. (6) *The holy Life of Gregory Lopez, a Spanish Hermit in the West-Indies*. Printed 1675. in oct. 2d edit. This Gregory Lopez was born at Madrid 4 Jul. 1542, died at Sameto-fe near Mexico, 20 Jul. 1596, and had his life afterwards written by Franc. Loza, and translated into several languages. Mr. Woodhead also changed the stile of a book called *The Scale (or Ladder) of Perfection*, written by Walt. Hilton a Carthusian in the time of king Henry VI. Which book having been printed an. 1494, he, I say, changed many antiquated words therein, and rendred them more intelligible for ordinary capacities. Lond. 1679. oct. He also changed the stile of another treatise of the same author, written to a devout man of secular estate, teaching him how to lead a spiritual life therein——Printed with *The Scale*, &c. At length after this most pious, learned and retired person Mr. Woodhead had lived to the age of man, he surrendred up his most devout soul to God, in his little cell at Hogsden before-mentioned, in sixteen hundred seventy and eight: 1678.
Whereupon his body was conveyed to St. Pancras church near Holbourn in Middlesex (distant about [618]
half a mile from the back part of Greys inn)

? [There needs no other argument to confute this false report, than to affirm that this worthy person lived and died a zealous Roman Catholick. Ballard, *Memoirs of learned Ladies*, Art. lady Pakington.]

and was buried in the yard there, about 22 paces distant from the chancel of that church, on the south side. Afterwards was a raised altar-monument built of brick, covered with a thick plank of blue marble, put over his grave; and on the said plank was this ingraven. A. W. obiit Maii 4. A. D. 1678, ætatis suæ LXX. Elegi abjectus esse in domo Dei; & mansi in solitudine, non quærens quod mihi utile est, sed quod multis. This monument being built 2 or 3 years after his death, those that put it up, caus'd his grave to be opened to view the coffin and body, that they might be sure that it was the person for whom the said monument was erected: And had king James II. continued in his throne two years longer, his body would have been removed to the chappel in Univ. coll. and there had a monument * erected over him equal to his great merits and worth.

[I am indebted to the rev. Mr. Kirk for the following letter relative to Woodhead.

Dear sir, Lichfield, Nov. 19, 1814.

I greatly fear you have concluded, from the length of my silence, that I have entirely forgot the promise I made of writing, the last time I had the pleasure of seeing you in Oxford. And I will acknowledge, that you have every reason to draw such an inference. And yet, I do assure you, that scarce a day has past, that I have not remembered my promise. The fact, however, is, that I have been so occupied, that I could not find time to collect the scattered information I had procured of Mr. A. Woodhead. I had written to Burton Constable for some information, and, to this day, have received no answer, but learn from other quarters, that my friend has been on a tour, and had probably left before my letter reached Holderness. I can therefore only give what information I have collected from my own notes.

In the library of Mr. Constable, at Burton Constable, near Hull, there is a volume of letters from Mr. Nicholson, formerly of University college, to Mr. Cuthbert Constable, who was the Catholic Mæcenas of his day.—From these letters, it appears that Mr. Obadiah Walker was executor to Mr. Woodhead, who left the MSS. of Mr. Woodhead to Messrs. Deane, Nicholson and Perkins, all of University college; and that Mr. Deane lodged them in Wilde-House, which was burnt down about the time of the revolution, and many of the MSS. were burnt or lost; that what remained, were conveyed to Lisbon by Mr. Nicholson; that a warrant had been issued by James the second for the publication of Mr. Woodhead's papers, at Oxford; that Mr. C. Constable applied to Mr. N. for the MSS. with a promise that he would publish them. Mr. Nicholson received the proposal with joy and thanks, and in 1728 sent the papers to London, and accompanied them with a sketch of Mr. Woodhead's life; which not appearing to Mr. C. to be sufficiently circumstantial, he applied to Mr. Hearne of Oxford, for additional matter. A volume of his letters on this and other subjects connected with it, is at B. Constable. In a letter of Aug. 17, 1730, Mr. H. says—'I always looked upon Mr. Abr. Woodhead to be one of the greatest men that ever this nation produced.' And in another of April 8, 1734, 'I am sorry the life of that holy and learned man, Mr. Abr. Woodhead, is at a stand for want of materials.' Mr. C. printed the third part of Mr. Woodhead's *Church Government*, and prefixed to it the sketch of his life, sent by Mr. Nicholson, with some additions. At the end is added a catalogue of his works; those in Wood and Dodd are very imperfect. I have been twice within this fortnight to a neighbouring library, in search of this life and catalogue, but have not found it; and indeed have never seen it, but at Burton Constable. In mentioning Mr. Woodhead's work entitled '*Dr. Stillingfleet's Principles considered*,' Mr. N. adds, 'Dr. Seth Ward, bishop of Salisbury, said, this work contained more reason than the huge volumes written by Stillingfleet.' Perkins, he says, *was only an*

* [A W.

Nomine sub isto, Lector, qualis et quantus nuper
Vir sæculo latuerit suo,
Jam nulli in Posterum silendus,
Non hæc te tabula docet, sed monet tantum,
ut alibi quæras.
Fungatur iterum muneris inani vice
Hic Cænotaphii honos,
ut omnes agnoscant quem nemo ignorat.
Hic ille Delius Anglus Hermes sacer,
Controversiarum Ducis cognomine inclytus,
Peritus, Fidelis, Felix
Ecclesiasticæ Authoritatis assertor fortis,
Conciliorumque Sanctorum Vindex invictus
In cujus Scriptis
Quæcunque sparsim in aliis distribui solent,
Naturæ et Gratiæ Charismata
Compressa, coacervata, superexcellentia:
Miramur, colimos, fruimurque.
Horum omnium
Pretiosa semina, incrementa fælicia
Hujusque Collegii Alumnus et Socius
Hic juvenis suscepit, hic adultus excoluit,
Hinc postea ob fidem Deo et Regi debitam
Ejectus; paternoque simul spontaneus Exul
Feliciore solo et meliore Cælo
Mature excocta
Ad frugem, segetemque surrexit immensam
Opimamque Messem,
Secum mox Anglis postliminio redditam:
Scribendo, Vivendo, Moriendo,
Patriæ, Ecclesiæ, Cælo,
Expromsit, Exhausit, Consecravit.
Maii 4to obiit Londini. A°. } Ætatis sæ 70
} Salutis nostræ 1678.
P. W. Rogerius.

This epitaph was sent in a letter to Mr. A. Wood, by Mr. W. Rogers, dated at Jusmore, July 31st 1692. It was designed for an inscription on a monument to be erected in the chapel of Univers. coll. Oxon, to the honour of Mr. Woodhead, whose body was to have been translated thither, and reburied, had the times borne it.

Transcrib'd from the Revd. Mr. Wagstaffe's copy, 27th Dec. 1732. WANLEY.]

amanuensis, at most, to Mr. Woodhead.—Mr. Woodhead's MSS. are at B. Constable, also a volume of his letters to Dr. Wilby, a cath. physician in Oxford.

This is all the information I can at present find in my notes, and am sorry it is not more satisfactory.

Dear sir,

Yours very truly,

JOHN KIRK.]

WILLIAM WHITE, who writes himself GULIEL. PHALERIUS, was born of plebeian parents in a market-town called Whitney in Oxfordshire, in the month of June 1604, was entred a student in Wadham coll. in Act term 1620, took the degrees in arts, holy orders, and preached for a time near Oxon. At length the mastership of the free-school joyning to Magd. coll. falling void, it was confer'd upon him some years before the civil war began: where being setled, several persons by his care and industry proved afterwards eminent. But being ejected thence in the fatal year of 1648, he did, about that time, privately obtain of Dr. Duppa bishop of Salisbury the rectory of Pusey near Faringdon in Berks, situated within his diocese, and kept it during the interval by the favour of friends, and the smallness of its profits. After the king's return, Dr. Tho. Pierce president of Magd. coll. (who had sometime been his scholar) procured the rectory of Appleton near Abingdon in the same county, of the society of that house, to be confer'd upon him: Both which livings he kept to his dying day, and built houses on them, having been always accounted a noted philologist, and a loyal and pious divine. He hath published several small tracts, of which these only have come to my sight.

Ad Grammaticam ordinariam Supplementa, & Pædagogica alia, &c. Lond. 1648, and 52. oct.

Via ad Pacem ecclesiasticam. Lond. 1660. qu.

Paraphrasis cum Annotatis ad difficiliora Loca Catechismi Anglicani. Printed 1674. in Lat. and Engl. He died at Pusey before-mention'd on the first day of June (about the first hour of the morning) in sixteen hundred seventy and eight, and was buried in the chancel of the church there, as I have been informed by letters written from one of his quondam scholars living in those parts.

1678.

[Add, *The plain Man's Path:* printed in tw. WOOD.[2]]

HENRY GREISLEY son of Joh. Greisley of Shrewsbury gent. became a student of Ch. Ch. from Westm. school, an. 1634, took the degrees in arts, adher'd to his majesty's cause in the time of the rebellion, for which he suffer'd by ejection from his house, and expulsion from the university by the impetuous visitors, an. 1648. He hath translated from French into English (1) *The Prince.* Lond. 1648. oct. Written by sieur de Balsac. (2) *The Christian Man: or the Reparation of Nature by Grace.* Lond. 1650. in a large qu. Written originally by Jo. Franc. Senault. Besides which translations he hath certain specimens of poetry extant, which have obtained him a place among those of that faculty. After his majesty's restoration he became beneficed in the church, and on the 19th of Apr. 1672, he was installed prebendary of Worcester in the place of Will. Owen M. A. deceased. This Mr. Greisley died about the beginning of June in sixteen hundred seventy and eight, and was bury'd in the church of Severnstoke. In his prebendship succeeded Mr. Joseph Glanvill. I find R. G. sometime M. of A. of Ch. Ch. in Oxon. to be the translator of *A Discourse of Constancy.* Lond. 1654. oct. Written in Lat. by Just. Lipsius, but who he was, unless Rob. Gomershall, I know not. Quære.

1678.

NATHANIEL HOLMES commonly called HOMES, son of George Hol. minister of Kingswood in Glocestershire, was born[1] in Wilts. became a commoner of Magd. hall in the latter end of 1616, aged 17 years; whence, after he had continued there for a little while, he was translated to Exeter coll. for the sake of John Prideaux whom he much admired, and as a member thereof took the degree of bach. of arts. Afterwards returning to Magd. hall, he took the degree of master and became a frequent preacher for a time in these parts. What his preferments were in the church afterwards, I find not, unless it was a cure in Glocestershire. Sure I am that he took the degrees in divinity as a member of Exeter coll. that of bach. in 1633, and that of doctor four years after; and also that being a severe Calvinist, he did upon the defection of the members of the long parliament, close with the presbyterians, and when the rout of orthodox ministers in and near London was made in 1642, and 43, he obtained one or more cures, of which the church of St. Mary Stayning was one. But being soon after delivered from the presbyterian contagion, as he call'd it, he with Hen. Burton B. D.[2] and minister of Friday-street in London, became great advancers of the faction, set up[3] their independent congregations in the beginning of the year 1643, and would admit no man to the sacrament, but such as were members of the same, or baptize any children, tho' born within the parish, (for which they were supposed to serve) but of such that should enter into their new covenant, and that they challenged to themselves a power of examining the lives and conversations of the members of their said congregation, casting out whom they please, and for what they list, and not admitting any to the eucharist, nor the children of

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[1] [*MS. insertion in Ashmole.*]

[1] *Lib. Matric. PP.* fol. 293. b.

[2] [Henr. Burton: Ecclesia S. Mathei Friday-street, Lond. vac. per deprivationem ejus, et ad eandem admissus est Jos. Brown A. M. 22 Dec. 1637. *Reg. Laud.* KENNET.]

[3] *Merc. Aul.* in the fifteenth week, an. 1643. p. 154.

any to baptism, till they had satisfied the church, that is themselves, in the sincerity of their repentance, and be again restored by them: Also that neither of them would permit the sacrament of the Lord's supper to be administred in their parishes at Easter in 1643. Besides a congregation or more in London, our author Holmes had several in the country, particularly at Dover; and like a bishop of a diocese he would go twice or thrice in a year to visit, purposely to pray and preach to them, and in one of his sermons to the members there, he prayed God to bless and remember them who had but a bit once in a quarter or half a year. He was accounted by many, especially those of his persuasion, a profound divine, and to be well skill'd in the tongues, particularly in the Hebrew, and by others a mutable and fantastical person. When the act of conformity was published he left his cure or cures, and spent most of his time in the parish of St. Giles's without Cripplegate, London, where he kept, or at least frequented, conventicles. He hath written,

Usury is Injury: cleared in an Examination of its best Apology, alledged by a Country Minister out of Dr. Ames in his Cases of Conscience. Lond. 1640. qu. [Bodl. 4to. T. 25. Jur.]

The new World; or the new reformed Church discovered out of the 2d Epist. of Pet. ch. 3. 13. first briefly opened before some of the Nobility and others in the Country: Afterwards more fully delineated and prosecuted before the honourable House of Commons 30 May 1641. Lond. 1641. qu. [Bodl. 4to. D. 39. Th.] Besides this he hath other sermons extant, as (1) *God's gracious Thoughts towards great Sinners, in two Sermons; on Isaiah 55. 8, 9.* (2) *Thanksgiving Sermon before the House of Com. in Ch. Ch. Lond. 6 Oct. 1659. on Psal. 33. 1.* Lond. 1659. qu. &c.

Vindication of Baptizing Believers. In some Animadversions upon Mr. Tombes his Exercitations about Infant Baptism, as also upon his Examen, &c. Lond. 1646. qu. [Bodl. C. 14. 9. Line.]

Demonology and Theology: The first, the Malady, demonstrating the diabolical Arts, and devilish Hearts of Men. The second, the Remedy, demonstrating God a rich Supply of all good. Lond. 1650. oct. This was answer'd by Anon.

Character of the crying Evils of the Times. Lond. 1650. octavo.

[620] "*Ecclesiastica Methermeneutica, or" Church Cases clear'd: Wherein are held forth some Things to reclaim Professors that are slack-principled, Anti-churchians, Non-church-seekers, Church-levellers, "in a Discuss. of 12 Questions;" with a pacificatory Preface,* "&c. Lond. 1652. oct." [Bodl. 8vo. C. 61. Th.]

The Resurrection revealed: or the Dawning of the Day-star, about to rise and radiate a visible incomparable Glory, far beyond any since the Creation, upon the universal Church on Earth for a thousand Years yet to come before the ultimate Day of the general Judgment to the Raising of the Jews, &c. Lond. 1654, &c. fol. in seven books. [Bodl. L. 1. 2. Th.] This piece is looked upon by some to be learnedly written, who take the author to be a perfect Chiliast or Millenarian, as Mr. Jos. Mede, Dr. Hen. More, and many other orthodox, as well as heterodox divines. Peter Sterry that high flown blasphemer,[4] and Joseph Caryl perused this book, and gave their judgments thereof, and the last of them an imprimatur in the title. Whence 'tis very easy and proper to observe how ready and extreamly forward the last pretended reformers were, not only to countenance but patronize the many generally exploded opinions (in matter of religion) of their brethren however heterodox, erroneous and groundless: insomuch that divines by public appointment were ordered to peruse their books, and after a transient cursory view of, to represent them to the world, in extravagant lavish characters of their extraordinary worth and excellency. As for the author Holmes, tho' he was accounted a Millenarian, yet he doth not contend for a carnal, sensual and gross liberty, and worldly to be enjoyed before the general resurrection by the saints, but spiritual, purified and refin'd freedom from the dominion and enslaving vassalage of sin and corruption to be exercised in holiness and sanctity.

Open Door for Man's Approach to God. Lond. 1650. qu.

Of Gospel Music——Printed in qu. This, and the next going before, I have not yet seen. In the year 1652 was publish'd by him the said Dr. Holmes a folio book containing 16 several treatises, as (1) *Christ's Offering himself to all Sinners, as concerning all Objections, on John 6. 37.* (2) *Mistakes about Prayer.* (3) *Faith in Abstract, in its high Acting, above outward Sense, inward Sensation and natural Reason.* (4) *Antidote against Antinomianism.* (5) *God's gracious Thoughts.* This is mention'd before. (6) *God's gracious Expressions engaging to comfort them that accept of his Grace, on 1 Cor. 1. 3, 4.* (7) *Moderation of Spirit, for Quietation of Mind in trying Times; on Phil. 4. 5.* (8) *Necessaria: Or the Body of Div. necessary to Salvation, on Rom. 8. 29, 30, 31.* (9) *Soul-cordials against sore Discomforts, in a Com-*

[4] [Sometime fellow of Emanuel coll. Cambridge; now a preacher of the gospel in London. So in the title of his *Sermon preached before the Parliament, Nov. 1, 1649.* Lond. 1650, 4to. TANNER.

News of Oliver Cromwell's death being brought to those who were met together to pray for him, Mr. Sterry stood up and desired them not to be troubled. For, said he, this is good news, because if he was of great use to the people of God when he was amongst us, now he will be much more so, being ascended to Heaven to sit at the right hand of Jesus Christ, there to intercede for us, and to be mindful of us on all occasions. *Memoirs of Edmund Ludlow*, page 612. See another instance in Burnet's *History of his own Time*, vol. i, page 83.]

or Explications and Applications of the whole 43d Psal. (10) *The gracious Heart is not to seek great Things in grievous Times, on Jer. 45. Ver. 5. former Part.* (11) *God's Saving a People with a notwithstanding their Sins, on Psalm.* 106. 8. (12) *The Christian Hammerers against the Antichristian Horns; on Zech.* 1. 21. *latter Part.* (13) *The Churches Glory and Defence; from Isa.* 4. *Ver.* 5. (14) *The only happy People, described out of Psal.* 144. 15. (15) *The Malady of a mixt Communion.* (16) *Commentary literal or historical, and mystical or spiritual, on the whole Book of Canticles.*——These 16 things I say were printed for the author in one vol. at Lond. 1652. fol. with the general title to them of *The Works of Nathaniel Holmes.* But they lying dead on the bookseller's hands, they printed a new title to them, with the year of our Lord 1669, which hath made them move among some of the brethren.

Ten Exercitations in Vindication of The Resurrection revealed. Lond. 1661. fol.

An Essay concerning the Sabbath; or the Sabbath-day rest from Controversy, &c. Lond. 1673. oct.

The brazen Serpent, or God's grand Design, &c. Lond. 1673. qu. Besides several other things which I have not yet seen, as *The Peasant's Peace,* &c. At length this Dr. having lived till he was almost blind, departed this mortal life in the parish of St. Giles's without Cripplegate before-mention'd, in the month of June, as I conceive, in sixteen
1678. hundred seventy and eight; and was buried, as I
[621] suppose, according to his will, in the chancel of the church of St. Mary Aldermanbury in London, close to the worthy ministers there interred. He died rich, left behind him a widow called Sarah, a daughter named Bethiah, and a brother called Nehemiah Holmes of Machin in Hertfordshire clerk.

GILES COLLIER son of Giles Collier of Pershore in Worcestershire, was born there, or at least in that county, became either a batler or servitor at New inn, in Lent term 1637, aged 15 years, took the degree of bach. of arts, and departed for a time, closing then with the presbyterians. In 1648 when the parliamentarian visitors were in Oxon he proceeded in arts, took the covenant, and afterwards
[622] became vicar of Blockley near Evesham and Shipson in Worcestershire, and a busy man when he was made an assistant to the commissioners of Worcestershire, for the ejection of such whom the godly party called scandalous, ignorant and insufficient ministers and schoolmasters, an. 1654 and after. At his majesty's restoration he continued in Blockley, and when the act of uniformity was published he conformed not without the regret of some loyalists in the neighbourhood, whom he had much displeased in the interval. He hath written,

Vindiciæ Thesium de Sabbato: or a Vindication of certain Passages in a Sermon of the Morality of the Sabbath, from the Exceptions of which they are subjected by Edw. Fisher Esq; in his Book called A Christian Caveat, &c. Lond. 1653. 56. qu.

Appendix wherein is briefly examined this bold Assertion of Edw. Fisher, viz. There is an equal Authority and equal Antiquity for the Observation of the 25th of Dec. as for the Lord's Day.

Answer to 15 Questions lately published by Edw. Fisher Esq; and the Suggestions therein delivered against suspended, ignorant and scandalous Persons from the Lord's Supper——These two last things were printed with the *Vindiciæ Thesium.*

Fun. Sermon on Isaiah 57. 1.[a]——Printed 1661. [623]
qu. He died at Blockley in the latter end of July, in sixteen hundred seventy and eight, and was 1678.
buried on the 30th day of the same month in the church there. In the said vicaridge succeeded Sam. Scattergood of Trin. coll. in Cambridge, as I shall elsewhere tell you.

BENJAMIN PARRY, younger brother to Joh. Parry before-mention'd, col. 1143, was born, as I conceive, in Dublin, admitted in arts in Trin. coll. there on the 5th of Decemb. 1648, came with his brother to Jesus coll. in this university, took the degrees in arts, and after his majesty's restoration he was, by the favour of his commissioners appointed to visit this university, made Greek reader, and so consequently fellow, of C. C. C. In 1663, Feb. 26, he was installed preb. of Knaresbergh in the church of York, (he being then bach. of div.) upon the resignation of Dr. Robert Mossom; which dignity he resigning upon his going into his own country, was succeeded therein by Dr. Will. Ashton, in Feb. 1673. On the first of May 1674 he was made dean of Kilkenny, and thence translated to the deanery of St. Patrick at Dublin on the 24th of March following. On the 27th of Jan. 1677 he was consecrated bishop of Ossory in the place of his brother deceas'd, which he kept to his dying day, that shortly after followed. He hath written,

Chymia Cælestis: Drops from Heaven, or pious Meditations on several Places of Scripture. Lond. 1659, [Bodl. 8vo. P. 15. Th. BS.] 73, in tw. And also made fit for the press and published *Holy Rules and Helps to Devotion,* &c. Lond. 1674. in tw. Written by Dr. Duppa bishop of Winton. This Dr. Parry, who, I suppose, hath published no other things, died on the fourth day of Octob. in sixteen 1678.
hundred seventy and eight (having a little before been married, but not to his content) and was buried near to the graves of his brother and father in St. Audoen's church in Dublin. In the see of Ossory

[a] [*The Taking-away of righteous and merciful Persons must be taken to Heart; applied in a Sermon at the Funeralls of Mrs. Anne Mary Child, Wife of Thomas Child Esq. of Northwick in the Parish of Blockley, Worcestershire.* Oxford 1664. 4to. On Isaiah 57. 1. Dedicated to Mrs. Child, daughter of Mr. Child. RAWLINSON.]

succeeded Dr. Mich. Ward provost of Trin. coll. near Dublin, and soon after[6] he was translated to London-Derry.

[1671, 27 Apr. Benj. Parry S. T. P. admiss. ad eccl. S. Antholini, London, per mort. ad pres. regis, quam resign. ante 12 Maii, 1674. *Reg. London.* KENNEY.

Benj. Parry succeeded his brother John in the rectory of Llan Jestyn in North Wales. TANNER.]

PETER LEYCESTER son of Pet. Leycester esq. was born at Nether Tabley in Cheshire, 3 March 1618, became a gent. com. of Brasen-n. coll. [622] 13 Oct. 1629, but leaving that house without a degree, he went, I presume, to the inns of court. Afterwards he retired to his patrimony, where, besides the pleasures of a country-life, he exercised himself much in the study of history and antiquities. After the restoration of his majesty an. 1660. (for whose cause he before had suffer'd) he was created a baronet, and probably had he sought, he might have had beneficial places confer'd on him, but such was the love he had to his native country, that postponing all matters of profit, he studied and laboured to revive its antiquities, that had almost been buried in oblivion, which he afterwards published with this title,

Historical Antiquities in two Books. The first treating in general of Great Britain and Ireland; the other containing particular Remarks of Cheshire, and chiefly of Bucklow Hundred. Lond. 1673, fol. [Bodl. Gough, Cheshire. 1.] But therein having made Amicia daughter of Hugh Cyveliok earl of Chester a bastard, was as to that matter answer'd in a book entit. *A Defence of Amicia,* &c. by sir Tho. Manwaring of Peover in Cheshire bart. who, with this our author Pet. Leyc. were descended from her.[7] Whereupon sir Peter came out with

An Answer to Sir Thomas Manwaring's Book entit. A Defence of Amicia,[8] &c. Lond. 1673. oct.

Addenda: or some Things to be added to the former Answer to Sir Thomas Manwaring's Book, to be placed immediately after Page 90. Lond. 1673. oct. He also wrote,

A Reply to Sir Thomas Manwaring's Answer to Sir Pet. Leycester's Addenda, Lond. 1674. oct. and

Sir Tho. Manwaring's Law-Cases mistaken, and the antient Law misunderstood, and the new Law misapplied, &c. Lond. 1674. oct. There was a waggish and merry ballad that went from hand to hand in MS. concerning these petty controversies between the two baronets, and great sport there was made among idle and vain gentlemen concerning the punctilios and minute things they insisted on: but at length at an assize held at Chester 1675 their controversies were decided by the justices itinerant, who, as I have heard, adjudged the right of the matter to Manwaring. As for our author sir Peter, he died at Nether-Tabley on the eleventh day of Octob. in sixteen hundred seventy and eight, and 1678. was buryed by his ancestors in our lady's chappel on the north side of the church at Great Budworth in Cheshire. Over his grave was soon after set up a comely monument for him and his lady, (who died the 26th of Jan. following aged 59 years) the inscription whereof being large, I shall now for brevity's sake omit.

THOMAS VINCENT second son of John Vincent, sometime a gent. of Lincolns inn, and afterwards a minister, was born in the antient borough of Hertford in the month of May 1634, educated partly in grammar learning in Westminster school, and partly in that at Felsted in Essex, and in 1648 became a student of Ch. Ch. by the favour of the parliamentarian visitors then and there sitting. In 1654 he proceeded in arts, at which time the governour of his house had so great an opinion of him, that he chose him catechist, which usually belongs to a senior master. Soon after he left Oxon and became chaplain to Robert earl of Leicester, and afterwards, tho' not in orders from a bishop, he was made minister of St. Mary Magdalen's church in Milkstreet in London; which place he keeping till the day of St. Bartholomew, an. 1662,[9] left it because he would not conform: Whereupon retiring to Hoxton alias Hogsden near London, preached in a conventicle there to his dying day, being always held in great esteem for his piety by those of his persuasion. He hath written,

Spiritual Antidote for a dying Soul. Lond. 1665. oct.

God's terrible Voice in the City by Plague and Fire. Lond. 1667. oct.

Of Christ's certain and sudden Appearance to Judgment. Lond. 1667. oct. and several times after: the sixth edit. came out in 1683: and the book itself is grounded on Rev. 22. 20. last part.

Answer to the sandy Foundation of Will. Pen the Quaker. [623]

Defence of the Trinity, Satisfaction by Christ, and Justification of Sinners. Lond. 1667, in tw. or sixt.

Wells of Salvation opened: or Words whereby we may be saved. With Advice to young Men. Lond. 1669. oct.

Explicatory Catechism: or an Explanation of the Assembly's shorter Catechism, wherein all the

[6] [In 1679, upon the death of Rob. Massam. GREY.]

[7] [See this point decided in sir Thomas Manwaring's favour by Dugdale; *Baronage*, vol. i, page 41.]

[8] [See the original MS. of this tract, with a complete collection of all the pamphlets written on the subject, among Mr. Gough's books in the Bodleian.]

[9] [He continued in 1666, all the time of the plague, in the city, doing all the good he could; visiting every body that sent for him, and publickly preaching, constantly every Lord's-day, at some great church. MACRO.]

Answers are taken asunder under Questions and Answers, the Truth explained and proved, &c. Lond. 1673, &c. oct.

The true Christian's Love of the unseen Christ; or a Discourse chiefly tending to excite and promote the decaying Love of Christ in the Hearts of Christians. Lond. 1677. 8v. in tw.

Appendix concerning Christ's Manifestation of himself to them that love him.——Printed with *The true Christian's Love*, &c.

Holy and profitable Sayings. Lond. 1680. Printed on one side of a sh. of paper.

Several sermons, as (1) *Fire and Brimstone from Heaven, from Earth, in Hell: or three Discourses, 1. Concerning the Burning of Sodom and Gomorrah formerly. 2. Concerning*, &c. Lond. 1670. oct. contained in several sermons. (2) *Wherein doth appear the Blessedness of Forgiveness, and how it may be attained; on Psal.* 32. 1. Lond. 1674. 7b. qu. in *The Supplement to the Morning Exercise at Cripplegate*, published by Sam. Ansley. (3) *Sermon on* 1 *Tim.* 4. 1, 2, *and Part of the third Verse.*——This is the seventeenth sermon in *The Morning Exercise against Popery*, &c. preached in a conventicle in Southwark.——Lond. 1675. qu. (4) *Serm. on Isa.* 57. 1, 2.—Printed 1667. oct. This I have not yet seen, nor certain controversial writings between him and Dr. Will. Sherlock. This Mr. Vincent died at Hogsden before-mention'd in the parish of St. Leonard's Shoreditch in the month of Octob. (the 15th day as it seems) in sixteen hundred seventy and eight, and was buried in the new churchyard belonging to Cripplegate parish, (as his brother Nathaniel hath informed me) at which time Sam. Slater preached his funeral sermon on Heb. 13. 7, afterwards published[1] under the title of *Vincentius redivivus*; in the beginning of which he tells us that the said Mr. Vincent was buried the 27th of Oct. 1678.

1678.

[Calamy says that Vincent was a worthy, humble, eminently pious man, of sober principles, and great zeal and diligence. He had the whole *New Testament* and *Psalms* by heart: he took that pains, as not knowing but they (as he has often said) who took from him his pulpit and his cushion, might in time demand his Bible also. *Ejected Ministers*, ii. 382.]

SILAS DOMVILLE or DOMVILLE alias TAYLOR son of Silvanus Taylor a committee-man for Herefordshire in the time of the rebellion, a busy man against the king's party, and a commissioner for Herefordshire, and certain counties in Wales for the ejecting of scandalous, ignorant and insufficient ministers and schoolmasters, was born at Harley near Much-wenlock in Shropshire, on the 16th of July 1624, bred in the free-schools at Westminster and Shrewsbury, became a commoner of New inn in the beginning of the year 1641, but being soon after called thence, without the taking of a degree, upon the eruption of the civil wars, he took part with the rebels upon his father's instance, and at length became a captain under colonel, afterwards major general, Edw. Massey; and when the wars ceased he was made by his father's endeavours a sequestrator of the royalists in Herefordshire, and had in those times great power there; which he used so civilly and obligingly that he was beloved of all the king's party. His father setled upon him a good estate in church lands which he had bought, and had the moiety of the bishop's palace in Hereford setled on him, (the other part col. John Birch had got into his clutches) on which he laid out much money in building and altering. Upon the rising of sir George Booth in Cheshire, in the beginning of Aug. 1659, he received a commission to be captain of a troop of horse for the militia of the city of Westminster, and shew'd himself very active in that employment; but at the king's return he lost all, and was in a manner ruined. Soon after, by the favour of certain persons whom he had before obliged, he became commissary of the ammunition and warlike provision at Dunkirk, and five years after (about 1665) he was, by the endeavours of sir Paul Neile and others, made keeper of the king's store-houses for shipping and other marine matters at Harwich a sea-port town in Essex, where he continued to the time of his death. This person being a great lover of antiquities, did in the times of usurpation ransack the library belonging to the church of Hereford, of most, or at least of the best MSS therein, and did also garble the MSS in the library of the church at Worcester, and the evidences pertaining thereunto; among which, as I have heard, he got the original grant of king Edgar: whence the kings of England derive their right to the sovereignty of the seas, which is printed in Mr. Selden's book called *Mare Clausum*, lib. 2. He had got also into his hands a quarto MS. of great antiquity which treated of the philosopher's-stone in hieroglyphics, with some few Lat. verses underneath: And being hum'd with very great curiosity it was presented to the view of his majesty king Charles II, who offer'd 100*l.* for it, but was refused by the owner. This person commonly called Captain Taylor hath written,

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The History of Gavel-kind, with the Etymology thereof; containing also an Assertion that our English Laws are for the most Part those that were used by the antient Britains, notwithstanding the several Conquests of the Romans, Saxons, Danes, and Normans. Lond. 1663. qu. [Bodl. 4to. A. 2. Jur. BS.]

Observations and Remarks upon many special Occurrences of British and English History.——Printed with the former book. At the end of which is an anonymous MS. by him published entit. *Brevis Relatio de Willielmo Comite Normannorum,*

[1] Publ. at Lond. 1679. qu.

&c. The original of which is in the archives of Bodley's library, communicated to him by Dr. Tho. Barlow the head-keeper of that library. He had also written and published several pamphlets before the restoration of king Charles II. but his name being not put to, would never after own them. He also laboured four years or more in collecting various antiquities, as arms, monumental inscriptions, &c. in many places of Herefordshire, during his employment there under the two protectors: Which being now, or at least lately, in the hands of sir Edw. Harley of Brompton Brian, may serve as an apparatus for him who shall hereafter write the antiquities of that county. He wrote also *The Description of Harwich, and all its Appurtenances and Antiquities*; which is now in MS. in a private hand.[9] He had great skill not only in the practical, but the theoretical part of music, did compose several lessons, some of which were tried and played in the public school of that fac. in this university, while Dr. Wilson held the chair, before his majesty's restoration; and after that time, he being well acquainted with that most admired organist to the queen, called Matthew Lock, (who had married
[423] one Garnons a Herefordshire woman) he did compose several anthems; two, or more of which were sung in his majesty's chappel; which being well performed, his majesty was pleased to tell the author that he liked them. "This capt. Silas Taylor hath "made a composition of two parts in a book entit. "*Court Ayres, or Pavins, Almaines, Corants, and* "*Sarabands*, &c. Lond. 1655. oct. published by "John Playford." He had also good skill in the mathematics and the tongues, and might have proved excellent in them, had his continuance in the university been longer or had he not spent most of his time in military matters. He died on the
1678. fourth day of Novemb. in sixteen hundred seventy and eight, and was buried in the chancel of the church of Harwich before-mention'd. He died much in debt, so that all such MSS. and papers that were then lying by him (some of which he had before pawned) were with his goods seized on by his creditors. His father Silvanus Taylor before-mention'd, who also had been of the high court of justice, and a grand Oliverian wrote and published, *Common good: or, the Improvement of Commons, Forrests, and Chases by Enclosure: Wherein the Advantage of the Poor, the common Plenty of all, and the Increase and Preservation of Timber, with other Things of common Concernment, are considered.* Lond. 1652. in 7. sh. and an half in qu. Dedicated to the supreme authority of the nation, [625]
the parliament of England. He had a son of both his names sometime a commoner of Wadham coll. afterwards M. A. and fellow of that of All-souls, an ingenious man, and well skill'd in the practical part of music, who died at Dublin in Ireland in the beginning of Nov. 1672.[1]

HENRY HIBBERT or HUBERT a Cheshire man born, became a student in Brasen-n. coll. an. 1618, aged 18 years, took one degree in arts and departed. I take this person to be the same with Hen. Hibbert, who was afterwards pastor of Trinity church in Kingston upon Hull in Yorkshire, where I find him in 1654 and after; and afterwards pastor of Allhallowes the Less in London, where I find him in 1662, (being then accounted a presbyterian) and soon after Dr. of div. and minister of St. Olave in the Old Jewry. Henry Hibbert hath published

Several sermons, as (1) *Waters of Marah, drawn forth in two Funeral Sermons preach'd in Oct. 1653, on Zech. 12. Part of the tenth Verse, and on Ruth 1. Part of the 20th Verse.* Lond. 1654 in oct. [Bodl. 8vo. J. 5. Art. BS.] (2) *Regina Dierum: or the joyful Day; preach'd before the Lord Mayor, 29 May, on Psal.* 118, 24. Lond. 1661. qu. and others which I have not yet seen.

Syntagma Theologicum: or, a Treatise wherein is concisely comprehended the Body of Divinity, and the Fundamentals of Religion orderly discussed, &c. Lond. 1662, with his picture[4] before it. [Bodl. W. 1. 5. Th.]

Certain Divine Discourses, wherein are handled these following Heads, viz. (1) *The express Character of Christ our Redeemer.* (2) *Gloria Altissimus: or, the Angelical Anthem.* (3) *The Necessity of Christ's Passion and Resurrection*, &c. ——printed with the former book. What other things he hath published I know not, nor any thing else of Dr. Hibbert, only that he died in sixteen 1678.
hundred seventy and eight, and was I presume buried in the church of St. Olave before-mention'd, leaving then behind two daughters named Hannah and Mary, who had letters of administration granted unto them to administer his goods, chattels, &c. 18 Dec. 1678.

[JOHN BALLARD, son of Edward Ballard of Weston-sub Edge, Gloucestershire, was born in Oxford in the year 1612 (his father sojourning there

[9] [Since published by Mr. Samuel Dale, an apothecary of Brentwood in Essex, under the title of *The History and Antiquities of Harwich and Dover Court, Topographical, Dynastical and Political. First collected by Silas Taylor alias Domville Gent. Keeper of the King's Stores, and now much enlarged in all its Parts, with Notes and Observations relating to natural History, illustrated with many Copper Plates, presenting the Cliff itself, the Fossills contained therein and other principal Things.* Lond. 1730, 4to. RAWLINSON. A second edition, or rather I suspect a second title-page, dated Lond. 1732. Bodl. Gough, *Essex*, Numb. 6.]

[1] [There seems to be some mistake in this date, for Sylvanus Taylor occurs in the Alphabetical List of Fellows, preserved in the college library, as fellow of All Souls in the year 1672.]

[4] [Engraved by D. Loggan. It has no name of the person represented, but may be known by six lines beginning

'This true effigies grau'd and well design'd,
Shewes the fainte shaddow of a brighter mind.']

at that time upon pleasure, being very hot in pursuit of his entirely beloved study of the mathematicks.[5]) He was educated in grammar learning at the free-school in Campden, in Gloucestershire, and from thence was sent to Exeter college in Oxford, of which house he was matriculated, as a gentleman's son, December 2, 1631.[6] He proceeded to the degree of bach. of arts Feb. 13, 1633, and to that of bach. of medicine November 28, 1635.[7] Afterwards he fixed at Weston and practised physic with extraordinary success. 'He was,' says his nephew,[8] 'very skilful in anatomy, botany, and chymistry, which last being his favourite study, he made many curious discoveries and observations in it, which I am afraid are irrecoverably lost. All that I have yet seen of his is a copy of verses which he composed, when very young, on the Cotswold hills.[9] As his epitaph gives his true character, I
1678. shall only add that dying at Oxford May 3, 1678, he was buried, by his father, in the chancel of Weston church under a very large blew stone, with the following inscription: H. S. E. Johannes Ballard. M. B. Vir perquam doctus, Artisque præsertim Appolineæ, quam summa cum Laude, Successuque admodum felici exercebat, peritissimus, Anatomiam, Chymiam, Herbas, adeo calluit, ut nemo magis dignus, qui vel Galenum ætate superaret; nondum Annus Septuaginta natus Oxonii (inter Musas et Literatos sibi gratissimos) animam efflavit Maii 2, Anno Dom. 1678; Ætatis suæ 66.'

'This gentleman had two sons, John and George, who considering their years (for they were both snatched away by death before either of them had attained the age of 30) were prodigies in learning, being very skilful in almost every branch of literature. But their chief delight was in mathematicks, astronomy, chymistry and anatomy, of the last of which they left a manuscript treatise behind 'em; together with a couple of anatomies carved from wood, most exquisitely performed with their own hands: But those and many other curious things of great value, coming into the hands of women that had small regard to learning or ingenuity, have (to my no small grief) long since been sold, and otherwise made away with.'[1]]

MARCHAMONT NEDHAM was born in a market-town called Burford in Oxfordshire, in the month of Aug. 1620, and on the 21st of the said month received baptism there. He was son of a father of both his names, born of genteel parents in Derbyshire (sometime bach. of arts of St. John's coll. and Gloc. hall, afterwards an attendant on the lady Elizab. Lucas, sister to John lord Lucas, and wife of sir Will. Walters of Sarsden near Burford before-mention'd) by Margery his wife, daughter of John Collier the host of the George inn, then the principal place for the reception of guests in Burford. But the said father dying in the year following, the mother was the next year after that (scil. in 1622) married to Christoph. Glynn vicar of the said town, and master of the free-school there: which Glynn perceiving his son-in-law to have very pregnant parts, did take him under his tuition, and spared not to encourage his forwardness. At about 14 years of age he was sent to All-s. coll. where being made one of the choristers, continued there till 1637, at which time he took the degree of bach. of arts. So that being not capable of keeping that place any longer, because inconsistent with his degree, he retired to St. Mary's hall for a time. At length being invited to London, he had confer'd upon him an usher's place in Merchant Taylors school, then presided by one Mr. Will. Staple; but how long he continued there I cannot justly tell. Sure it is, that upon the change of the times, he be-

[5] [Original Letter from George Ballard, to Dr. Rawlinson, dated Campden Aug. 10, 1737. MS. in the Bodleian library.]

[6] [*Reg. Matric. Acad. Oxon.* PP.]

[7] [*Reg. Congreg.* Q. 207.]

[8] [Letter to Dr. Rawlinson.]

[9] [An Encomiasticke to the noble minded Gentleman, his honoured friend, Mr. Robert Dover.

My humble Muse her fainting winges would raise
To sing the storie of thy games and praise:
But she distrusts her strength, and feares she might
With downy plumes, attempt to high a flight.
The Cotswold sports, are taske and subject fitt
For highest raptures of a Heaven-borne witt:
Whose choycer spirits Phœbus selfe inspires
With purest flames of true Promethean fires.
And such these sports have found, ev'n such whose veine
Contemns the basenesse of an humble straine:
Invited by the generall voyce of Fame,
Have blaz'd the honour of brave Dover's name.
And with smooth pencill, of their various art,
So to the life have drawne and limb'd each part,
That my unpollish't lines might soone deface,
Their master peice, and rob them of due grace.
But may I then be mute? can this excuse
The rugged poem of an art-lesse muse?
It may, sith that to royalize thy glory,
The world turnes chronicle, and speakes a story,
That when thy better part assends the skie,
Shall shine example to posteritie.
Fam'd Dover still a fresh applause shall gaine
In ev'ry age, and life from death obtaine.
Some willing Genius shall thy manes beare
To heaven, and fix them in some higher spheare,
To which they shall add lustre, influence,
And what's more glorious, each intelligence
Prowd of that noble object they espy,
Shall tune their orbs to a new harmony.
Thus shall the world in spite of Death and Fate,
Sing Cotswold-games, an ever-living date.

John Ballard, Oxon.

Annalia Dobrensia: Vpon the yeerely Celebration of Mr. Robert Dovers Olimpick Games vpon Cotswold Hill. Lond. 1636, 4to. [Sign. E. 4.]

[1] [Mr. John Ballard, a physitian of Weston Subedge, 1678, gave 100*l.* to the use of the poor; Mr. Thomas Ballard, his brother, gave the chimes to the church. Atkyns' *Hist. of Glostershire*, page 313. ed. 1712.]

[2] [Ballard's Letter ut supra.]

came an under clerk in Greys inn, where by virtue[3] of a good legible court-hand, he obtained a comfortable subsistence. Soon after siding with the rout, and scum of the people, he made them weekly sport by railing at all that was noble, in his intelli-
[626] gence called *Merc. Britan.* wherein his endeavours were to sacrifice the fame of some lord, or person of quality, nay of the king himself, to the beast with many heads. Diego writeth[4] that Barcæus meeting with the devil sitting at his ease upon a chair, bid him rise up and give place to his betters. The tale was moraliz'd in *Britannicus*, who might very well have challenged the precedency of Satan, to have thrust him out of his chair, the seat of the scornful, wherein he sate several years, and out-railed all the Shimeis and Rabsekehs, and out-lyed all the Simmiasses and Pseudolusses that ever sate in that chair. So that this Nedham being become popular, and an active man in person among the rout, he was commonly called capt. Nedham of Greys inn, and what he said or wrote was looked upon as gospel. About that time he studied physic, followed the chymical way, and in 1645 began to practise it, and by that and his writing, maintained himself in very genteel fashion. But so it was, that whether by his imprisonment in the Gatehouse for his aspersions of his majesty, in the opening or explaining his *Cabinet Letters*, an. 1645, or for some scorn or affronts put upon him, he forthwith left the blessed cause, and obtaining the favour of a known royalist to introduce him into his majesty's presence at Hampton-Court, an. 1647, he then and there knelt before him, and desired forgiveness for what he had written against him and his cause: which being readily granted, he kiss'd his majesty's hand, and soon after wrote *Mercurius Pragmaticus*: which being very witty, satyrical against the presbyterians, and full of loyalty, made him known to, and admired by the bravadoes and wits of those times. But he being narrowly sought after, left London, and for a time sculk'd at Minster Lovel near Burford in Oxfordshire, in the house of Dr. Pet. Heylyn. At length being found out, imprison'd in Newgate and brought into danger of his life, Lenthall the speaker of the house of commons, who knew him and his relations well, and John Bradshaw president of the high court of justice, treated him fairly, and not only got his pardon, but, with promise of rewards and places, persuaded him to change his stile once more, meaning for the independents, then carrying all before them. So that being brought over, he wrote *Merc. Politicus*, so extream contrary to the former, that the generality for a long time, especially the most generous royalists, could not believe that that intelligence could possibly be written by the same hand that wrote the *M. Pragmaticus*. The truth is, these last were written for about an year and an half, and were endeavoured by the parliamenteers to be stifled, but the former (the *Politici*) which came out by authority,[5] and flew every week into all parts of the nation for more than 10 years, had very great influence upon numbers of inconsiderable persons, such who have a strange presumption that all must needs be true that is in print. He was then the Goliah of the Philistines, the great champion of the late usurper, whose pen in comparison of others, was like a weaver's beam. And certainly he that will, or can, peruse those his intelligences called *Merc. Politici*, will judge that had the devil himself (the father of all lies) been in this Goliah's office, he could not have exceeded him, as having with profound malice calumniated his sovereign, scurrility abused the nobility, impudence blasphemed the church and members thereof, and industry poysoned the people with dangerous principles. At the happy return of the times in 1660, he being conscious to himself that he might be in danger of the halter once more, sculk'd (some say he fled into Holland) till such time he could get his pardon, or that the act of oblivion should pass. In the mean time were not wanting some forward loyalists to complain of, and write against him: among which was a nameless author entit. *A Rope for Pol. or a Hue and Cry after March. Nedham the late scurrilous Newswriter*, print. (in May) 1660. qu. wherein he sheweth to the world the horrid blasphemies and revilings against the king's majesty's person, his cause and his friends, published in his weekly *Politicus*. In [627]
Apr. also the same year, was put forth *A Conference between Tho. Scot and March. Nedham concerning the present Affairs of the Nation*: wherein many of Nedham's rogueries are ript up and laid open to the world. In the beginning also of Jan. before going, when great hopes depended upon Monk's proceeding, a poem entit. *A New-year's Gift for Politicus*, said to be written by Will. Kilburne, flew about, wherein he tells you that Nedham wrote,

> Politicus, Intelligencer
> (As famous as old Meg Spencer)
> Pragmaticus, the Spy, what not?
> Britannicus; The Counter-Plot
> Of Hell, &c.

But notwithstanding all verbal and printed complaints, he for money given to an hungry courtier[6] obtained his pardon under the great seal, which was his defence oftentimes, particularly at Oxford act in

[3] *Mercurius Anti-Britannicus*, part 2. p. 25. And in *The Hue and Cry after Britannicus*, by one who calls himself Aulicus, printed 1645. p. 1.

[4] *Diego Tornis*, edit. Venet. 1604. See the character of Britannicus at large in *Sacra Nemesis*, written by Dan. Featley.

[5] [1650, Aug. 15. Resolved, that Marchamont Needham, gentleman, be and is hereby restored to be writer of the *Publick Intelligence*, as formerly. *Journals of the House of Commons*, vol. 7. p. 758. COLE.]

[6] [L. Chanc. WOOD, *MS. Note in Ashmole*.]

1661, when then several set upon him in St. Mary's church to hale him before a justice, and so to prison for treason: so that I say being free, and at liberty by virtue of that seal, which he several times produced, he exercised the faculty of physic to his dying day among the brethren, which was a considerable benefit to him. He was a person endowed with quick natural parts, was a good humanitian, poet and boon droll: and had he been constant to his cavaleering principles he would have been beloved by, and admired of, all: but being mercenary and valuing money and sordid interest, rather than conscience, friendship, or love to his prince, was much hated by the royal party to his last, and many cannot yet endure to hear him spoken of. Among several things that he hath written and published, these following have only come to my sight.

Mercurius Britannicus, communicating the Affairs of Great Britain for the better Information of the People.——These *Mercuries* began about the middle of Aug. 1643, and were carried on thence week by week, every Monday in one sh. to the latter end of 1646, or beginning of 1647. I have seen a trag. com. entit. *Merc. Britannicus, or the English Intelligencer*, reprinted in 1641. qu. but the author of that was Richard Brathwayte.

A Check to the Checker of Britannicus: or the Honour and Integrity of Coll. Nath. Fiennes revived, restated from certain Prejudices and Mistakes occasion'd by late Mis-reports. Lond. 1644. qu.

"Mercurius Britannicus wrote a sharp libel "against his Majesty's late Messages for Peace, "anno 1643. So Dr. Barlow——Whereupon was "published at Oxon. 29 Dec. 1643, a pamphlet "entit. *The Refusers of Peace inexcusable*, printed "by his majesty's command. Oxon 1643. 1 sh. "qu."

A Hue and Cry after the King, &c.——Generally reported to have been written by this author, particularly (1) By the writer [a] of the *Brief Chron. of the late intestine War*, &c. who tells us that when the king fled from Hampton-Court in Nov. 1647 to the Ile of Wight, one Nedham published a most execrable and blasphemous paper called, *A Hue and Cry after the King*, &c. But how it can be so, I cannot judge, unless our author Nedham could write treason and royalty in one breath; for at that time and some weeks before, he wrote *Merc. Pragm.* as I shall anon tell you. (2) The writer of the witty [b] poem entit. *Merc. Britannicus his Welcome to Hell*, wherein reckoning up most of the intelligences that were wrote for the parliament, saith thus.

Amongst all these (dear son Britannicus)
Thou hast shew'd thy self the best Mercurius;
Thou hast out-slander'd slander, and prevail'd,
And every railing rogue thou hast out-rail'd.
Thou bravely didst thy sovereign vilify,
Pursu'dst his honour with an Hue and Cry,
Abus'd the queen with scandals, &c.

But the reader is to know, notwithstanding these writers, that the *Hue and Cry* was not written when the king left Hampton-Court, but after his defeat at Naseby, an. 1645. Our author Nedham hath also written,

The Case of the Kingdom stated according to the proper Interests of the several Parties engaged, &c.——When first published, I know not: the third edition was printed at Lond. 1647. in qu.

The Levellers level'd: or the Independent's Conspiracy to root out Monarchy, An Interlude. Lond. 1647. in two sh. in qu. Said in the title to be written by *Merc. Pragmaticus*. See in Will. Prynne, under the year 1669.

Mercurius Pragmaticus, communicating Intelligence from all Parts, touching all Affairs, Designs, Humours and Conditions throughout the Kingdom, especially from Westminster and the Headquarters.——There were two parts of them, and they came out weekly in one sheet in qu. The former part commenced the 14th of Sept. 1647, and ended the 9th of Jan. 1648. The other which was entit. *Merc. Pragm. for K. Ch. II*, &c. commenced the 24th of Apr. 1649, but quickly ended. There were now and then other *Pragmatics* that peeped forth, but they were counterfeit.

A Plea for the King and Kingdom, by Way of Answer to a late Remonstrance of the Army. Lond. in Nov. 1648. in 3 sh. in qu.

Digitus Dei; or God's Justice upon Treachery and Treason, exemplified in the Life and Death of the late James Duke of Hamilton, being an exact Relation of his traiterous Practices since the Year 1630, &c. with his Epitaph. Lond. 1649. in 4 sh. in qu. [Bodl. 4to. W. 36. Jur.] In the year before came out a book entit. *The manifold Practices and Attempts of the Hamiltons, and particularly of the present Duke of Hamilton now General of the Scotish Army, to get the Crown of Scotland; in a Letter from a Malignant in London to his Friend in Scotland.* Lond. 1648. qu. in June. But who the author of this was I cannot tell. "It is thought "Nedham, because 'tis all involv'd in the Digitus "Dei."

Mercurius Politicus. Comprising the Sum of foreign Intelligence, with the Affairs now on Foot in the three Nations of England, Scotland, and Ireland.——These *Mercuries* came out weekly every Wednesday in two sh. in qu. commencing with the 9th of June 1649, and ending with the 6th of June 1650. At which time being Thursday he began again, "with numb. 1. from Thursday "June 6. to Thursday June 13, 1650. Beginning "——' Why should not the commonwealth have a

[a] Jan. Heath, under the year 1647.
[b] Printed at Lond. in one sh. in qu. 1647.

"feel as well as the king had,' &c.[1] 'Now appeared in print (saith a certain writer) as the weekly champion of the new commonwealth, and to bespatter the king (Ch. II.) with the basest of scurrilous railery, one Marchamont Nedham, under the name of Politicus, a Jack of all sides, transcendently gifted in opprobrious and treasonable droll, and hired therefore by Bradshaw to act the second part to his starchy and more solemn treason——Who begun his first diurnal with an invective against monarchy and the presbyterian Scotch kirk, and ended it with an Hosanna to Oliver Cromwell, who in the beginning of June returned by the way of Bristol from Ireland to London,' &c. These *Mercurii Politici* (wherein were many discourses against monarchy, and in behalf of a free-state, especially in those that were published before Ol. Cromwell gaped after the supremacy) were constantly carried on till about the middle of Apr. 1660, when then (as several times before) the author was prohibited by order of the council of state. By virtue of which order, Hen. Muddiman and Giles Dury were authorized to publish their *Intelligence* every Monday and Thursday, under the titles of *Parliamentary Intelligencer, and Mercurius Publicus*, which continued (Dury soon after giving over) till the middle of Aug. 1663, and then Rog. L'estrange published the *Intelligence* twice every week in quarto sheets, under the titles of *The public Intelligencer* and *The News*. The first of which came out the 31st of Aug. and the other on the 3d of [629] September an. 1663. These continued till the 29th of Jan. 1665, at which time L'estrange desisted, because in *Nov.* going before were other kind of newspapers published twice every week in half a sheet in folio. These were called *The Oxford Gazette*, and the first commenced 7 Nov. 1665, the king and Queen with their courts being then in Oxon. These for a little time were written, I think, by Hen. Muddiman. But when the said courts removed to London, they were intitled and called *The London Gazette*; the first of which that was published there, came forth on the 5th of Feb. following, the king being then at Whitehall. Soon after Mr. Joseph Williamson, under-secretary of state, procured the writing of them for himself: and thereupon employed Charles Perrot M. A. and fellow of Oriel coll. in Oxon, who had a good command of his pen, to do that office under him, and so he did, tho' not constantly, to about 1671. After which time they were constantly written by under-secretaries, belonging to those that are principal, and do continue so to this day.

The public Intelligencer, communicating the chief Occurrences, and Proceedings within the Dominions of England, Scotland, and Ireland, &c.——These *Mercuries* came out weekly every Monday, but contained mostly the same matter that was in the *Politici*.

The Case of the Commonwealth of England stated: or the Equity, Utility and Necessity of a Submission to the present Government, against all Scruples and Pretences of the opposite Parties, viz. Royalists, Scots, Presbyterians, Levellers, &c. Lond. 1649. in two parts in quarto. There again in 1650. in qu. also. [Bodl. B. 18. 25. Linc.]

Discourses of the Excellency of a Free-state above Kingly Government. Lond. 1650. qu. published with the former.

An Appendix added out of Claud. Salmasius his Defensio Regia and Mr. Hobbes de Corpore politico.

Tryal of Mr. Joh. Goodwin at the Bar of Religion and right Reason, &c. Lond. 1657. qu.

The great Accuser cast down, &c. An Answer to a scandalous Book entit. The Triers or Tormentors tried and cast, &c. Written by Mr. Joh. Goodwin. Lond. 1657. qu. [Bodl. B. 18. 11. Linc.] The said Goodwin did not reply in another pamphlet, only in a book[2] which he the year after published against other persons, doth characterize our author Nedham as having a foul mouth which Satan hath opened against the truth and mind of God, &c. as being a person of an infamous and unclean character for the service of the Triers, &c. A man that curseth whatsoever he blesseth, and blesseth whatsoever he curseth, &c. That his book hath a double image visibly stampt upon it, like our Philip and Mary coin, and therein is a Nye[3] of Oxford learning, as well as a mouth of Oxford railing in the composition, &c.

Interest will not lye: or a View of England's true Interest in reference to the Papist, Royalist, Presbyterians, &c. in Refutation of a treasonable Pamphlet entit. The Interest of England stated. Lond. 1659. in 6 sh. in large quarto paper.[4] [Bodl. 4to. S. 83. Art.]

The moderate Informer, communicating the most remarkable Transactions both civil and military in the Commonwealth of England, &c.——It commences with the 12th of May 1659, but not carried on for above two or three weeks. Nedham, it seems, was put out of his place of writing the weekly news in the time of Richard lord protector, occasion'd by the presbyterians: yet notwithstanding tho' Joh. Can was put in his place, yet in spight of opposition he carried on the writing of his *Mercuries*.

News from Brussels, in a Letter from a near Attendant on his Majesty's Person, to a Person of Honour here, dat. 10 March, stil. vet. 1659.——

[1] Jan. Heath, as before, in his *Chron.* under the year 1660. [See Whitlock's *Memorials*, page 690, edit. 1732.]

[2] *Triumviri: Or the Genius, Spirit and Deportment of three Men, Mr. Rich. Resbury, John Parson, and George Kendall, in their late Writings*, &c. Lond. 1658. in the pref.

[3] Philip Nye one of the chief Tryers.

[4] [Lond. 4to. 35 pages: well written and very severe. I have it. COLE.]

There is no name to this letter (full of rascallities against king Charles II. and his court) but the general report was then, that it was written by M. Nedham, and conveyed to the printer or bookseller by that notorious schismatic and grand zealot for the
[630] good old cause called Praise-God Barebone. It was answer'd about a week after in another thing in qu. entit. *The late News or Message from Brussels unmask'd*; but by whom it was written I know not.

A short History of the English Rebellion compleated in Verse. Lond. 1661. qu. 'Tis a collection of all such verses which he before had printed before each of his *Merc. Pragmat.* and was then by him published to curry favour with the royalists. This *Short History* was printed again in 1680. qu.[5] when the presbyterians were busy to carry on their designs under the pretence of the Popish plot. He did prefix to it *The true Character of a rigid Presbyter*, and added the coat of arms of sir John Presbyter to that edit. of 1661, but the said character was not of his writing.

Discourse concerning Schools and Schoolmasters. Lond. 1663. in one sh. and an half in qu.

Medela Medicinæ. A Plea for the free Profession and Renovation of the Art of Physic, &c. Lond. 1665. in a large oct. [Bodl. 8vo. F. 5. Med.] Answer'd by two doctors of that faculty, fellows of the coll. of physicians at London, namely John Twysden in his *Medicina Veterum vindicata*, &c. and Robert Sprackling in his *Medela Ignorantiæ*, &c. Our author Nedham[6] saith that four champions were employed by the coll. of physicians to write against this book. Two of which (he saith) are gone already: The third I hear (saith he) is often buried in ale at a place called 'the hole[7] in the wall,' and the fourth hath asked me pardon before company, confessing that he was set on by the brotherhood of the confederacy.

An epistolary Discourse before Medicina instaurata, or a brief Account of the true Grounds and Principles of the Art of Physic, &c. *by Edw. Bolnest M. D.* Lond. 1665.

A Pacquet of Advices[8] *and Animadversions sent from London to the Men of Shaftesbury, &c. Occasion'd by a seditious Pamphlet entit. A Letter from a Person of Quality to his Friend in the Country*, &c. Lond. 1676. qu. Of which book and its author, you may see in another entit. *An Account of the Growth of Popery and Arbitrary Government in England.* Lond. 1687. in a thin fol. p. 22. Written by Andr. Marvel, esq.

A second Pacquet of Advices, &c. occasion'd by several seditious Pamphlets spread abroad to pervert the People, since the Publication of the former Pacquet, &c. Lond. 1677. qu. This answers first a pamphlet entit. *Some Considerations upon the Question, whether the Parliament be dissolved by its Prorogation for 15 Months.* (2) Another entit. *The long Parliament dissolv'd*, written by Denzill lord Holles: the author of which being sought after, his chaplain, a nonconformist, named Cary or Carew, own'd it to free his lord; whereupon he was committed prisoner to the Tower of London, in the beginning of Feb. 1676. This Cary after his lord's death lived in Hatton Garden in Holbourn, and practised physic.[9] (3) *A Letter from a Person newly chosen to sit in this Parliament, to a Bencher in the Temple; with a pretended Answer of the Bencher to the same.* (4) *A Narrative of the Cause and Manner of the Imprisonment of the Lords, now close Prisoners in the Tower of London.* The said two *Pacquets of Advices* were written as 'tis said by Nedham, and he encouraged thereunto by Edm. Warcup a justice of peace, and Thomas earl of Danby.

Christianissimus Christianandus:[1] *or, Reasons for the Reduction of France to a more Christian State in Europe.* Lond. 1678. in 10 sh. in qu. [Bodl. 4to. Z. 52. Th.] Besides all these, he hath written several other small things, which I have not yet seen. He hath translated into English *Mare clausum*, printed in fol. 1652 or thereabouts; but he being then no way affected to monarchy, gave himself therefore the license to foist in the name of a commonwealth instead of the kings of England, and also to suppress the epist. ded. to the king. He also added an Appendix to it concerning the sovereignty of the kings of Great Britain on the sea, entit. *Additional Evidences*, which he procured, as 'twas thought, of Joh. Bradshaw. All which, besides treasonable comments and false glosses, were done in the life time of the learned author Joh. Selden. After the restoration of king Charles II. the English copy was corrected, perfected and restored, by J. H. gent. and printed at Lond. 1662. fol. He the said Nedham also hath written a preface before the book entit. *A new Idea of the Practice of Physic*, written by[2] Franc de le Boe, Sylvius; published in English at London in 1675. oct. In [631]

[5] [It is again reprinted in 4to. in a monthly pamphlet called *Phœnix Britannicus*. p. 174. anno 1732, by one J. Morgan. COLE.]

[6] In his pref. to Fr. de le Boe his *New Idea of the Practice of Physic*——Printed 1675.

[7] The Hole in the Wall is a noted ale-house in Baldwin's Gardens in Holbourn.

[8] [The *Packquets of Advice*, and *Christianissimus Christianandus* might be all written by Needham, for ought I know; but when they first came out, all people that I chanced to meet with, spoke of them as written by other men: but because I know nothing but hearsay, I forbear to say further. HUMPHREYS.]

[9] [This was Nicholas Cary. Calamy (*Ejected Ministers*, vol. 2. p. 473.) records him as ejected from the town of Monmouth; and adds, after his ejectment he came up to London, and gave himself up to the practice and study of physick, and had success in curing ill affected eyes and ears more than many. And dy'd in Hatton-Garden in Holbourn.]

[1] See the third part of *No Protestant Plot*, p. 58, 59.

[2] [See note [8] in preceding column.]

[3] Fr. de le Boe died at Leyden in Holl. 1665.

which pref. towards the latter end, our author Nedham saith that he had then (1673 and before) a purpose to publish some essays to discover what may be done by able men towards an advancement of knowledge in the power of plants, by examining their natures by the principles and operations of the chymists. Also that he was about to form divers treatises for public view, &c. By the way it must be known, that our author in the said preface, doth shew himself a great disliker of the common way of the first studying of physic in the universities, and seems also to run down university promotions or degrees, calling them in derision the doctoral confederates, the scholastic family of a fine breed, who come to town with the learned cushion, cap, and scarlet——The apothecaries boys are able to tutor them in town-practice——They vaunt and make a noise with their anatomical rattle ——spend much time in anatomy——neglect the chymical way, &c. Several things are fathered also upon him, of which he was not in the least the author, as the publication of *The Speeches of Oliver Cromwell, Hen. Ireton and Joh. Bradshaw, intended to have been spoken at their Execution at Tyburn, the 30th of Jan.* 1660, &c. Lond. 1660. in one sh. and half in qu. said in the title to be published by Marchant. Nedham and Payne Fisher, servants, poets and pamphleteers to his infernal highness. At length this most seditious, mutable and railing author M. Nedham died suddenly in the
1678. house of one Kidder in Deureux-Court near Temple-bar London, in sixteen hundred seventy and eight, and was buried on the 29th of Novemb. (being the vigil of St. Andrew) at the upper end of the body of the church of St. Clement's Danes, near the entrance into the chancel. Soon after, that church being pull'd down and rebuilt, and the letters on his grave taken away or defaced, you shall have in their place this epitaph made on him, an. 1647, printed at the end of *Merc. Britannicus his Welcome to Hell.*

[120] Here lies Britannicus, Hell's barking cur,
That son of Belial, who kept damned stir:
And every Monday spent his stock of spleen,
In venomous railing on the king and queen.
Who, though they both in goodness may forgive him,
Yet (for his safety) we'll in hell receive him.

With this person may well be coupled Henry Care, several times reflected upon by Rog. L'estrange in his *Observator*, for a poor snivelling fellow; who after he had wrote several things in the behalf of the church of England, and the presbyterians, and had reflected on both the universities in several of his writings as popishly affected, was at length prevail'd upon in the time of King James II. to write for the Roman Catholics, against the church which he before had eagerly defended: Whereby it was made [923]
manifest that what he wrote was not for religion or conscience sake, which he before did pretend, but merely for interest. After his death, which happen'd in Aug. 1688, was an elegy written in his commendation, printed on one side of a sh. of paper, and a satyrical thing called *Henry Care's last Will and Testament.*

JOHN NEWTON son of Humphrey Newton of Oundel in Northamptonshire, and he the second son of Joh. Newton of Axmouth in Devonshire, was born in Northamptonshire, became a commoner of St. Edm. hall in Mich. term 1637, aged 15 years, took the degree of bach. of arts in 1641, and in the year following was actually created master of that faculty among several esquires, gentlemen and soldiers that belonged to the king and court then re-
[632] siding in this university. At which time his genij being naturally inclined to mathematics and astronomy, he, by continual industry, made great proficiency in them, which he found advantageous to him in the times of usurpation. After his majesty's return he was actually created doct. of div. made one of the king's chaplains, and rector of Rosse in Herefordshire, in the place, I think, of Mr. Joh. Tombes ejected; which he kept to his dying day. He hath written these things following, mostly printed in qu.

Astronomia Britannica. Exhibiting the Doctrine of the Sphere, and Theory of Planets decimally by Trigonometry and by Tables, &c. in three Parts. Lond. 1656, 57. qu. [Bodl. 4to. N. 22. Art.]

Help to Calculation, with Tables of Declinations, Ascensions, &c. Lond. 1657. qu.

Trigonometria Britannica: shewing the Construction of the natural and artificial Sines, Tangents, and Secants, and Table of Logarithms; and the Use of the said Canon in the Resolution of all Triangles, plain or spherical, &c. in two books. Lond. 1658. fol. [Bodl. A. 1. 18. Art.] One composed by our author Newton, the other translated from the Lat. copy of Hen. Gellibrand.

Chiliades Centum Logarithmorum. Printed with the former.

Geometrical Trigonometry, &c. Lond. 1659.

Mathematical Elements, in three Parts. Lond. 1660. 63. qu.

A perpetual Diary or Almanack——Engraven on copper, and printed on one side of a sheet of paper, 1662.

Description of the Use of the Carpenter's Rule. Lond. 1667.

Ephemerides: or Diary shewing the Interest and Rebate of Money at six per Cent. &c. Lond. 1667.

[a] In 1680 Care was arraigned, convicted and sentenced for printing without license *The Weekly Pacquet of Advice from Rome*; and by an order of the court of King's Bench, it was ordained, that the book should not from thence forth be printed or published by any person whatsoever. But for this order, and some other things, the house of commons in 1681, impeached lord chief justice Scroggs of high treason. Ma. cro.

Chiliades Decem Logarithmorum. } Lond. 1667.
Tabula partium Proportionalium. }

The Scale of Interest: or the Use of decimal Fractions, &c. *Part* 2. Lond. 1688. oct. [Bodl. 8vo. N. 54. Art.]

School Pastime for young Children: or an easy and delightful Method for the Teaching of Children to read English directly. Lond. 1669. oct.

Art of practical Gauging of Casks and Brewer's Tuns, &c. Lond. 1669.

Introduction to the Art of Logic. Lond. 1670. 78. in tw.

Introd. to the Art of Rhetoric. Lond. 1671. in tw. [Bodl. 8vo. P. 144. Art.] Which as to its form and method, is the same with that of Ch. Butler, and for invention and disposition, with that of the first part of Mich. Radau's *Orator extemporaneus.* But these two introductions, I presume, are, or at least most part of them, involved in *The English Academy* that follows.

The Art of natural Arithmetic in whole Numbers and Fractions, vulgar and decimal, &c. Lond. 1672. oct.

The English Academy; or, a brief Introduction to the seven liberal Arts, Grammar, Arithmetic, Geometry, Music, &c. Lond. 1667. oct. Most of which arts having before been published singly by themselves, are in this book epitomized, and chiefly intended for the instruction of young scholars, who are acquainted with no other than their native language.

Cosmography: or a View of the terrestrial and celestial Globes, in a brief Explanation of the Principles of plain and solid Geometry, &c. Lond. 1679. oct. [Bodl. 8vo. R. 80. Art.]

Introduction to Astronomy, in two parts.

Introduct. to Geography.—These two are printed with the *Cosmography.* This learned, but capricious and humorous person, Dr. Newton, died at Rosse before-mention'd, on the day of the Nativity
1678. of our Saviour, in sixteen hundred seventy and eight, and was buried in the chancel of the church there under the south-wall, as I have been informed by a gentleman of the neighbourhood in those parts. He had an elder brother named Humph. Newton bach. of the civ. law, and sometime fellow of Alls. coll. who dying on the 6th of Sept. 1659, was buried in the chapel of that college. Besides the said Joh. Newton, I find another, master of arts, sometime fellow of Clare hall in Cambridge, and afterwards
[633] vicar of St. Martin's church in Leicester, author of a sermon entit. *The penitent Recognition of Joseph's Brethren*, &c. Lond. 1684. quart.

[1662, 8 Sep. Joh. Newton S. T. P. admiss. ad rectoriam de Upminstre, per cess. Joh. Halke. *Reg. London.* Vac. per mort. ipsius ante 28 Mar. 1679. KENNET.

Add to Newton's works, the following, omitted by Wood:

1. *Institutio Mathematica: or a Mathematical Institution shewing the Construction and Use of the Naturall and artificiall Sines, Tangents and Secants, in Decimal Numbers, and also of the Table of Logarithms*, &c. Lond. 1654, 12mo. Bodl. 8vo. F. 173. Line.

2. *Tabular Mathematica: or Tables of the naturall Sines, Tangents and Secants and the Logarithms of the Sines and Tangents to every Degree and hundred Part of a Degree in the Quadrant.* Lond. 1654, 12mo. Bodl. 8vo. T. 19. Med.

3. *The Compleat Arithmetician: or the whole Art of Arithmetick Vulgar and Decimal, In a plain and easie Method, suitable to the meanest Capacity.* London 1691. 8vo. Bodl. 8vo. G. 158. Art. Ded. to John lord viscount Scudamore.—"It hath been my endeavour to effect two things for this town of Ross, namely to procure a competent maintenance for God's minister there, that so the people may be instructed in the principles of religion and true
[1693] piety; and some endowment for an English school, by which means the children may be the easier taught what religion is, as well as instructed in those arts and sciences which will conduce to their more comfortable subsistance and present being. The first of these, by God's blessing and the assistance of your (no less truly religious than) honourable grandfather, is now effected to the glory of God in future ages: and had it pleased God to have spared him to us yet a little longer, his favourable countenance and assistance would not have been wanting in the other——as a thankful acknowledgement of the great kindness of your honourable grandfather to me (personally, but chiefly in assisting me to bring in the tithes of Ross, Brampton, and Weston in this county of Hereford to the church) I did intend to send this little treatise into the world in his name, but since God's providence (in removing him to a better place and more lasting honour) hath made my intentions frustrate, whither should I go, or unto whom should I address my self, but to you?—In the preface, Newton says there is another little book of arithmetick, called *The Country School-master*, which he intends to publish shortly, whence, unless the title page be, as it often proves, a device of the bookseller to get off an old book, it seems that Newton was still living in 1691.]

ANTHONY PALMER son of Anth. Palm. was born at Great Comberton in Worcestershire, became a student in Baliol coll. an. 1634, aged 16 years, admitted fellow thereof, after he had taken one degree, the 29th of Nov. 1640; and in the year after being then master of arts, he entred into holy orders. But all things at that time being in a very sad confusion in the nation, he sided with the presbyterians then dominant, took the covenant, had some employment among them, and was all things to all men, such was the mutability and vanity of the person. At length the rich rectory of Bourton on the Water in Gloucestershire being made void, he got

into it, resign'd his fellowship in Octob. 1649, took the engagement, and was afterwards an assistant to the commissioners of the said county, for the ejecting of such whom the brethren called scandalous, ignorant and insufficient ministers and schoolmasters, that is, loyal and orthodox clergymen, being about that time (1654) anabaptistically inclin'd, and a great favourer of those of that persuasion and their tenets. About the time of his majesty's restoration he was by the force of some of the royalists of his town driven from his charge, as having been a most pernicious person as to his doctrine, and a great enemy to the loyal party: Whereupon he withdrew and put in a curate, but he being disturb'd, they got one to read the common-prayer. In the year following there was published in that villainous imposture called, *Annus Mirabilis: Or the Year of Prodigies and Wonders*, &c. printed 1661, a story[5] concerning this matter, and an account of a strange judgment that befel two of his disturbers, viz. one, who was soon after suddenly striken with death, and another, who was smitten in a very strange manner, &c. After our author Palmer had been forced to leave that comfortable harbour, he retired to London, where we find him to have had a hand in, or at least consenting to, that stupendious tragedy, which was intended to be acted by the satanical saints, in Nov. 1662, for which George Philips, Tho. Tonge, Franc. Stubbs, &c. suffer'd the 22d of Dec. the same year. Afterwards he carried on the trade of conventicling to his last, and thereby obtained a comfortable subsistence from the brethren. His works are these.

A Scripture Raile to the Lord's Table, against Mr. John Humphrey's Treatise of free Admission to the Sacrament. Lond. 1654. oct. or tw. [Bodl. 8vo. P. 13. Th. BS.]

Memorials of Godliness and Christianity; with the Way of making Religion one's Business, &c. Lond. in tw.

The Christian's Freedom by Christ, or God's Deed of Gift to the Saints. Lond. in tw.

The Gospel new Creature; wherein the Work of the Spirit is opened, in Awakening the Soul; to the gaining Pardon of Sin, and an Interest in Jesus Christ is plainly opened, &c. Lond. 1658. 1674. oct. [Bodl. 8vo. B. 282. Th.]

The tempestuous Soul calmed by Jesus Christ—These two last are grounded upon certain texts of scripture.[6] He hath written other things which I have not seen, and therefore I shall only tell you, that he taking his last farewel of this world on the
1671. 26th of January in sixteen hundred seventy and eight, was buried in the phanatical burial-place joining to Old-Bedlam near to Morefields by London; where some years since I saw an altar monument of stone over his grave. Several of the sirname of Palmer have been writers, and one Thom. Palmer who was minister of St. Laurence Pountney in London, did zealously assert the former rebellion as well with his sword as pen. Upon his majesty's restoration being ejected, he retired into Derbyshire, where we find him at Aston carrying on the cause by preaching, but being thence ejected, he became an itinerant preacher, and a gatherer of churches here and there, and in the month of July or thereabouts, an. 1663, he was secured in Nottingham for preaching in conventicles.[7] But soon after getting loose, we find him engaged in that fanatical hellish plot in the north parts of England, which was discovered in the beginning of Oct. 1663, and for which [634]
several suffered death at York and elsewhere:[8] But what became of Tho. Palmer I know not as yet. Sure I am that his name was in his majesty's proclamation for his apprehension, and was therein described to be a tall man, flaxen hair'd and to be between 40 and 50 years of age. "Of both these names were several, viz. 1. Thomas Palmer was matriculated as a member of Linc. coll. and a Rutlandshire man, May 9. an. 1617, aged 15 years, first admitted bach. of arts as a member of Magd. hall, the 12th of Dec. 1620, and determined as a member of the said hall in the Lent following, but took no higher degree. 2. Tho. Palmer bach. of arts of Camb. was incorporated at Ox. 28 May 1620, and took no higher degree here. 3. Tho. Palmer M. of A. vicar of St. Thomas and St. Mary Ratcliff in the city of Bristol, hath published *Bristol's Military Garden. Sermon on 1 Sam.* 17. 39. *latter part.* Lond. 1636. qu. 4. Tho. Palmer minister to the regiment of maj. gen. Skippon, hath published *The Saints Support in these sad Times, Sermon at Tiverton in Devonshire, during the Time that his Excellency the Earl of Essex General of the Parliament Forces quartered there, on Psal.* 37. 40. Lond. 1644. qu. The same Tho. Palmer hath also written *Christian's Freedom: Or, God's Deed of Gift to his Saints.* Lond. 1646. oct. and *A Serm. on 1 Cor.* 3. 22, 23. Lond. 1647. oct. and seems to be the same with Tho. Palmer our author. 5. Tho. Palmer who hath written *An Essay of the Means how to make our Travels into Foreign Countries the more profitable and honourable.* Lond. 1606. oct. at which time the author was living at Wringham in Kent. This person I think was bred in Oxon. And therefore all these Tho. Palmer's may be brought in with this Tho. Palmer. 6. Tho. Palmer who hath written *The Map of Monarchy and Epitome of Papacy.* Lond. 1659. oct. This book I think belongs to Tho. Palmer the fourth, before-mentioned."

[5] Page 79. nu. 22.

[6] [Being as the title says, an Extract of several sermons on Matth. 8. 23, 24, 25, 26, 27. Printed Lond. 1673. Bodl. 8vo. B. 282. Th.]

[7] [This is all from the *Public News*, 4to. Num. 14. KENNET.]

[8] [He seems to have been anabaptistically inclined, by the dating of his letter in 1658, in Peck's *Des. curiosa*, vol. 2. lib. 23. page 30. COLE.]

"ROBERT FOULKES became a servitor of "Ch. Ch. in Mich. term 1651, where he continued "more than four years, under the tuition and go- "vernment of presbyterians and independents. Af- "terwards entring into the sacred function he became "a preacher, and at length vicar of Stanton Lucy "in his own country of Shropshire, and took to him "a wife. At length having got his maid with child, "retired with her to London to be rid of her bur- "then in private. But so it was that he being as- "sisting with her in making away with the child as "soon as it was born, he was at length discovered: "Whereupon being imprison'd in Newgate, tried "and convicted at the sessions in the Old-Baylie in "London, received sentence to die on the 16th of "January an. 1678. But being repriev'd for a "time, he wrote in his prison,

"*An Alarm for Sinners: containing his Con- "fession, Prayers, Letters and last Words.* Lond. "1679. in 5 sh. and an half in qu. [Bodl. 4to. J. "38. Th.] published by Mr. Will. Lloyd dean of "Bangor from the original copy, written with the "author's own hand; who before his death sent it "to the said doctor, who with Dr. Gilb. Burnet and "other ministers, did accompany him with their "prayers and exhortations in his imprisonment. "He was executed at Tyburn, not with other com- "mon felons, but by himself, in the presence of a
167½. "very few persons, on the 31st of January in sixteen "hundred seventy and eight, and was privately "buried. At which time it was said by many "persons, that had he been educated under an or- "thodox government, or under papists, he would "have abhorred such a foul act, for which he suf- "fer'd."

[9]JOSEPH HENSHAW son of Thomas, son of Will. Henshaw of Sussex, descended from those of his name of Cheshire, was born in the parish of St. Giles's Cripplegate Lond. educated in Merchant Taylor's school, became a commoner of Magd. hall in 1621, aged 18 years or thereabouts, took one degree in arts, holy orders, and became chaplain to sir Jo. Digby earl of Bristol. "He was chaplain to "George duke of Buckingham when he was mur- "dered, who procur'd for him, while a jun. master,
[635] "a prebendship in the cathedral church of Peter- "borough." In 1634 I find him parson of Stedham with Hayshot in Sussex, and about that time preacher at the Charterhouse and vicar of little St. Bartholomew's,[9] in London. In 1639 he proceeded doctor of divinity, being then prebendary of Chichester, and much in renown for his admirable way of preaching; but when the nation was turn'd topsy turvy by the iniquity of the presbyterians and other discontented people, he was dispoyl'd of all, suffer'd much for the royal cause, was a brand snatch'd out of the fire, and lived for some time at Chiswick in the house of the lady Paulet. At length, after his majesty's restoration, he was made dean of Chichester in Sept. 1660, upon the promotion of Dr. Ryves to the deanery of Windsor, and by virtue of the king's conge d'eslire, being elected to the see of Peterborough 15 Apr. 1663, upon the removal of Dr. Laney to Lincoln, was soon after consecrated, and on the 28. of May (Ascension day) installed. He hath written and published,

Horæ Succisivæ: or spare Hours of Meditations upon our Duty to God, Others, and Ourselves. Lond. 1631. [second edit. much enlarged. Bodl. 8vo. T. 55. Th.] There again 1640. in tw. being the fifth edit. In the year 1620, was published in oct. a book entit. *Horæ Subsessivæ. Observations and Discourses*, but this book was written by Gilbert lord Cavendish, who died before his father William earl of Devonshire, which William departed this life in 1625. Our author Henshaw hath also written

Dayly Thoughts: or, a Miscellany of Meditations holy and human. Lond. 1651. oct. the third edit. with enlargements. He departed this mortal life in his house or lodgings in St. James's-street Covent-Garden within the liberties of Westminster, on Sunday the ninth day of March in sixteen hun- 1651
dred seventy and eight: Whereupon his body being conveyed into Sussex, was buried in the church of East-Levant near Chichester, close by the body of his only wife Jane, sometime daughter of Thomas May of that place, and near to a son that he had buried there.

[One Joseph Henshawe takes the degree of A. M. at Pemb. Hall. 1628.

Jun. 26. 1628. Josephus Henshaw (incorporat.) ad eundem gradum quo apud Oxon: A. M. eodem anno. *Regr.*

See *MS. Collect.* vol. 26. p. 371. a true account of bishop Henshawe. BAKER.]

"RICHARD HEAD was born of English pa- "rents in Ireland, but his father, who was a minister "of God's word, being kill'd in the rebellion there, "an. 1641, the mother conveyed him into England, "and being trained up in literature, was by the "help of some friends setled for a time in Oxon, but "in what hall or coll. therein, unless in that of "Queen's (where several of his sirname, natives of "Cumberland, had been educated) I cannot tell. "Sure it is that making but little stay there, and "less in academical learning, he was taken away "and bound an apprentice to a Latin bookseller in "London: and being made free when his time was "expired, became partner[1] with Francis Kirkman

[9] [Newcourt finds this last preferment attributed to him by mistaking *Joseph* Henshaw for *John*, the two first letters being only written. And it is probable John had the preacher's place too at the Charter-house. MACRO.]

[1] Gerard Langbaine in his *Account of the English Dramatic Poets*, &c. Ox. 1691. p. 246.

"(if I mistake not) in the alley that fronts the "north gate of St. Paul's cathedral called Canon "Alley. But his geny being addicted to poetry, "and his natural parts excellent, he gave himself "much up to the extravagant pleasures of youth, "had a rambling head, neglected his trade, and "retired to his native country for a time, where he "composed a play, entit.

"*Hic & Ubique: or, the Humours of Dublin. Com.* Lond. 1663. qu. acted privately with general "applause. Afterwards coming into England, married, followed his trade, and wrote several trivial "things for his livelihood, viz.

"*The English Rogue, described in the Life of "Meriton Latroon, a witty Extravagant. Comprehending the most eminent Cheats of both "Sexes.* Lond. 1666. in a large oct. This being "the first part, there were three more parts[a] added "by our author Head and Francis Kirkman before-"mention'd, with a promise of a fifth part, which "never came out.[b]

"*Jackson's Recantation, or the Life and Death "of the notorious Highway-man now hanging in "Chains at Hampsted,* &c. Lond. 1674. At the "end is a postscript, testifying the said recantation "to be true, written by Sam. Swiftnicks an Irish-"man, and a great robber on the high-ways near "London.

[636] "*Proteus Redivivus: or, the Art of Wheedling "or Insinuation, obtained by general Conversation,* "&c. Lond. 1675. oct. Another edition of this "came out in tw. furnished with many delightful "songs and various chapters, with additions in "every chapter, to almost one half of the book, an. "1684.

"*Madam Wheedle: or, the fashionable Miss "discovered, with all her modest Pretences, and "subtle Stratagems,* Lond. 1678. oct.

"*Venus's Cabinet unlock'd.*

"*The Floating Island: or, a Voyage from Lambethania to Ramalia.*

"*A Discovery of Old Brazil.*

"*The Red Sea.*——These four last I have not "yet seen, nor his pamphlet against Mr. Rob. Wild "the poet, in answer to his *Letter to Mr. J. J. upon "his Majesty's Declaration for Liberty of Conscience. An.* 1672. which pamphlet was entit. if I "am not mistaken, *Moon-shine,* &c. see in the "FASTI under the year 1642. Our author Head "hath also written,

"*Nugæ Venales: or, a complaisant Companion: "Being new Jests, Domestic and Foreign, Bulls, "Rhodomontados, Pleasant Novels and Miscellanies.*——This was printed the third time at Lond. "in tw. 1686. and there again with additions 1687.

[a] [These were printed Lond. 1671, 1674, 1680. The first part should have a rare, but very indifferent, portrait of the author.]

[b] [I have been assured that this fifth part is printed, but have never been able to see it.]

"This author R. Head, who had met with a great "many crosses and afflictions in this life, was, as "'tis[a] said, cast away at sea, as he was going to the "isle of Wight. One Joh. Head was bach. of arts "of New inn in this university, an. 1628, but whe-"ther he was father to our author R. Head, who is "said to be of the same house, of which his father "had been sometime a student, I know not: And "one Rich. Head I find to be a divine, who pub-"lished several sermons in 1647, and after, but of "what university he was I cannot yet tell." Clar. 1678.

JOHN BISCOE son of Rob. Biscoe was born at Great Wycombe commonly called High Wycombe in Bucks, became a commoner of New inn in the latter end of the year 1662, aged 16 years, took one degree in arts, left the university about two years after, entred into the sacred function, and became a preacher at Abingdon in Berks. When the puritan began to be dominant, he put in for one, having always been precisely educated, closed with the presbyterians in the time of their rebellion and took the covenant; and being found very ready to carry on and propagate the cause, he was made minister of St. Thomas's in Southwark, took the engagement, was made an assistant to the commissioners of Surrey for ejecting of such who were called scandalous, ignorant and insufficient ministers and schoolmasters, and about the same time had the charge of the church of St. George in the said borough confer'd on him, as I have been informed by those that knew the man; where, or else at St. Thomas's, continuing till after his majesty's restoration, was ejected for nonconformity. He hath written and published.

The glorious Mystery of God's Mercy: or, a precious Cordial for fainting Souls, &c. Lond. 1647. oct. This is the effect of certain sermons.

The grand Tryal of true Conversion, or sanctifying Grace, appearing and acting first and chiefly in the Thoughts; wherein is opened the Mystery of Iniquity in Man's Thoughts, &c. Lond. 1655. oct. [Bodl. 8vo. N. 97. Th.] This also, as it seems, is the effect of certain sermons.

The Mystery of free Grace in the Gospel, and Mystery of the Gospel in the Law——Printed in oct. Whether he hath any other things extant, I cannot tell: Sure I am, that, after his ejection, he removed to several places, and preached in conventicles; and that in his last days removing to the place of his nativity (High Wicombe) concluded his last there, to the great lamentation of the brethren, in sixteen hundred seventy and nine: whereupon his body being conveyed to the church at that place, was buried on the ninth day of June, the same year, in the north isle joyning thereunto. 1679.

JEREMIAS WELLS a Londoner born, bred [637]

[a] Will. Winstanley in his *Lives of the most famous English Poets,* &c. printed at Lond. 1687. in oct. p. 210.

in Merchant Taylors' school, became scholar of St. John's coll. in 1665, junior collector of the university when bach. of arts, and one of the first persons that spoke in verse in the first Encenia at the dedication of Sheldon's theatre, an. 1669. Afterwards, being master of arts and fellow of his house, he was made lecturer of St. Michael's Cornhill, and curat to Dr. Edward Layfield of Allhallows Barkin, in London. He hath written,

[660] *Poems upon several Occasions.* Lond. 1667. oct.

Character of a London Scrivener——Printed with the *Poems*. He was buried in the church of Allhallows Barkin before-mention'd, the 24th of August, in sixteen hundred seventy and nine, having before taken to wife the daughter of Dr. Layfield before-mention'd, widow of sir John Mennes, and always accounted an ingenious man.

1679.

JOHN MAYOW, descended from a gented family of his name living at Bree in Cornwall, was born in the parish of St. Dunstan's in the West in Fleet-street London, admitted scholar of Wadham coll. the 27th of September 1661 aged 16 years, chose probationer-fellow of Alls. coll. soon after, upon the recommendations of Hen. Coventry esq; one of the secretaries of state; where, tho' he had a legist's place and took the degrees in the civil law, yet he studied physic, and became noted for his practice therein, especially in the summer-time, in the city of Bath, but better known by these books, which shew the pregnancy of his parts.

De Respiratione, Tractatus unus. } Oxon. 1668.
De Rachitide, Tract. un. } 69. &c. oct.

Of both which tracts is a large account given in the *Philosophical Transactions*, nu. 41. p. 883. An. 1668.

De Sale Nitro & Spiritu Nitro aereo. } Ox. 1674. in a large oct. [Bodl. 8vo. G. 30. Med.]
De Respiratione Fœtus in Utero & Ovo.
De Motu Musculari & spiritibus animalibus.

[658]

Of these three last (which were printed again with the two first) is a large account given in the *Philosophical Transact.* nu. 105. p. 101. &c. And all five were printed together at the Hague 1681. oct. He paid his last debt to nature in an apothecary's house, bearing the sign of the Archer in Yorkstreet near Covent Garden, within the liberty of Westminster [having been married a little before, not altogether to his content] in the month of Sept. in sixteen hundred seventy and nine, and was buried in the church of St. Paul in Covent Garden. One Joh. Mayo was minister of Catistock in Dorsetshire, and published certain sermons, in 1630 and after, but of what university he was, I know not yet; nor where Jo. Mayo was bred, who was author of the *Pope's Parliament, wherein are throughly uncovered, and brightly blazed out, the gallery Pride and Pumperies of him and his pulling Prelates, &c. whereunto is annexed the Life of Pope Joan!* Lond. 1591. qu.

1679.

JOHN SMITH, the eldest son of a gentleman, was born in Bucks, admitted a commoner of Brasen-n. coll. 7 Aug. 1647, aged 17 years, took the degrees in arts, entred on the physic line, proceeded in that faculty 1659, and at length became one of the coll. of physicians, and eminent for his practice in London. He hath written and published,

The Portraict of old Age: Wherein is contained a sacred Anatomy both of Soul and Body, and a perfect Account of the Infirmities of Age incident to them both: Being a Paraphrase upon the six former Verses of the twelfth Chapter of Ecclesiastes. Lond. 1666. oct. [Bodl. 8vo. Mar. 902.] &c. "Tis a philosophical discourse, though upon a sacred theme, and therein is to be met with ingenious observation concerning the antiquity of the doctrine of the blood's circulation.[1] See in the *Philosph. Transactions*, numb. 14. p. 254. Math. Poole in his second vol. of *Synopsis*, makes an honourable mention and use of it. This learned doctor died in his house in the parish of St. Helen's the great in London, in winter time, either in Octob. or Nov. in sixteen hundred seventy and nine, and was buried in the church there, in a vault near his wife. One John Smith a physician published *The compleat Practice of Physic, as it is to be exercised*, &c. Lond. 1656. in tw. but he is not the same, I suppose, with the former. Quære.

1679.
[658]

"ROGER BOYLE, second son of Richard "Boyle the first earl of Cork in Ireland of his name, "was born I think at Lismore in that kingdom, on "the 25th of Apr. 1621, received some of his aca"demical education in Oxon, but more as I have "heard in Trin. coll. near Dublin, was afterwards "baron of Broghill, and when the rebellion broke "out there, and Philip lord Wharton was there"upon appointed by the parliament, general of the "forces to go from England to quell the rebels "there, this lord Broghill was then (in Apr. 1642) "constituted captain of the second troop of horse "under him. Afterwards performing signal ser"vices, he grew higher in command, but when

[1] [See the animalcules seen on by Dr. Thos. Guidot, in his *Discourse of Bathe*, Lond. 1676, page 6.]

[2] [And again in *Bibliotth. Anat.* per Le Clerc at Mangetum, Genev. 1685.]

[Thomas Beddoes, *Essay on Decrepitude and Old Age, &c. By John Smith M. D. E. Coll. Mr. Lond. Coll. E. Coll. Amendment in Consumption Cha. London, for S. Thompson*, 1800, 8vo. In the pref. to the essay above cited, it is here clearly demonstrated, that Solomon perfectly knew, and, as plainly as his figurative method would give leave, described the circulation of the blood.—And in the book, p. 240, he proves the agreement of his Solomon and Dr. Harvey. KENNET.]

"twas expected that he should joyn with the royal "party of England, when they joined with the "rebels to fight against the forces raised by parlia-"ment, he altogether denyed it, as having been "puritanically educated; notwithstanding which, "if a certain nameless[a] author may be believed, "he was not looked upon by those of the good old "cause, as a person fit to be trusted with the com-"mand of one town or castle in Ireland,' &c. After "his great services done at the defeat of the royal "party at Kerry, an. 1650, and the realm of Ire-"land soon after quieted, he went into England in "1652, became greater than before, and more inti-"mate with Oliver Cromwell, was chosen knight "for the county of Cork, an. 1654, to sit with other "parliament men of Ireland, among the English "knights and burgesses at Westminster, in a par-"liament held that year; was made president of "the protector's council in Scotland, worth to him "1474*l.* per an. and in 1656, he was not only "chosen parliament man for Edinburgh, but a "knight for the county of Cork, to sit in another "parliament met at Westminster the same year. "At which time, and a little before, he expressing "himself altogether for the government by a single "person, purposely to please Oliver, he was by him "made one of his lords, or a member of the other "house, and continued in great favour with him till "his death. Afterwards he was much respected by "Richard the protector, who advised with him, as "he did with Nath. Fiennes, John Thurloe, sir "Charles Wolseley and Bulstrode Whitlock, about "the continuing him in the protectorship. After "his deposition Broghill retired into Ireland, as "having before been made chief governour of the "forces within the province of Munster, and when "general Monk declared for, and stood up for, the "restoration of the rump parliament, he and his "forces declared themselves to joyn with him in "Feb. 1659. After the restoration of king Charles "II. to which he pretended to be a great helper, "he was not only made (or rather by him con-"firmed) lord president of Munster, but also created "earl of Orrery in the month of Septemb. (about "St. Matthew's day) an. 1660, at which time sir "Charles Coot knight and baronet, and lord presi-"dent of Connaught was made earl of Mountrath. "In Nov. following, he the said Orrery with the "said Mountrath, and sir Maurice Eustace lord "chanc. of Ireland, were constituted by his majesty "lords justices of that realm; in which office he "continuing till 1662; at which time Ormond was "made lord lieutenant, he retired into England, "and wrote and published several books, the titles "of which follow, after the first that I am now about "to set down.

"*Monarchy asserted to be the best, most antient,* [639]

[a] "The author of *A Second Narrative of the late Parliament (so called)* &c. Printed in qu. 1659, p. 22. numb. "22."

"*and legal Form of Government, in a Conference "had with Oliver Lord Protector at Whitehall, in "Apr.* 1657.——Lond. 1660 in oct. printed with "other conferences and speeches to the same pur-"pose, made by sir Charles Wolsely, sir Rich. "Onslow, Will. Lenthall, &c. all to cajole Oliver, "and to persuade him as 'twere to take the kingship "on him.

"*Poem on the Death of Mr. Abraham Cowley,* [639]
"*an.* 1667.

"*History of Henry the Fifth.* Lond. 1668, "&c. fol. [1669, Bodl. AA. 52. Art. and again "1672.] acted several times in the duke of York's "theatre.

"*Tragedy of Mustapha the Son of Solyman the "Magnificent*——Lond. fol. 1668, &c. [1669, "Bodl. AA. 52. Art. Printed with the former.]

"*Black Prince, Tragedy.* Lond. [1669] 1672. "fol.

"*Tryphon, a Tragedy.*—This going about from "hand to hand in MS. was at length printed at "Lond. [1669 [b]] 1672. qu.

"*Mr. Anthony, a Comedy.* Lond. 1690. qu.

"*Parthenissa, a Romance.*——This I have "not yet seen.[c]

"*The Art of War*—printed in fol. [Lond. 1677, "Bodl. G. 1. 4. Art.] and commended by many "expert captains for the best piece extant in En-"glish: He hath other things that are published, "which I have not yet seen; as *Letters, Declara-"tions,* &c. while he was in command in Ireland, "and other things. So that what remains farther "to be said of him, is only that he, who was es-"teem'd by many persons the credit of the Irish "nobility for wit and ingenious parts, and for a "smooth stile both in prose and verse, in which last "he wrote several of his dramatic histories before-"mention'd, with good success and applause, died "in Octob. in sixteen hundred seventy and nine, 1679.
"and was buried. . . . . John Dryden "the most eminent dramatist of his time, hath de-"dicated a trag. com. to him entit. *The Rival "Ladies,* 1675, wherein is a great encomium of him "and his works; as also of Edm. Waller, and sir "Joh. Denham. Sir Will. Davenant also, in his "poems, is large in his commendation; and one "who was no friend to the church of England tells "you, that 'he was a great poet, statesman, soldier, "and great every thing which merits the name of "great and good.' See in Fasti 1665.[d] Be-"sides this Roger Boyle earl of Orrery, was an-"other Roger Boyle of the same family, who was "bishop of Clogher in Ireland, and author of "*Summa Theologiæ Christianæ,* printed 1687.[e] "88. in qu. and of other things."

[b] [*Two new Tragedies: The Black Prince and Tryphon;* —London 1669, folio. Bodl. AA. 52. Art.]

[c] [It was printed Lond. 1655, 4to. and 1677, folio.]

[d] [Dublinii 1681. RAWLINSON.]

[e] [*Impressio in Fidem Christianam hujus Sæculi,* Dublin, 1665, Bodl. 8vo. B. 300. Line.]

[Lord Orrery is s[1] to be the author of *Animadversions upon a Letter and Paper, first sent to his Highness (Ol. Crom.) by certain Gentlemen and others in Wales: and since printed and published to the World by some of the Subscribers. By one whose Desire and Endeavour is to preserve Peace and Safety by removing Offence and Enmity.*—Printed in the year 1656, in 4to. 14 sheets. WANLEY.

To this may be added,

1. *The Irish Colours displayed; in a Reply of an English Protestant to a Letter of an Irish Roman Catholic.* Lond. 1622. 4to.

2. *An Answer to a scandalous Letter lately printed, and subscribed by Peter Walsh, &c.* Dublin 1662. 4to.

3. *A Poem of his Majestie's Happy Restoration,* in MS.

4. *State Letters.* Lond. 1742, fol.

5. *Poems.* Lond. 1717, 8vo.

And these dramatic pieces,

1. *Guzman, a Com.* Pr. Lond. 1693, fol.

2. *Herod, Trag.* Lond. 1694, fol.

3. *Altemira, Trag.* Lond. 1702, fol.

These, with his lordship's other trag. and com. (except *Mr. Anthony*) were collected and published in 1739, 2 vol. 8vo. with a portrait of the author.]

JOHN BIRKENHEAD son of Randall Birkenhead of Northwych in Cheshire sadler, was born there, became a servitor of Oriel coll. under the tuition of Humphrey Lloyd (afterwards bish. of Bangor) in the beginning of the year 1632, aged 17 years; where continuing till he was bachelor of arts, became amanuensis to Dr. Laud archbishop of Cant. who taking a liking to him for his ingenuity, did by his diploma make him master of arts, an. 1639. and by his letters commendatory thereupon, he was elected probationer-fellow of All-s. coll. in the year following. After the rebellion broke out, and the king and his court had setled themselves in Oxford, this our author Mr. Birkenhead was appointed to write the *Mercurii Aulici*; which being very pleasing to the loyal party, his majesty recommended him to the electors, that they would chuse him moral philosophy reader; which being accordingly done, he continued in that office, with little profit from it, till 1648,[2] at which time he was not only turn'd out thence, but from his fellowship "by the presbyterian visitors." Afterwards he retired to London, suffered several imprisonments for his majesty's cause, lived by his wits in helping young gentlemen out at dead lifts in making poems, songs, and epistles, on, and to, their respective mistresses, as also in translating and writing several little things, and other petite employments. After his majesty's restoration he was, by virtue of his letters sent to the university, actually created doctor of the civil law, and in 1661 he was elected a burgess for Wilton to serve in that parliament which began at Westminster on the 8th of May the same year. In 1662, Nov. 14, he received the honour of knighthood from his majesty,[3] and in Jan. 1663 he was constituted one of the masters of requests (in the place of sir Richard Fanshaw when he went ambassador into Spain) he being then also master of the faculties,[4] and a member of the royal society. A certain[5] anonymus tells us that this sir Joh. Birkenhead was a poor alehouse-keeper's son, and that he got by lying (or buffooning) at court, to be one of the masters of requests and faculty-office, and in boons at court 3000*l*. The truth is, he had not been given too much to banterings, which is now taken up by vain and idle people; he might have passed for a good wit. And had he also advised himself, grateful and respectful to those that had been his benefactors in the time of his necessity, which he did not, but rather slighted them, (shewing thereby the baseness of his spirit) he might have passed for a friend and a loving companion. He hath written,

[640]

Mercurius Aulicus: communicating the Intelligence and Affairs of the Court (at Oxon) to the rest of the Kingdom.——The first of these was published on the first of Jan. 1642, and were carried on till about the end of 1645; after which time they were published but now and then.[6] They were printed weekly in one sheet, and sometimes it more, in quarto, and contain a great deal of wit and buffoonry. *Mercurius Britannicus* pen'd by foul-mouth'd Nedham, no more his equal than a dwarf to a gyant, or the goodness of his cause to that of the king's, tells us that[7] the penning of these *Mercurii Aulici* was the act of many, viz. Birkenhead the scribe, secretary Nicholas the informer, and George Digby the contriver. Also that an assessment of wits was laid upon every coll. and paid weekly for the commission of this thing called *Mercurius Aulicus.* But let this lyer say what he will, all that were then in Oxford knew well enough that John Birkenhead began, and carried them on, and in his absence P. Heylyn supplied his place and wrote many of them.

[641]

News from Pembroke and Montgomery, Or Oxford Manchester'd, &c.——Printed in 1648, in one sh. in qu. 'Tis a feigned speech, as spoken by Philip earl of Pembroke in the convocation-house at Oxon. 12 Apr. 1648, when he came to visit and

[1] [There is a letter of Birkenhead's prefixed to Raymond's *Itinerary*, bearing date at Amiens in July 1648. LOWNDES.]

[2] [Literæ patentes pro officia commissariat et decanatus concessæ p. Wm. archiepiscop. Cant. Joh. Birkenhead, LL.D. dat. 2°. Novembris, an. 1661. BAKER.]

[3] The author of *A seasonable Argument to persuade all the grand Juries to petition for a new Parliament, &c.* Printed 1677, pa. 9. 10.

[4] [See several numbers Bodl. 4to. M. 68. Art. and 4to. M. 12. Art. BS.]

[5] In *Merc. Brittan.* nu. 16.

[6] [Mercurius Aulicus, 1642, 1643, 1644, 1645. Bodl. 4to. M. 68. Art. and 4to. M. 12. Art. BS.]

undo the university, as Edward earl of Manchester had done that of Cambridge, while he was chancellor thereof. 'Tis exceeding waggish, and much imitating the way of speaking of Pembroke.

Paul's Churchyard. Libri Theologici, Politici, Historici, Mundinis Paulinis (una cum Templo) prostant venales, &c. Printed in three several sheets in qu. an. 1649. These pamphlets contain feign'd titles of books and acts of parliaments, and several questions; all reflecting on the reformers and men of those times.

The four-legg'd Quaker. A Ballad to the Tune of the Dog and Elder's Maid. Lond. 1659. in 3 [640] columes on one side of a sh. of paper. Such another almost you may see in *Sir John Denham's Poems and Translations.*

"*A new Ballad of a famous German Prince:* "without date."

The Assembly-man. (or the Character of an Assembly-man) written 1647. Lond. 166[illegible] in three sheets in qu.[1] The copy of it was taken from the author by those who said they could not rob, because all was theirs: so exciz'd what they liked not, and so mangled and reformed it that 'twas no character of an assembler, but of themselves. At length after it had slept several years, the author publish'd it to avoid false copies.[1] It is also reprinted in a book entit. *Wit and Loyalty revived in a Collection of some smart Satyrs in Verse and Prose on the late Times.* Lond. 1682. qu. said to be written by Abr. Cowley, sir Joh. Birkenhead and Hudibras alias Sam. Butler.[2] He hath also several scatter'd copies of verses and translations extant, to which are vocal compositions set by Hen. Lawes, as (1) *Anacreon's Ode, called The Lute.* Englished (from Greek) and to be sung by a bass alone. (2) *An Anniversary on the Nuptials of John Earl of Bridgwater, 22 Jul.* 1652. He hath also extant *A Poem on his staying in London after the Act of Banishment for Cavaliers*, and another called *The Jolt*, made upon the protector's (Cromwell) being thrown out of the coach-seat or box of his own coach, at what time for recreation sake, he would needs, forsooth, drive the coach himself in Hyde park, drawn by six German horses, sent him, as a present, by the count of Ol-
[641] denburgh, while his secretary John Thurloe sate in the coach, in July 1654. He the said sir Jo. Birkenhead died within the precincts of Whitehall, on the 4th of Dec. or thereabouts in sixteen hundred
1679. seventy and nine, and was buried on the sixth day of the same month near to the school door in the church-yard of St. Martin in the fields within the city of Westminster, leaving then behind him a choice collection of pamphlets, which came into the hands of his executors sir Rich. Mason and sir Muddiford Bramston. See more of him in Rob. Waring among these writers, An. 1658. col. 453. Besides this Joh. Birkenhead, was another of both his names, a divine, who published a sermon in 1644[3] on Rom. 13. 5. in qu.[3]

THOMAS HOBBES[4] son of Tho. Hobbes vicar of Westport within the liberty of Malmsbury and of Charlton in Wilts, was born at Westport on the 5th of Apr. 1588, which day was then Good-friday, by a memorable token that such, whom the world call Hobbists, have several times said, that 'as our Saviour Christ went out of the world on that day to save the men of the world, so another saviour came into the world on that day to save them,' or to that effect. After he had been educated in grammar learning at Malmsbury under one Rob. Latymer, he was sent to Magd. hall in 1602, where being puritannically educated, took the degree of bach. of arts, an. 1607 which being completed by determination, was, upon the recommendations of the then principal, taken into the service of Will. Cavendish baron of Hardwick (afterwards earl of Devonshire) with whom being in great estimation for his sedulity, temperate and jocund humour, was by him appointed to wait on his eldest son the lord Will. Cavendish, several years younger than Hobbes. Soon after he travelled with him into France and Italy, where he not only improved himself much by learning the languages belonging to those countries, but also as to men and manners. In the mean time he finding the foundation of that learning which he had laid in the university to decay, and in some manner to be forgotten, made use of all the spare hours that he could obtain, to retrieve it first, and then to build upon it afterwards, minding more the Gr. and Lat. tongue, than logic and philosophy, because these two last seemed to be neglected as vain matters by prudent men. After his return into England, he diligently applied himself to the perusal of histories and the poets, and sometimes to the commentaries of the most eminent grammarians, not that he might write floridly, but in a good Latin stile, and with more consideration find out the congruity of words, and so to dispose of them that his reading might be perspicuous and easy. Amongst the Greek historians he had Thucidides in more esteem than the rest; which, at spare hours, he translating into English, was, after it had been approved by several persons, published about the year 1628, to the end that the follies of the democratic Athenians might be laid open to the men of our country. The same year William earl of

[1] [Pr. also in 1704.]

[1] [In 1663, Bodl. C. 13. 9. Linc. and again 1704, Bodl. 4to. T. 20. Jur.]

[2] [See Butler's *Genuine Remains*, by Thyer, vol. i. p. 328.]

[3] [He was fellow of All-souls coll. The sermon was preached at Chr. Ch. Oxon. 3 Nov. 1644 before his majestie after his return from Cornwall. MORANT.]

[4] [This account was sent to A. W. by John Aubrey esq to whom Wiltshire is indebted. LOVEDAY.]

[4] [Tho. Hobbs A. B. Oxon. incorpor. Cantabr. 1608 *Regr. Acad.* BAKER.]

Devonshire before-mention'd dying, after this our author had served him 20 years, partly in the office of secretary, he travelled the next into France with the son of sir Gervas Clifton: In which peregrination he began to make an inspection into the elements of Euclid, and to be delighted in his method, not only for the theorems therein, but for the art of reasoning. In 1631 he was recalled home by the earl of Devonshire, to the end that he might instruct his eldest son of 13 years of age in several sorts of juvenile literature. After he had served in that office three years, he travelled with him, as his governour, into France and Italy. While he remained at Paris, he began to make diligent search into the fundamentals of natural science; which, when he perceived to be contained in the nature and variety of motion, he first of all sought after what motion that might be which causes sense, understanding, representations and other proprieties of animals: And what he did in this, he once or twice in a week communicated to Marinus Marsennus a Minim, conversant in all kind of philosophy, and a good man as to life and conversation. In 1637 he returned into England with his pupil (since his benevolent patron) and remained with him in great
[642] respect in his family; from whence he continued commerce by letters concerning natural knowledge with Marsennus. In the mean time the Scots, after they had ejected their bishops, took up arms against their king, being encouraged thereunto, and favoured, by the presbyterian ministers and others of the lay-party of England. To stop their career, a parliament was called in England, began at Westm. 3 Nov. 1640; from the proceedings of which convention, our author Hobbes perceiving in the beginning, that a civil war would suddenly follow, he retired forthwith to Paris, that he might with peace and quietness follow his studies there, and converse with Marsennus, Gassendus, and other eminent persons for learning and reasoning. While he remained at Paris, he wrote his book *De Cive*,[6] which afterwards he reviewed, and added many things thereunto. Soon after the parliamenteers prevailing, many royalists of great note, particularly the prince of Wales, retired to Paris: About which time a nobleman of the province of Languedoc invited our author to go with him there, to live, and to be maintained with necessaries by him; but being commended to the prince, that he might teach him the elements of mathematics, he continued at Paris, followed that employment very diligently, and all the spare time that he could obtain he spent in writing a book entit. *Leviathan*, not only most known in England, but also in the neighbouring nations, which he procured to be printed at London, while he remained at Paris in the 63d year of his age. Soon after, being recalled home to the house of his patron the earl of Devon, he published two books, one *De Corpore*, and another *De Homine*. The first was oppugned by two theologists, who were afterwards ashamed (as 'tis said) of what they had done; the other rested untouch'd. Soon after he published others, the titles of which I shall give you anon, and only now say, that tho' he hath an ill name from some, and good from others, yet he was a person endowed with an excellent philosophical soul, was a contemner of riches, money, envy, the world, &c. He was charitable and beneficial to his relations and others. He was a severe lover of justice, and endowed with great morals. Among those that he lived with and was conversant, he was cheerful, open, and free of his discourse, yet without offence to any, which he endeavoured always to avoid. Many writers do speak honourably of him in their respective works, and Dr. Sam. Sorbiere his great acquaintance doth mention him with venerable respect in the *Relation*[7] *of his Voyage into England*, and tells us also that his picture (which was drawn by the hand of Sam. Cooper the prince of limners of the age he lived in) hangs in his majesty's closet at Whitehall.[8] His picture also hath been in great esteem in France, insomuch that the virtuosi thereof have come as 'twere in pilgrimage to the house of Sorbière to see it. Outlandish gentlemen also, when they came to London, during the life-time of the author, did make it one of their employs to visit him, and Cosmo prince (since the great duke) of Tuscany, went to him more than once, in the month of May 1669, and discoursed and was pleasant with him. He also expressed so great veneration for him, that he and some of his gentlemen carried with them all his published works. His majesty also king Charles II. delighted in his company when he learned mathematics of him, and express'd his esteem so much of him after his restoration, that he allowed him a pension of 100*l.* per an. out of his exchequer. He was most excellently well skill'd in the Lat. and Greek tongues, was a great critic and poet, and above all a philosopher and mathematician; yet in his last days, after he had been exasperated by certain academians, especially of Oxon, he express'd himself in his writings an enemy to the universities, scholastical divinity, metaphysics, Aristotle, Duns Scotus, &c. To conclude: 'A man he was of ex-

[6] [Dr. Scarborough left Oxford in 1646, and began to practise in London. Amongst those who frequented his house was Mr. Hobbes then newly arrived from France, where he had obtained a great reputation for his book *De Cive*, which is a good book, in the main, and much better than his *Leviathan*; for in the first there is *verbum sapienti*, enough said to let the intelligent reader know what he would be at; but in his *Leviathan* he spreads his buster so thin, that the coursness of his bread is plainly perceived under it. This Mr. Hobbes, I say, was just come from Paris to print his *Leviathan* at London, to curry favour with the government, &c. Dr. Pope, *Life of Bishop Ward*, 8vo. 1697, p. 118. KENNET.]

[7] Printed at Paris in French, 1664, p. 65, &c.

[8] [A portrait of him at Chatsworth with a glass in his hand.]

cellent parts' (as a noted[9] author tells us)[1] of great wit, some reading, and somewhat more thinking.—
[643] One who had spent many years in foreign parts and observation, understood the learned, as well as the modern, languages, had long the reputation of a great philosopher and mathematician, and in his age had conversation with very many worthy and extraordinary men; to which, it may be, if he had been more indulgent in the more vigorous part of his life, it might have had an influence upon the temper of his mind, whereas age seldom submits to those questions, enquiries and contradictions, which the laws and liberties of conversation require: And it hath been always a lamentation amongst Mr. Hobbes his friends, that he spent too much time in thinking, and too little in exercising those thoughts, in the company of other men of the same, or of as good, faculties; for want whereof his natural constitution, with age, contracted such a morosity, that doubting and contradicting men were never grateful to him.—In a word, besides his eminent parts of learning and knowledge, he was always looked upon as a man of probity and a life free from scandal,' &c. The books and other things that he hath written are these.

De Mirabilibus Pecci. This is a Lat. poem, and was printed at Lond. about 1636, [Bodl. 4to. D. 33. Art.] and the second time there in 1666 in qu. translated into English by a person of quality, and printed with the Latin at Lond. 1678. oct. [Bodl. 8vo. R. 66. Art.] It treats of the wonders of the Devil's Arse in Peak, near Chatsworth in Derbyshire. Such a book also entit. *The Wonders of the Peak*, was written by Charles Cotton, esq:——Lond. 1681. qu. a poem.

Elementa Philosophica de Cive. Par. 1642, [Bodl. 4to. H. 14. Art. Seld. Amst. 1647, Bodl. 8vo. C. 9. Art. and 1657.] &c.

Answer to Sir Will. D'avenant's Epist. or Pref. to Gondibert. Par. 1650. in tw. afterwards printed with *Gondibert* in qu.

Humane Nature: or the fundamental Elements of Policy; being a Discovery of the Faculties, Acts and Passions of the Soul of Man. Lond. 1650. in tw. [Bodl. 8vo. P. 174. Art.] &c. "Seth Ward "writ the epistle to the reader in the name of "Franc. Bowman bookseller, before this book, "after which follows an excellent Latin copy of "verses, written by Ralph Bathurst A. M. col. "Trin. Oxon."

De Corpore Politico: or of the Elements of the Law. Lond. 1650. in tw. [Bodl. 8vo. H. 23. Art. Seld.] &c.

Leviathan:[2] *or the Matter, Form and Power of a Commonwealth.* Lond. 1651. fol. [Bodl. A. 1. 17. Art. Seld.] reprinted there again with its old date, an. 1680. fol. turned into Lat. by another hand, and printed at Amsterd. 1668. qu. [1670, Bodl. 4to. N. 26. Jur.] &c.

Review of the Leviathan.——Printed only with the English editions; and in the place of that, in those of the Lat. is an appendix consisting barely of three chapters. As for the *Review* and the writing thereof, an eminent[3] author will give you a better account than I can: therefore I pray go to him. It is said by one[4] who was no friend to king Charles II. or monarchy, that the author Mr. Hobbes being at Paris when his book was published,[5] he sent one of them as a present to the king of Scots, which he accepted in regard he had been his tutor in the mathematics, but being afterwards informed by some of his priests, that that book did not only contain many principles of atheism and gross impiety (for so they call every thing that squares not with the clergy interest) but also such that were prejudicial to the church, and reflected dangerously upon the majesty of sovereign princes; therefore when Mr. Hobbes came to make a tender of his service to him in person, he was rejected, and word brought him by the marquess of Ormond, that the king would [245]
not admit him, and withal told him the reason: By which means Mr. Hobbes declines in credit with his friends there of the royal stamp,' &c. Many have been the authors that have written against this *Leviathan*, as may be seen in *Auctarium Vitæ Hobbianæ*, and partly in the body of this work; But more by far have been the censures of it, and those severe too, as having no true divinity, or true philosophy, or true policy in it. The author several times saith, that the law of nature is the law of God, [644]
and yet all wickedness is lawful by the law of nature. —That no homicide, or selfcide, or fratricide, or patricide is against the law of nature. If so, 'tis a wise law that forbids nothing. Also that there must be a law of God winking at most unnatural impieties: That which forbids nothing is no law. As for policy, he lays the foundation of the government in the populace, which overthrows all government, and that might is right: But if he had consulted the scripture, the word of God would have shewed that the foundation of government was not laid in the people. Read the Assyrian monarchy and the rest, and you'll find that the beginning of government was not in the people. See the story of Romulus, and there is the contrary. 'Tis true, people are causa sine qua non, but no finite. The power of the key, is not given by God out of the commune of the people, nor the power of the sword. As for philosophy, 'tis enough that he kicks off Aristotle, a man admired by all ages and all persons, as a wise

[9] Edw. Hyde earl of Clarendon in his *Brief View and Survey of Mr. Hobbes's Leviathan*, p. 2, 3.

[1] [See an account of a fine MS. of the *Leviathan*, supposed to be that presented by the author to king Charles the second, in the *Gentleman's Magazine*, 1813, vol. lxxxiii, p. 30. The MS. was at that time in the library of Mrs. Home the niece and representative of the late earl Macartney.]

[2] The said Edw. earl of Clar. in the same *Brief View*, &c. p. 317.

[3] March. Nedham in *Merc. Pol.* nu. 84. from Jan. 8. to Jan. 15. an. 1651. 2.

secretary of nature. There are some things or scales of the *Leviathan* which the reader cannot conceive to be impregnable as yet, till he see farther and plainer proofs of them, as (1) That the sovereign hath no power but from the people, and that it is only the mutual consent of the major part, transferring their natural right upon him that makes it so, cap. 18. (2) That the parent hath no right or power of dominion over the child by generation, as his parent, or because he begat him, but only by the child's consent, either express, or by other sufficient arguments declared cap. 20. (3) That the victor can have no right or dominion over the vanquished, but only by the vanquished's consent, &c. ibid. And as for those matters which are looked upon as blasphemous by some scholars, and others, I shall refer the reader to a little pamphlet entit. *A Beacon set on Fire*, &c. Lond. 1652. qu. p. 14, 15. This book of the *Leviathan*, which hath a great name among, and is much celebrated by, many, contains in it (notwithstanding some very odd principles) good learning of all kinds, politely extracted and very wittingly and cunningly digested, in a very commendable method and in a vigorous and pleasant stile: which hath prevailed over too many, to swallow many new tenets as maxims, without chewing; which manner of diet, for the indigestion, Mr. Hobbes himself did much dislike, &c. At length after the parliament had censur'd it (as also the book *Of Purgatory* written by Tho. de Albis) in the month of Oct. 1666, (in which month a bill was brought into the house against atheism and profaneness) and some of the principal heads of this university had found therein, as in that *De Cive*, several positions destructive to the sacred persons of princes, their state and government, and of all human society, the venerable convocation did, by their judgment and decree past among them on the 21st of July 1683, condemn them as pernicious and damnable, and thereupon caused the said two books to be publicly burnt (with others of the like nature) in their school-court or quadrangle, just after the dissolution of that convocation. Our author Hobbes also hath written,

Compendium of Aristotle's Rhetoric, and Ramus his Logic.

Letter about Liberty and Necessity. Lond. 1654. in tw. There again 1684. oct. the 3d. edit.[1] On this letter were observations made and written by Dr. Ben. Laney, as I have told you in the Fasti, an. 1617. "This letter is also answer'd by Dr. John Bramhall in his *Defence of true Liberty "from antecedent and intrinsical Necessity.* Lond. "1655. oct."

Elementorum Philosophiæ Sectio prima de Corpore; Part. 4. Lond. 1655. oct. [Bodl. 8vo. H. 2. Art. BS.] There again in English, 1656. qu. [Bodl. 4to. N. 21. Art.] &c.

Six Lessons to the Professors of Mathematics of the Institution of Sir Hen. Savile (viz. Ward and Wallis) Lond. 1656. qu. [Bodl. 4to. N. 21. Art.]

The Marks of the absurd Geometry, rural Language, &c. of Dr. Wallis. Lond. 1657. oct. [Bodl. 4to. N. 21. Art.]

De Homine Sect. 2. Lond. 1657. qu. [Bodl. 4to. N. 21. Art.] Amstel. 1668.

The Questions concerning Liberty and Necessity, and Chance, stated and debated between him and Dr. Bramhall Bishop of London-Derry. Lond. 1656. qu. [Bodl. 4to. B. 1. Art. BS.]

Examinatio & Emendatio Mathematicæ hodiernæ, &c. in sex Dialogis. Lond. 1660. [Bodl. 4to. H. 3. Art. BS.] Amstel. 1668. qu.

Dialogus Physicus, seu de Natura Aeris. Lond. 1661. oct. [Bodl. 4to. H. 3. Art. BS.] Amstel. 1668. qu.

Considerations upon the Reputation, Loyalty, Manners and Religion of Tho. Hobbes, by Way of Letter to a learned Person. Lond. 1662. and 1680. oct.

De Duplicatione Cubi. Lond. 1661. [Bodl. 4to. H. 3. Art. BS.] Amst. 1668. qu.

Problemata physica, una cum Magnitudine Circuli. Lond. 1662. Amst. 1668. qu.

De Principiis & Ratiocinatione Geometrarum, contra Fastuosum Professorem Geometriæ. Amst. 1668. qu.

Quadratura Circuli, Cubatio Sphæræ, Duplicatio Cubi: una cum Responsione ad Objectiones Geometriæ Professoris Saviliani Oxonia editas, An. 1669. Lond. 1669. qu.

Responsio ad Objectiones Wallisii Oxoniæ editas, An. 1669. ad Quadraturam Circuli, &c. Lond. 1671.

[1] Edw. earl of Clar. in his *Survey of the Leviathan*, p. 2. See more in p. 5, 6, 8, 306, 319. See also in the epistle ded. to the king.

[2] When complaint in parliament was made against him, and some proceedings were depending, he was then at Chatsworth, and extremely disturb'd at the news of it, fearing that messengers would come for him, and that the earl would deliver him up, and the parliament commit him to the bishops, and they decree him a heretick, and return him to the civil magistrate for a writ *de hæretico comburendo*. This terrour upon his spirits made him often confess, that he had meant no harm, and was no obstinate man, and would subscribe any recantation that was offered to him; for his prevailing principle was, to suffer for no cause whatever. Under these apprehensions of danger he wrote his *Historical Narration of Heresie and the Punishment thereof*, labouring to prove, that there was no authority to determine heresy or to punish it, when he wrote the *Leviathan*, &c. And in the same fright, he drew up an *Apology for Himself and his Writings*, setting forth that the exceptionable things in his *Leviathan* were not his own, but submitted to the judgment of ecclesiast. authority, &c. And it is much to be doubted, that upon this occasion he began to make the first shew of religion and communion. He now frequented the chapel, and was constant to the sacraments, and when any strangers, in conversation with him, seem'd to question his belief, he would always appeal to his conformity in prayers and sacraments, and referr'd them to the chaplain for their farther satisfaction. Remains. See in to cit. p. 19. 12[illegible]

[1] [Edit. 1676. Bodl. 8vo. S. 10. Art.]

Rosetum Geometricum, sive Propositiones aliquot frustra antehac tentatæ, cum Censura brevi Doctrinæ Wallisianæ de Motu. Lond. 1671. qu. There is some account given of this book in the *Philosophical Transactions*, nu. 72. an. 1671.

Three Papers presented to the Royal Society against Dr. Wallis, with Considerations on Dr. Wallis his Answer to them. Lond. 1671. qu.

Lux Mathematica, &c. } Lond.
Censura doctrinæ Wallisianæ de Libra. } 1672.
Rosetum Hobbesii. } qu.

Principia & Problemata aliquot Geometrica ante desperata, nunc breviter explicata & demonstrata. Lond. 1674. qu.

Epistola ad Dom. Ant. à Wood Authorem Historiæ & Antiq. Univ. Oxon. Dated 20 Apr. 1674, printed in half a sheet on one side. It was written to the said Mr. Wood upon his complaint made to Mr. Hobbes of several deletions and additions made in, and to, his life and character (which he had written of him in that book) by the publisher (Dr. Jo. Fell) of the said *Hist. & Antiq.* to the great dishonor and disparagement of the said Mr. Hobbes. Whereupon, when that history was finished, came out a scurrilous answer to the said epistle, written by Dr. Fell, which is at the end of that history.

Letter to William Duke of Newcastle concerning the Controversy had with Dr. Laney Bishop of Ely about Liberty and Necessity. Lond. 1676. in tw.

Decameron Physiologicum: or ten Dialogues of natural Philosophy, &c. Lond. 1678. oct. To which is added the *Proportion of a straight Line to hold the Arch of a Quadrant.* An account of this book is in the *Philos. Transact.* nu. 138. p. 965.

His last Words and dying Legacy——Printed on one side of a sheet of paper in Dec. 1679, published by Charles Blount (son of sir Hen. Blount) from the *Leviathan*, purposely to weaken and expose Hobbes's doctrine. Much about the same time was published,

His memorable Sayings in his Books, and at the Table——Printed on one side of a broad sheet of paper, with his picture before them.

Behemoth. The History of the Civil Wars of England from 1640, *to* 1660. Lond. 1679, [Bodl. 8vo. B. 162. Linc.] 80, 82. oct. In which book (containing many faults) are several things against religion, ancient learning, universities, &c.

Vita Thomæ Hobbes:[1] *Written by himself in a Lat. Poem.* It was printed at Lond. in qu. about 3 weeks after the author's death, viz. in the latter end of Dec. 1679, and a fortnight after that, about the 10th of Jan. it was published in English verse, by another hand.——Lond. 1680. in 5 sh. in fol. The said Lat. copy was reprinted, and put at the end of *Vitæ Hobbianæ Auctarium.*

Historical Narration of Heresy and the Punishment thereof. Lond. 1680. in 4 sh. and an half in fol. [Bodl. G. 1. 15. Art.] There again in 1682. oct. It is mostly taken out of the second chapter *De Hæresi* of his Appendix to the *Leviathan* in Latin, and seems to have been wrote purposely to vindicate its author from all default in the publication of the *Leviathan.* For after he hath deduced from our Saviour's time the different punishments (by way of history) by laws enacted and inflicted on [646] those who were declared heretics throughout the several ages of the church (having told what was done in other parts of the world relating to this point) he proceeds to reckon up the many laws here in force against heretics, from the first profession of Christianity, down to the late civil wars, and saith that the court of high commission had the sole power of declaring what was heresy, according to the mind of the first four general councils (that is according to the faith declared in the Nicene creed, as is manifest from the councils themselves) invested in them, in all queen Elizabeth's reign, that after this court was taken away at the beginning of the late troubles, thereby to satisfy the restless clamours of the presbyterian party against it, no body stood then empowered by lawful authority either to declare what was heresy, or to punish any one proved to be this way obnoxious. At this time he saith his *Leviathan* came forth; for the writing of which, he could not be deemed heretical: And the reasons which moved him to compose and publish that book (so much justly excepted against) he there gives, and then concludes. So that 'tis manifest he aims and levels at this as his end in this narration, viz. to vindicate himself from the imputation of disturbing the peace contrary to the known laws of the realm, by his setting forth such monstrous and dangerous tenets and principles in his *Leviathan.* He addeth also that at the first parliament, after the king's restoration, the episcoparians and presbyterians accused it of heresy, and yet there was no law then which declared what it was. The falsity of the said *Historical Narration of Heresy*, is shewn in a small treatise entit. *The Leviathan heretical: or the Charge Exhibited in Parliament against Mr. Hobbes justified*, &c. written by John Dowell vicar of Melton-Mowbray in Leicestershire——Oxon. 1683. in tw. In which book p. 137. the author saith that Oliver gaining the protectorship, was so pleased with many of his principles laid down in the *Leviathan*, which tended to justify and support his usurpation, that the great place of being secretary was profer'd to him.

Vita Thomæ Hobbes. Written by himself in prose, and printed at Caropolis alias London before *Vitæ Hobbianæ Auctarium, An.* 1681, oct. There again 1682. qu.

A Brief of the Art of Rhetoric, containing in substance all that Aristotle hath written in his three

[1] [*Considerations upon the Reputation, Loyalty, Manners and Religion of Tho. Hobbes of Malmsbury; written by himself, by Way of a Letter to a learned Person.* Lond. 1680. 8vo. printed for William Crooke. BAKER.]

Books of that Subject——Printed in tw. but not said when. Afterwards it was published in two books——Lond. 1681. oct. The first bearing the title of *The Art of Rhetoric*, and the other of *The Art of Rhetoric plainly set forth; with pertinent Examples for the more easy Understanding and Practice of the same.* To which is added,

A Dialogue between a Philosopher and a Student of the Common Laws of England.—He hath also written,

An Answer to Archb. Bramhall's Book, called The Catching of the Leviathan. Lond. 1682. oct.

Seven philosophical Problems, and two Propositions of Geometry. Lond. 1682. oct. Dedicated to the king in the year 1662.

An Apology for Himself, and his Writings——In which he sets forth that those things he delivered in the *Leviathan*, were not his own opinions, but submitted to the judgment of the ecclesiastical power, and that he never maintain'd any of them afterwards, either in writing or discourse: Adding also, that what is in it of theology, contrary to the general warrant of divines, was not put in as his own opinion, but propounded with submission to those, who had the ecclesiastical power.

Historia Ecclesiastica Carmine Elegiaco concinnata. Aug. Trinob. i. e. Lond. 1688. oct. Besides all these, he hath other things in MS. not yet printed, among which is his *Defence in the Matter relating to Dan. Scargil Bach. of Arts of C. C. Coll. in Cambridge*, written in one sheet; a copy of which sir John Birkenhead had in his possession: which, after his death, came into the hands of Hen. Birkenhead. See in *Vitæ Hobbianæ Auctarium*, p. 108, 109.

[647] Mr. Hobbes hath also translated into English (1) *The History of the Grecian War, in eight Books.* Printed in 1628. and afterwards at Lond. in 1676. fol. written originally by Thucidides.[8] (2) *The Voyage of Ulysses; or Homer's Odysses*, Book 9, 10, 11, 12. Lond. 1674. oct. in English verse. (3) *Homer's Iliads and Odysses.* Lond. 1675. and 77. &c. in tw. in Engl. verse. Before which is a preface concerning the virtues of heroic poesy. What other things go under his name, I know not as yet: sure it is, if several persons of credit may be believed, that a certain scholar,[9] who was made a bishop some time after the restoration of king Charles II. did say it openly in the time of Oliver (he having been bred under presbyterians and independents) that he had rather be author of one of Mr. Hobbes his books, than to be king of England. To conclude; about two months before the death of this noted author, he was seized with an acute pain in making water, caused by a strangury or ulcer in the bladder: which continuing for a considerable time, he made use of some medicines by the advice of a chirurgion, yet the physician judged it incurable by reason of his great age, and natural decay. But he finding little benefit of the said medicines, he asked the chirurgion, whether he thought his distemper curable; to which being answered, it would be very difficult to make a perfect cure, and the best that could be expected was ease for the present, he thereupon made this expression, I shall be glad then to find a hole to creep out of the world at; seeming then to be more afraid of the pains he thought he should endure before he died, than of death. About the 20th of Nov. his patron the earl of Devons, being to remove from Chatsworth to Hardwick in Derbyshire, Mr. Hobbes would not be left behind, and therefore with a feather-bed laid in a coach, upon which he lay warm clad, he was safely conveyed to Hardwick, and was, in appearance, as well after that little journey, (being but 10 miles) as before it. But within few days after, he was suddenly stricken with a dead palsy, which stupified his right side from head to foot, and took away his speech, and 'tis thought his reason and sense too, which continued about seven days before he died. So that being so suddenly seized, he did not take the sacrament, nor seem to desire the company of any minister, which in charity may be imputed to his want of understanding, tho' 'tis well known, as the earl of Devonshire's chaplain hath said, he several times (within two years before his death) received the sacrament from him with seeming devotion. He dyed at Hardwick before-mentioned, about 10 of the clock at night, on the fourth day of Decemb. in sixteen hundred seventy and nine: Whereupon his body, being wrap'd in a woollen shroud and coffin'd, was two days after accompanied by most of the earl of Devonshire's family and some of the neighbourhood (after they had received a funeral entertainment) to the parish church called Hault-Hucknell; where, in an isle joyning to the church, he was inter'd with the service in the common-prayer book, close to the rail of the monument of the grand-mother of the then present earl of Dev. Soon after was a marble-stone, with an inscription thereon, laid over his grave, the contents of which,[1] and a farther account of the person, you may at large see in *Vitæ Hobbianæ Auctarium*, following the life in prose before-men-

[8] [This translation is only from the Latin, as Dr. Prideaux has observed in his notes ad *Marmora Oxon.* BAKER.]

[9] [Bp. W. is probably meant, and yet probably would not say it. BAKER.]

[1] [Epitaphium Hobbianum.
Condita hic sunt ossa
Thomæ Hobbes, Malmsburiensis
Qui per multos annos survivit
Duobus Devoniæ Comitibus,
Patri et Filio.

Vir probus et suæ Eruditionis
Domi Forisque bene cognitus.
Obiit Anno Domini 1679
Mensis Decembris Die 4to
Ætatis suæ 91. KENNETT.]

tion'd (written by himself) and published by Rich. Blackbourne, born in London, sometimes M. of A. of Trin. coll. in Cambridge, afterwards doctor of phys. of Leyden in Holland: The materials of which were all, or at least the most part, taken from the English life in MS. of Thom. Hobbes, largely and more punctually written by John Aubrey his antient acquaintance, born at Easton-Piers near Malmsbury, bred under the same master (who had been a pedagogue above 40 years) that educated Hobbes in grammatical learning; afterwards he became gent. com. of Trin. coll. in Oxon. then a student in the Middle Temple, and afterwards a member of the Royal Society. Mr. Hobbes by his last will and test. dat. 25 Sept. 1677, did bequeath to Mary Tirell daughter of his deceased brother Edm. Hobbes 40*l.* To Eleanor Harding daughter of the said Edm. 40*l.* To Elizab. Alaby daughter of Thomas Alaby
[648] 200*l.* for her furtherance in marriage; which Eliz. was then an orphan, and committed to the tuition of Mr. Hobbes exec. to the said Thomas, as also an 100*l.* (which the earl of Devon. gave him to dispose in his will) to be equally divided among the grandchildren of his said brother Edm. Hobbes; to the eldest of which, named Thom. Hobbes, he had before given a piece of land. He also left considerable legacies to his executor James Wheldon [a] a servant to the earl of Devonshire, who before had, for many years, been his amanuensis.

[Mem. When I was at Chatsworth, after the funeral of the duke of Devonshire in Sept. 1707, I saw in the duke's library a bust in plaister of Paris, which seemed to be a lively figure of Mr. Hobbs, and some MSS. copies of his own books very fairly written, and the dedications subscribed by his own hand. Mons. Huet told me, there was an old trunk of his papers in the house, containing chiefly the correspondence between him and foreigners. His method of life was said to be very singular. His profest principle was to dedicate the morning to his health, and the afternoon to his studies; and therefore at his first rising he walkt out, if the weather was dry, or els within doors, so fatigued himself as to be in a sweat, recommending that practice upon the opinion that an old man had more moisture than heat, and therefore by such exercise heat was to be acquir'd and moisture expell'd. After his walk or other motions, he took a comfortable breakfast, and then went round the lodgings to wait upon the earl and the countess, and all the children, paying some short addresses to them. He kept these rounds till about 12 a clock, when he had a little dinner provided for him, which he eat always by himself. Soon after dinner, he had his candle and 12 pipes of tobacco laying by it, then shutting his door, and darkning some part of his windows, he fell to smoaking and thinking and writing for several hours. He had very few books, and those he read very little; thinking he was now only to digest what he had formerly fed upon.

He used to be thinking of his epitaph, while he was living, and would suffer some friends to dictate inscriptions for him, among which he was best pleas'd with this humour for a grave-stone—*This is the true Philosopher's Stone.*

He had one natural daughter, whom he call'd his *Delictum Juventutis*, and provided for her. KENNET.[b]]

EDWARD BYSSHE, or BISSÆUS, as he writes himself, son of Edw. Bysshe of Burstow in Surrey esq; a counsellor of Linc. inn, was born at Smallfield in the parish of Burstow, the capital tenement of which, he and six of his ancestors, or more, were not only lords of, but of divers other lands in Horne near thereunto, and elsewhere in the said county; and some of them also owners of the manor of Bysshe or Bysshe-court, situated and being between Burstow and Smallfield. As for our author whom we are now to mention, he became a commoner of Trin. coll. in 1633, aged 18 years, but before he took a degree, he went to Lincolns inn, studied the common law, and was made a barrester. In 1640 he was chosen a burgess for Blechenley in Surrey to serve in that parliament that began at Westminster 3 Nov. the same year, and afterwards taking the covenant, he was about 1643 made Garter king of arms in the place of sir John Borough who had followed his majesty to Oxon. On the 20th of Oct. 1646, there were votes [c] passed in the house of commons that he the said Bysshe should be Garter king of arms and Clarenceaux, and Will. Riley should be Norroy or the Northern king of arms, and that a committee be appointed to regulate their fees: so

[a] [I saw this James Wheldon at Hardwick, where he was steward and receiver to the late duke of Devon. He had been baker in the old earl's family, and attended Mr. Hobbs in his chamber, and did many offices for him. For his diligence and faithfulness he left him about one thousand pounds, upon condition, as 'tis said, that he should not trust a parson with any part of it. KENNET.

Bishop Kennet, who disliked the principles of Hobbes, endeavours both in his notes to the ATHENÆ and in his *Memoirs of the Cavendish Family*, to say as little favourable of Hobbes as possible. The will of this great man has been printed in the appendix to *Letters from the Bodleian Library*, &c.: and it appears that his bequest to Wheldon was made without any stipulation whatever; 'And I make and ordaine James Wheldon, servant to the earle of Devonshire, my executor, to whom I give the residue of my money and goods whatsoever; and because I would have him in some sort contented for the great service he hath done me, I would pray his majestie, to what I left him, to add the arreare of my pension, or as much of it as it pleases his majestie.']

[b] [See several other anecdotes of Hobbes in this author's *Memoirs of the Family of Cavendish*, at the end of his *Funeral Sermon on William Duke of Devonshire*, Lond. 1708, 8vo. page 106, &c. and some very curious particulars by Hobbes's friend Aubrey, in *Letters from the Bodleian Library*, &c. 1813, vol. 2, page 593, &c.]

[c] Bulst. Whitlock in his *Memorials of English Affairs*, an. 1646. p. 229. b.

that if Byshe was ever invested in the said office of Clarenceaux (as several of the coll. of arms say he was) then did he succeed Arthur Squibb, who had obtained that office by the endeavours of his[1] son-in-law sir John Glynn a noted and leading member in that parliament, upon the recess to his majesty at Oxon of sir Will. le Neve. Howsoever it is, sure I am, that in the greatest part of the interrupted times our author Byshe was both Garter and Clarenceaux, his geny being more adequate to arms and armory, in which he did excel, than to the municipal laws. In 1653, he was elected burgess for Rigate in Surrey to serve in that convention (called the Little Parliament) that met at Westm. the 3d of Sept. the same year, and in 1658 a burgess for Gatton in the same county, for that convention that met at the same place the 27th of Jan. in that year. After the king's restoration he was forced to leave his Gartership, to make room for sir Edward Walker, who had that office conferr'd on him by his majesty, on the death of sir Hen. S. George, an. 1644, and with much ado obtaining the place of Clarenceaux, (sir Will. Le Neve being then distracted) had the honour of knighthood conferr'd upon him. In 1661 he was chosen burgess for Blechenley to serve in that parliament that began at Westm. 8. of May the same year; which continuing 17 years or more, he became a pensioner (as 'tis[2] said) and received 100*l.* every pension, and yet was very poor. In the rebellious times he was a great gainer by being a parliament man, and thereupon became an encourager of learning and learned men, particularly that noted critic John Gregory of Ch. Ch. He had a very choice library of books, all richly bound with gilt dorses, but after the king's restoration running much in debt, became at length necessitous, and not only took dishonest courses by issuing out divers grants of arms under hand, as Clarenceaux, to the undoing of the Heralds Office, merely to supply his necessities, but also sold many of his books, which cost him much, for inconsiderable prices. He had been one that understood arms and armory very well, but could never endure to take pains in genealogies, and in his younger years was esteemed a worthy and virtuous person, but in his latter not, being then much degenerated as to manners. His works of learning are these.

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Notæ in quatuor Libros Nicholai Upton, de Studio militari.

Notæ in Johannis de Bado Aureo Libellum de Armis.

Notæ in Henrici Spelmanni Aspidologiam.[3] These three things, which were all printed together at Lond. 1654 fol. [Bodl. L. 4. 20. Art.] were written by sir Ed. Byshe in English, but translated into Latin by David Whitford, to whom he exhibited after his expulsion from the univ. of Oxon. for several years. He also put out under his own name a translation from Gr. into Lat. with some notes and corrections, entit. *Palladius de Gentibus Indiæ & Brachmanibus.* Lond. 1665. qu. in Gr. and Lat. [Bodl. 4to. S. 74. Art.] To which he added (1) *S. Ambrosius de Moribus Brachmanorum.* (2) *Anonymus de Brachmanibus.* Both in Gr. and Lat. Of which three pieces, see more in Jo. Gregory under the year 1646 col. 205. Sir Ed. Byshe also gave out among his acquaintance, before the king's restoration, that he would write *The Survey or Antiquities of the County of Surrey*, but when after that time he was fixed in his Clarenceauxship, and had got a knighthood, he did nothing but deturpate, and so continued worse and worse till his death; which happing in the parish of St. Paul in Covent-Garden on the 15th of Decemb. in sixteen hundred seventy and nine, was obscurely buried, late in the night, in the church of St. Olave's in the Jewry within the city of London, by Mr. Green the minister of that church, nephew to the relict of the defunct.

1679.

JOHN SHIRLEY, son of Jo. Shir. of London bookseller, was born in the parish of St. Botolph Aldersgate in London 7 Aug. 1648, entred into Trin. coll. in Lent term 1664, became a scholar of that house in 1667, took the degrees in arts, made terræ filius in 1673, but came off dull. Soon after he was elected probationer fellow of his coll. being then esteemed a person of some parts, but behaving himself very loosely, was expell'd when the year of his probationship was expir'd, or rather before. So that retiring to the great city, he married an inn-keeper's daughter of Islington, corrected the press, and wrote and scribled for bread several trite things, as

A short Compendium of Chirurgery, containing its Grounds and Principles, more particularly treating of Imposthumes, Wounds, Ulcers, Fractures and Dissolutions. Lond. [1678, Bodl. 8vo. R. 3. Med.] 1683. sec. edit. in oct. In the title of which he writes himself med. doctor, though never took it in this university, or any other degree in that faculty.

Discourse of the Generation and Birth of Man, &c.——Printed with the former.

The Art of Roeding and Bolstring, that is, the Method of dressing and binding up the several Parts, &c. Lond. 1682. oct. printed with the sec. edit. of the *Compendium* before-mention'd. "Quære, "whether these three were not by another person

[1] *Mystery of the good old Cause*, printed at Lond. 1660. in oct. p. 11.

[2] *Seasonable Argument to persuade all the Grand Juries in England to petition for a new Parliament*, &c. printed 1677. p. 17.

[3] [With these notes was printed sir H. Spelman's Latin book in which he discourses with great variety of learning concerning the original and different kinds of those marks of honey now call'd arms. Gibson, *Life of Sir Henry Spelman.* Watts.]

"of both these names, for I have been informed "since by his brother,[a] John Shirley of Trin. "coll. writ only."

The Life of the valiant and learned Sir Walt. Raleigh Kt. with his Trial at Winchester. Lond. 1677. oct. 'Tis the same that was a little before prefix'd to the works of the said sir Walter, printed in fol. He hath also written and published little things of a sheet, and half a sheet of paper, but what they treat of, I know not. He died at Islington near London before-mention'd, on the 28th of Dec. in sixteen hundred seventy and nine, and was buried in the ch. yard there two days after. One John Shirley gent. hath written *The History of the Wars of Hungary, or, an Account of the Miseries of that Kingdom*, &c. Lond. 1685. in tw. And one John Shirley M. A. and gent. hath written *Ecclesiastical History epitomized; containing a faithful Account of the Birth, Life, and Doctrine, &c. of the holy Jesus: with the Lives of the Apostles*, &c. in two parts. Lond. 1682. oct. But whether either of these two was of Oxon, I cannot yet tell; nor whether J. Shirley author of *The renowned History of the Life and Death of Guy Earl of Warwick*, &c. Lond. 1681. qu. be the same with our author John Shirley of Oxon.

1679.

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DANIEL CAPEL, son of Rich. Capel mention'd under the year 1656, was born in the city of Glocester, educated in the coll. school there under Will. Russel, was first demy and afterwards fellow of Magd. coll. and about the time that he took the degree of M. of A. which was in 1651, he became a preacher. Afterwards he was successively minister of Morton, Alderley and Shipton in his own country; which last he resigning because, as I presume, he would not conform, he fell to the practice of physic in the town of Strowd in Glocestershire, where he continued to the time of his death. He hath written,

Tentamen Medicum de Variolis, and one or two little things besides, which I have not yet seen. He died at Strowd in sixteen hundred seventy and nine or thereabouts, and was buried in the church there. The next that follows, a most excellent school divine and philosopher, is Fr. a S. Clara, not known or called Christo. Davenport, after he had entred into a religious order.

1679.

CHRISTOPHER DAVENPORT,[a] son of Joh. Dav. (by Elizabeth Wolley his wife) the fifth son of Hen. Dav. alderman of Coventry, grandson to a younger brother of the Davenports of Cheshire,[b] was born in the antient city of Coventry in Warwickshire, and in grammar learning there educated. At about 15 years of age, he, and his brother John, were sent to Merton college, in the beginning of the year 1613, and became pupils to Mr. Sam. Lane fellow of that house. They were only batlers, and took the cook's commons, but the warden sir Henry Savil, having received notice of them and their condition, he dismiss'd them unless they would become commoners: but their parents being unwilling, John thereupon went to Magd. hall, and became afterwards a noted puritan, and at length an independent, but Christopher continued longer in the coll. especially upon sir Henry's recess to Eaton, but upon his return withdrew. So that having spent about two years among the Mertonians, he, by the invitation of some Rom. priest then living in or near Oxon, went to Doway an. 1615, where remaining for some time, went to Ypres,[1] and entred into the order of Franciscans among the Dutch there, 7 Oct. 1617. Afterwards he returned to Doway, and was entred into the English Recollects there, of the same order 18 Oct. 1618, which was then built for them and dedicated to St. Bonaventure the same year. After he had ran a course there, and had read for some time a lecture, he went into Spain, and in an university there (Salamanca I think) he improved himself much in the supreme faculty. Thence he returned to Doway, where he read first philosophy, and afterwards became chief reader of divinity in the said coll. of St. Bonaventure, and in fine was made doctor of div. of his order, but not of any university. At length he became a missionary in England, where he went by the name of Franciscus à Sancta Clara, and at length was made one of the chaplains to Henrietta Maria the royal consort of king Charles the first, and became highly honoured of all of his profession, and of many scholars too (whether protestants or papists) for his great learning. After his settlement in England, where he continued going and coming more than 50 years, he did very great service for the Roman cath. cause by gaining disciples,[2] raising money among the English catholics to carry on public matters beyond the seas, in writing of books for the advancement of his religion and order, by his perpetual and unwearied motion day and night to administer among the brethren, and by tending his service to consult and help warping protestants, &c. When Dr. Laud was made archb. of Canterbury,[3] he became his acquaintance, not to make use of him as an instrument to reconcile us to the church of Rome, as inveterate Prynne would have it, but for that he was much respected by the queen, that he was a person of excellent parts, civil behaviour and of great complaisance. This acquaintance, I presume, had its

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[a] [An antiquary in Oxford, but afterwards a bookseller in Reading. LOVEDAY. Wood (MS. note in Ashmole) calls him a bookseller in Oxon.]

[b] [Or Francis à S. Clara, Francis Hunt, or Francis Coventry; for by each of these names was he known.]

[a] [Quidam Christophorus Davenport adm. discipulus coll. Trin. Cantab. (ex fundatione) an. 1603. A. B. coll. Trin. an. 1606. BAKER.]

[1] Vide *Hist. Min. Provinc. Angl.* sect. 26.

[2] [See *The sincere Popish Convert, by J. S.* 46, and Kennet's *Reg. and Chron.* 790.]

[3] [See Laud's *Hist. of his Troubles*, &c. p. 32.]

original from our author's desire of having a book of his composition to be licensed for the press, through the means of Dr. Aug. Lindsell chaplain to the said archbishop, who soon finding him to be a person of learning and great moderation, did acquaint his grace of the man and his work. Howsoever it was, sure I am, that when articles of impeachment[4] were drawn up against archb. Laud in the beginning of the long parliament, 'tis said in the seventh additional article[5] that 'for the advancement of popery and superstition within this realm, the said archb. hath wittingly and willingly received, harboured and relieved divers popish priests and Jesuits, namely one called Sancta Clara alias Davenport, a dangerous person and Franciscan friar, who hath written a popish and seditious book, entitled *Deus, Natura, Gratia*, &c. wherein the thirty nine articles of the church of England, established by act of parliament, are much traduced and scandalized. The said archbishop had divers conferences with him, while he was in writing the said book, and did also provide maintenance and entertainment for one monsieur St. Giles a popish priest at Oxon,' &c. To which article the archbishop made this[6] answer. 'I never saw that Franciscan friar (Sancta Clara) in my life, to the utmost of my memory, above four times, or five at most. He was first brought to me by Dr. Lindsell, I did fear he would never expound them (the articles) so as the church of England might have cause to thank him for it. He never came to me after, till he was almost ready to print another book, to prove that episcopacy was authorized in the church by divine right, and this was after these unhappy stirs began. His desire was, to have this book printed here, but at his several addresses to me for this, I still gave him this answer: That I did not like the way, which the church of Rome went concerning episcopacy: And howsoever, I would never give way that any such book from the pen of any Romanist, should be printed here: And the bishops of England are very well able to defend their own cause and calling, without calling in any aid from Rome, and would so do when they saw cause; and this is all the conference I ever had with him'—Our author S. Clara did at that time abscond, and spend most of those years of trouble in obscurity, sometimes beyond the seas, sometimes at London, other times in the country, and now and then in Oxon at the public library, where he was with great humanity received by Mr. Tho. Barlow head keeper thereof, as our author doth very gratefully acknowledge in one of his works. At length, after the restoration of king Charles II. when a marriage was celebrated between him and Catherina of Portugal, he became her theologist, or one of the chief chaplains about her; and was the third time chose provincial minister of his order for the province of England: After the expiration of which (for it lasts, if I am not mistaken, but for three years) he was once or twice chosen again to that office before his death, being accounted the greatest and chiefest pillar of his order, and the onliest person to be consulted about the affairs thereof. He was excellently well vers'd in school divinity, the fathers and councils, philosophers, and in ecclesiastical and profane histories. He was a person of very free discourse, but Cressy was reserv'd; of a vivacious and quick countenance, the other clouded and melancholy, and quick of apprehension, but the other not, or at least would not. All which accomplishments made his company acceptable to great and worthy persons. As for the books which this noted author hath publish'd, mostly written in Latin, are these.

Tract. adversus Judiciarium Astrologiam. Duae. 1626. oct.

Paraphrastica Expositio Articulorum Confessionis Anglicæ. This was printed first by it self, and afterwards at the end of *Tract. de Prædest.* following. This book was much talk'd against by the Jesuits, who by all means would have it burnt, but being soon after licensed in Rome, gave a stop to any farther rumour of it. However in Spain it was censur'd, and how and why, let the author tell you in his[7] own words sent to me, thus—'You told me that Mr. Leiburne shew'd you the *Index Expurgatorius* of Spain, wherein was named the book of articles, published by me. There was here (in London) a Spanish ambassador *in the time of Oliver*,* named Alonzo "de Cardenas," who had great malice to the last king, and being informed by a knave that the book was dedicated to, and accepted by, the king, whom he esteemed his enemy, he surreptitiously procured in Spain to have it censur'd: He endeavoured to have it so done at Rome, but they answer'd as Pilate, non invenio causam, and therefore it passed safe——This man (Alonzo) had been a Jesuit, and was esteemed not only to have left them rudely, but to have given himself over to get money,' &c.—In a letter also from Mr. Middleton (then chaplain to Basil lord Fielding ambassador) to archb. Laud dated at Venice in Dec. 1635, I find these passages, that the book of S. Clara relished not well with the catholicks, and that there was a consultation about it, and some did extrema suadere, and cried ad ignem. Father Tho. Talbot a Jesuit of Paris told him so by letter, who talking with the pope's nuncio at Paris about it, he told him 'twas the best course to let it dye of it self, to which the nuncio, a moderate man, was inclinable.

Tractatus de Prædestinatione, de Meritis & Peccatorum Remissione, &c. Ludg. Bat. 1634. qu.

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* *Under the rebels.* First edit.

[4] *Canterbury's Doom*, p. 34.

[5] [See Rushworth's *Historical Collections*, 3rd Parl. vol. 2, p. 819.]

[6] *Canterbury's Doom*, p. 427.

[7] In his letter dated 6 Apr. 1672.

[Bodl. A.A. 80. Th. Seld.] In the year following the said book came out with this title, *Deus, natura, gratia: sive Tractatus de Praedestinatione de Meritis*, &c. [Lugd. 1635, Bodl. Sed. C. 252. Th.] This book was dedicated to king Charles I. to seduce him (if you'll believe Prynne) to his religion, and induce him to establish the Romish religion amongst us by his royal authority, as he pretends to prove it from the dedicatory epistle: also that the whole scope of the book it self, with the paraphrastical exposition of the articles at the end of it, was to[1] reconcile, reduce both our king, church and the articles of our religion, which he comments upon, to the church of Rome. He also endeavours to prove[2] that St. Giles before-mention'd, living in the Venetian ambassador's house in London, an. 1635, was the author of that book, "was the same person with S. Clare," and that it was printed at London, but he is much mistaken, and makes a confused story of the said two books, which is needless now to tell you.

Systema Fidei: sive Tractatus de Concilio universali, &c. Leod. 1648. qu. [Bodl. 4to. T. 79. Th.]

Opusculum de Definibilitate Controversiae Immaculatae Conceptionis Dei Genetricis.

Tractatus de Schismate speciatim Anglicano.

Fragmenta: seu Historia minor provinciae Angliae Fratrum Minorum.

Manuale Missionariorum Regularium, praecipue Angliorum S. Francisci, &c. Printed 1658, and at Doway 1661. in oct.

Apologia Episcoporum, seu sacri Magistratus Propugnatio, &c. Col. Agrip. 1640. oct. [Bodl. 8vo. C. 4. Th. Seld.]

Liber Dialogorum, seu Summa veteris Theologiae Dialogismis tradita. Duac. 1661. in oct.

Problemata Scholastica & Controversialia Speculativa, &c.

Corollarium Dialogi de Medio Statu Animarum, &c.

Paralipomena philosophica de Mundo Peripatetico. This was published at Doway, under the name of Francisc. Coventriensis, an. 1652. in oct. [Bodl. 8vo. C. 41. Art. Seld.] All these, except the 2d and 3d (most of which had been printed in little volumes by themselves) were printed in two volumes in fol. at Doway, an. 1665, which cost our author (having no contribution given him towards the press) 220*l.*

Religio Philosophiae Peripatetici discutienda; in qua offertur Epitome Processus, Historiae celeberrimi Miraculi, à Christo nuperrimè patrati, in Restitutione Tibiae abscissae, & sepultae, ab Aristotele in suis Principiis examinati. Duac. 1662. oct.

[1] Ibid. in *Cont. Doome*, p. 423. and in his *Introduction to Avesb. Lucid's Trial*, p. 143.

[2] Ib. in *Cont. Doome*, p. 424. and 560.

[3] Ibid. 429.

Supplementum Historiae Provinciae Angliae, in quo est Chronicicon continens Catalogum & praecipua Gesta Provincialium Fr. Min. Provinciae Angliae. Duac. 1671, fol. to be put at the end of *Fragmenta, seu Hist. Min.* &c.

Disputatio de antiqua Provinciae praecedentia. Printed there also the same year, and to be put in the same vol. at the end of *Supplementum Hist.* This *Disputatio* was also printed in qu. in two sh. an. 1670.

Enchiridion of Faith, in a Dialogue concerning Christian Religion.——Printed under the name of Franc. Coventrie 1655. oct.

Explanation of the Roman Catholic Belief——Printed 1656. oct. [Bodl. 8vo. C. 716. Linc.] "This "was, as Dr. Barlow saith, presented to the lord "protector, and some eminent members of the "house 1656." It was reprinted 1670.

"*A clear Vindication of the Rom. Cath. from a* "*foul Aspersion; to wit, that they have, and do* "*promote, a bloody and a wicked Design of the* "*Pope and Cardinals.*—printed 1659. in one sh. "qu." [Bodl. B. 2. 4. Linc.] "'Tis reported by a nameless author[1] that he (S. Clare) wrote and published, *The Christian Moderator; or Persuasion for Religion condemned*, &c. Lond. 1652. in qu. sec. edit.[2] and that he, whom he calls that famous or infamous priest, presented one of them to a lady, who told it to a reverend minister of this city (London) that he was the author of that book. But let this Anon. say what he will: sure I am, that I have been informed by Rom. Catholics of unquestionable veracity, that neither he, nor William Birchley, was the author, but one John Austen born at Walpole[3] in Marshland in the county of Norfolk, and bred in St. John's coll. in Cambridge; which house he leaving, and his religion too, about 1640, entred himself into the society of Lincolns inn, with intentions to follow the municipal laws; but the re-

[1] [*Supplementum Historiae Provinciae Angliae continens Catalogum et praecipua Gesta Provincialium Fratrum Minorum Angliae. Annectitur Disputatio de antiqua Provinciae Praecedentia.* Duaci 1671, fol. Ad calcem *Scriptorum Ordinis Minorum*, a Luca Waddingo. Romae 1650. fol. Vide Waddingus *Scriptores Ord. Minorum*, Append. p. 2. Bakeb.]

[2] The author of *The Beacon flaming with a Non estimate*——Lond. 1652. qu. p. 7.

[3] [First edit. Lond. 1654. Bodl. B. 23. 1. Linc.]

[3] So I have been informed by Joh. Smith alias Sargent a sec. priest sometimes contemporary with J. Austen in St. John coll. in Cambr.

[3] [Johannes Austin Cantabrigiensis, filius Joh. A. de Walpoole infra insulam Elien: generosi jam defuncti, natus in Walpoole praedict. literis grammaticis instructus sub Magistro Trevillian in schola publica de Sleeford per annum et dimidium ultimo elapsum; annos natus octodecim; admissus est pensionarius hujus collegii (vid. S. Joh.) sub magistro Clerke, filejussore ejus. Martii 31, 1621. *Reg. Coll. Jo. Cant.* Bakeb. Quere if Walpole is not in the county of Norfolk? Cole. It is so, in the hundred of Freebridge. And there is another Walpole in the adjacent county, Suffolk, in the hundred of Blything.]

bellion breaking out soon after, he was driven thence. It is to be noted by the way, that this Austen being a man of good parts, and much in esteem with the R. Catholics, he did write and publish several books, that is to say (besides the three parts of *The Christian Moderator* * which he put out under the name of W. Birchley, "the first "part of which came out 1652. 2d "edition, to which was a 2d part— "Lond. 1652. qu. and the 3d part "was printed 1653. qu.) (1) *De-* "*votions, in the antient Way of* "*Offices; with Psalms, Hymns* "*and Prayers, for every Day in* "*the Week, and every Holy-day* "*in the Year*—Roan (alias Lond.) "1672. oct. 2d edit. publish'd with "an epistle dedic. before it by John Sergeant. "The first and second part——A character of this "book call'd *Devotions*, &c. you may see in Dr. "Harris his *Farewel to Popery*, p. 27." He also wrote a third volume, which is not yet published. (2) *Treatise in Behalf of the Oath of Allegiance.* (3) *Letter from a Cavalier in Yorkshire to a Friend*, written in the time of war, and other things; among which must not be forgotten, *A punctual Answer to Dr. Joh. Tillotson's Book called The Rule of Faith*, &c. six or seven sheets of which were printed off, but for what reason all were not finished, I cannot tell. He died in his house in Bow-street in Covent-Garden near London, in the summer time, an. 1669, and was buried in the church of St. Paul there. Two parts of the said *Christian Moderator* being esteemed by certain Protestants to be like a venomous potion, as full of dangerous ingredients, &c. was examin'd and animadverted upon in a book called *Legenda-lignea*, &c. p. 29, 30, &c. One Will. Austen of Linc. inn esq; who died the 16th of Jan. 1633, wrote—*Devotionis Augustinianæ Flammæ: or certain devout and learned Meditations*, &c. printed at Lond. after his death 1637. fol. but of what kin he was to John I know not. As for our author Christop. Davenport, alias Sancta Clara, who mostly went by the name of Francis Hunt, and sometimes by that of Coventrie, he died in Somerset House in the Strand near London, on the 31st of May, early in the morning (being then Whitmon-
1680. day) in sixteen hundred and eighty, and was buried (not according to his desire in the vault under
[654] Somerset house chappel, which the queen opposed) but in the church belonging to the Savoy Hospital in the Strand. It was his desire many years before his death, to retire to Oxon in his last days, there to die, purposely that his bones might be laid in St. Ebbes church, (to which the mansion of the Franciscans of Grey Friars sometimes joyned, and in which several of his brethren were antiently interred) particularly by those of his old friend John Day a learned friar of his order (born at the Mill in the parish of St. Cross alias Halywell near Oxon) who was buried at the west end of the said church near the font, an. 1658, but troubles coming on by the breaking out of the popish plot, his design was frustrated. "Under this learned person may be "mentioned another of his own persuasion, viz. "John Clare an Irish man born, who was an hospes "for some time here, and afterwards going to Rome, "became a Catholic priest, a member of the society "of Jesus, and Repetitor Physicus in the English "coll. there about the time when Thom. Owen a "Welshman succeeded father Parsons in the rec-"tory of the said coll. an. 1610, and afterwards was "sent into the mission. This John Clare, who was "esteemed among those of his persuasion for his "learning and piety hath written,

"*The converted Jew: or, certain Dialogues* "*between Michæas a learned Jew, and others touch-* "*ing Points of Religion, controverted between Ca-* "*tholics and Protestants*——printed 1630. in qu. "and by the author dedicated to the two univer-"sities Oxford and Cambridge. What other things "he hath written I know not, nor any thing else "of him, only that he is omitted in the *Bibl. Soc.* "*Jesu.*"

"THOMAS WHORWOOD, second son of sir "Thomas Whorwood of Halton in Oxfordshire "knight, was born at Hedington near Oxon, be-"came a gentleman commoner of Magd. hall in Mi-"chaelmas term 1635, aged 16 years, where conti-"nuing about three years under the tuition of that "noted puritan Henry Wilkinson senior, retired to "his patrimony in the said county, which he con-"sum'd several years before his death. As his "breeding had been puritannical, so he carried that "opinion to his grave, and when the press was open, "occasion'd by the breaking out of the popish plot, "he wrote a book containing a great deal of ram-"bling stuff entit.

"*Argumentum ad Hominem: or, an Argument* "*against Protestants, who hold that Papists, quo* "*tales; or, living and dying Papists may be* "*saved.* Lond. 1679. in 4 sh. in qu. [Bodl. C. 12. "14. Linc.] He died a bachelor on the fifth day of "June, or thereabouts, in sixteen hundred and 1680.
"eighty, and was buried in the church of St. Botolph "without Aldersgate in London, leaving then be-"hind him the character of a hot-headed, cras'd "person, and a violent presbyterian."

JOHN WILMOT earl of Rochester, viscount Athlone in Ireland, and baron of Adderbury in Oxfordshire, was born at Dichley near Woodstock in the said county,.....April 1648,[7] educated in gram-

[7] [Bishop Burnett makes my Ld Rochester to have been only something above 32 years of age. But Godbury in his almanack for 1695 tells us, that he was born on April 10, 11^h mane, 1647. and died July 26. 1680. being then somewhat above 33 years old. He says he receiv'd the account of his birth from his L'dship himself. Anth. à Wood is guilty of

* *Two vol. of Devotions after the old way, printed in octavo, and afterwards reprinted in 1672, with a preface to them written by Joh. Sergeant. He also wrote a third volume*, &c. First edit.

mar learning in the free-school at Burford, under a noted master called John Martin, became a nobleman of Wadham college under the tution of Phineas Bury fellow, and inspection of Mr. Blandford the warden, an. 1659, actually created master of arts in convocation, with several other noble persons, an. 1661; at which time, he, and none else, was admitted very affectionately into the fraternity by a kiss on the left cheek from the chancellor of the university (Clarendon) who then sate in the supreme chair to honour that assembly. Afterwards he travelled into France and Italy, and at his return frequented the court (which not only debauched him but made him a perfect Hobbist) and was at length made one of the gentlemen of the bedchamber to his majesty King Charles II. and comptroler of Woodstock park, in the place of sir William Fleetwood deceased. He was a person of most rare parts, and his natural talent was excellent, much improved by learning and industry, being thoroughly acquainted with the classic authors, both Greek and Latin; a thing very rare (if not peculiar to him) among those of his quality. He knew also how to use them, not as other poets have done, to transcribe and steal from, but rather to better and improve, them by his natural fancy. But the eager tendency and violent impulses of his natural temper, unhappily inclining him to the excesses of pleasure and mirth; which, with the pleasantness of his unimitable humour, did so far engage the affections of the dissolute towards him, that to make him delightfully venturous and frolicksome to the utmost degrees of notous extravagancy, they for some years heightned his spirits (enflamed by wine) into one almost uninterrupted fit of wantonness and intemperance. Some time before his death, were several copies of his verses printed (besides what went in MS. from hand to hand) among which were,

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A Satyr against Mankind (ascribed by some to the duke of Buckingham) printed in one sheet in fol. in June 1679. Answer'd in another sheet in the next month by one Mr. Griffith a minister. Andr. Marvell, who was a good judge of wit, did

the same mistake with Burnet: Hearne, Pref. ad Tho. Cail Itin. *Antij. Oxon.* 1730, page 49.

[The late right honourable lord, John earl of Rochester, was born anno 1647, on April the 1st day, 11h. 7m. A. M. and endued with a noble and fertile muse. The sun governed the horoscope, and the moon ruled the birth hour. The conjunction of Venus and Mercury in M. coeli, in sexticile of Luna, aptly denotes his inclination to poetry. The great reception of Sol with Mars and Jupiter posited so near the latter, bestowed a large stock of generous and active spirits, which constantly attended on this excellent native's mind, insomuch that no subject came amiss to him. Gadbury's *Ephemeris*, 8vo. 1678.]

[From a Sermon preached at the Funeral of the right honourable John Earl of Rochester who died at Woodstock-Park, July 26. 1680, and was buried at Spilsbury in Oxfordshire, Aug. 9. By Robert Parsons, M. A. Chaplain to the Right Honorable Anne Countess-Dowager of Rochester. Oxford 1680, 8vo. (Bodl. 4to. U. 34. Th.) page 7.] one to say that Rochester was the only man in England that had the true vein of satyr.

On Nothing: a Poem, printed on one side of a sheet of paper in 2 colums. But notwithstanding the strict charge which the earl of Rochester gave on his death-bed to those persons, in whose custody his papers were, to burn all his prophane and lewd writings,* as being only fit to promote vice and immorality, by which he had so highly offended the Omnipotent, and sham'd and blas-phem'd that holy religion into which he had been baptized; yet no sooner was his breath out of his body, but some person, or persons, who had made a collection of his poetry in manuscript, did, meerly for lucre sake (as 'twas conceiv'd) publish them under this title,

Poems on several Occasions. Antwerp (alias Lond.) 1680. [1685.] oct. Among which, as those before-mention'd are numbred, so many of his composure are omitted, and there is no doubt but that other men's poems are mixed among them. They are full of obscenity and prophaneness, and are more fit (tho' excellent in their kind) to be read by Bedlamites, than pretenders to virtue and modesty: and what are not so, are libellous and satyrical. Among them is a poem entit. *A Ramble into St. James's Park*, p. 14, which I guess is the same with that which is meant and challenged in the preface to the poems of Alexander Radcliff of Greys inn entit. *The Ramble, an anti-heroick Poem, Poems, together with some terrestrial Hymns, and carnal Ejaculations.* Lond. 1682. oct. as the true composure of the said Radcliff, but being falsly and imperfectly published under the earl's name, is said there to be enlarged two thirds, above what it was, when before in print. The reader is to know also that a most wretched and obscene and scandalously infamous play, not wholly compleated, passed some hands privately in MS. under the name of *Sodom* and fathered upon the earl (as most of this kind were, right or wrong, which came out at any time, after he had once obtained the name of an excellent smooth, but withall a most lewd, poet) as the true author of it; but if that copy of verses inserted among his printed poems before-mention'd, in pag. 129. wrote upon the author of the play call'd *Sodom* be really his, than questionless the writing of this vile piece is not to be laid to his charge; unless we should suppose him to have turned the keenness and sharpness of his piercing satyr (for such is this) upon himself. He hath also written,

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A Letter to Dr. Gilb. Burnet, written on his Death-bed. Lond. 1680. in one sh. in fol. And that he was the author of it, the doctor himself acknowledgeth in the *History of some Passages of the Life and Death of John Earl of Rochester.*

[Parsons, *Funeral Sermon*, page 24.]

* Printed at Lond. 1680. in the pref. ad in page 193.

[A book, says Dr. Johnson, *Lives of the Poets*, which

About the same time also was published a sheet in fol. entit. *The two noble Converts; or the Earl of Marlborough and the Earl of Rochester, their dying Requests to the Atheists and Debauchees of this Age:* but this was feigned and meerly written by a scribler to get a little money. In Nov. 1684, was a play of John Fletcher's published entit. *Valentinian: a Tragedy as 'tis altered by the late Earl of Rochester, and acted at the Theater-Royal.* Lond. 1685. qu. To which is put, by a nameless writer, a large preface concerning the author and his writings, wherein among too many things, and high-flown surfeiting encomiums, that are by him given of the said count, is this,——' For sure there has not lived in many ages (if ever) so extraordinary, and I think I may add, so useful a person, as most English men know my lord to have been, whether we consider the constant good sense and the agreeable mirth of his ordinary conversation, or the vast reach and compass of his invention, and the wonderful depths of his retired thoughts, the uncommon graces of his fashion, or the inimitable turns of his wit, the becoming gentleness, the bewitching softness of his civility, or the force and fitness of his satyr; for as he was both the delight and wonder of man, the love and the dotage of women, so he was a continual curb to impertinence, and the public censor of folly,' &c.——In another place he saith thus, 'He had a wit that was accompanied with an unaffected greatness of mind, and a natural love to justice and truth: a wit that was in perpetual war with knavery, and ever attacking those kind of vices most, whose malignity was like to be most diffusive, such as tended more immediately to the prejudice of public bodies, and were of a common nuisance to the happiness of human kind. Never was his pen drawn but on the side of good sense, and usually imployed like the arms of the ancient heroes, to stop the progress of arbitrary oppression, and beat down the brutishness of headstrong will; to do his king and country justice upon such public state-thieves, as would beggar a kingdom to enrich themselves,' &c.——To pass by other characters, which the said Anonymus too too fondly mentions of the count, I shall proceed and tell you that he hath also written,

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Poems, &c. on several Occasions: with Valentinian a Tragedy. Lond. 1691. [1709, 1710.] oct. They were published in the latter end of Feb. 1690. but the large preface before-mention'd is there omitted. These poems, which are different from those that came out in 1680, have before them an admirable pastoral on the death of the earl of Rochester, in imitation of the Greek of Moschus, made by Oldham; and among them songs and letters, as also (1) *A Copy of English Verses made on the King's Return*, in a book entit. *Britannia redivivo*, printed at Oxon. under the name of the university, 1660. qu. (2) *A Latin and English Copy on the Death of Mary Princess of Orange*, in another book of verses published under the name of the said university, at Oxon. the same year in 4to. But these three copies were made, as twas then well known, by Robert Whitehall a physician of Merton college, who pretended to instruct the count (then twelve years of age) in the art of poetry, and on whom he absolutely doted. (3) The translation of the ninth elegy in the second book of *Ovid's Amours*; which was published in a thing entit. *Miscellany Poems: containing a new Translation of Virgil's Eclogues, Ovid's love Elegies, Odes of Horace, &c. by the most eminent Hands.* Lond. 1684. octavo. "Under the "name of this John Wilmot earl of Rochester, are "printed several poems in a book entit. *A Collection* "*of Poems by several Hands*, &c. Lond. 1693. oct. "as also

"*A Translation out of Horace.* In *Examen* "*Poeticum. The third Part of Miscellany Poems*, "&c. Lond. 1693. p. 262.

"*A Song in Imitation of Sir John Eaton's Song*, "p. 424.

"And in the *Annual Miscellany for the Year* "1694, *being the 4th Part of Miscellany Poems*, "&c. Lond. 1694. octavo, are ascribed to John earl "of Rochester. (1) p. 190. *Cornelius Gallus imi-* "*tated*, a lyric——(2) p. 192. *Apollo's Grief, for* "*having kill'd Hyacinth by Accident.* In imita- "tion of Ovid. (3) p. 194. *A Song.*——

"This earl of Rochester hath also several poems "and lampoons made on men that were then living: "and therefore I presume they are not in his "poems; as (1) *On the Lord Mulgrave*, in Mr. "Sheldon's library. (2) *On the supposed Author* "*of a late Poem in Defence of Satyr, with his* "(Rochester's) *Answer.*" At length, after a short, but pleasant life, this noble and beautiful count paid his last debt to nature in the ranger's lodge in Woodstock-Park, very early in the morning of the 26th of July in sixteen hundred and eighty, and was buried in a vault under the north isle joyning to Spelsbury church in Oxfordshire, by the body of his father, Henry sometime the generous, loyal and valiant earl of Rochester, the same who had been commissary general of the army in the Scotch expedition, an. 1639, under Thomas earl of Arundel the general,* and the same who had married Anne the widow of sir Harry Lee of Dichley before mention'd, and daughter of sir John St. John of Wiltshire. Which Henry earl of Rochester dying beyond the seas, in his attendance on his majesty, on the 19th of Feb. 1657, aged 45 years, was, by leave obtained, privately buried in the before-mention'd vault, being the place of sepulture only for the family of Lee, since honoured with the title of earl of Litchfield. The said John earl of Rochester left behind him a son named Charles, who dying on the 12th of November 1681,

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1680.

the critic might to read for its elegance, the philosopher for its arguments, and the saint for its piety.]

* and had then a troop of horse under him. Find entit.

was buried by his father on the 7th of December following. He also left behind him three daughters, named Anne, Elizabeth, and Malet; so that the male line ceasing, his majesty Charles II. conferr'd the title of Rochester on Laurence viscount Killingworth, a younger son of Edward earl of Clarendon.

[Wilmot earl of Rochester was naturally modest, till the court corrupted him. His wit had in it a peculiar brightness, to which none could ever arrive. He gave himself up to all sorts of extravagance, and to the wildest frolicks that a wanton wit could devise. He would have gone about the streets as a beggar, and made love as a porter. He set up a stage as an Italian mountebanck. He was for some years always drunk, and was ever doing some mischief. The king loved his company for the diversion it afforded, better than his person: And there was no love lost between them. He took his revenge in many libels. He found out a footman that knew all the court, and he furnished him with a red coat and a musket as a centinel, and kept him all the winter long every night at the doors of such ladies, as he believed might be in intrigues. In the court a centinel is little minded, and is believed to be posted by a captain of the guards to hinder a combat: so this man saw who walked about, and visited at forbidden hours. By this means lord Rochester made many discoveries. And when he was well furnished with materials, he used to retire into the country for a month or two to write libels: Once, being drunk, he intended to give the king a libel that he had writ on some ladies: But by a mistake he gave him one written on himself. He fell into an ill habit of body: and in several fits of sickness he had deep remorses; for he was guilty both of much impiety and of great immoralities. But as he recovered he threw these off, and turned again to his former ill courses. In the last year of his life, I was much with him, and have writ a book of what passed between him and me. I do verily believe, he was then so entirely changed, that, if he had recovered, he would have made good all his resolutions. Burnet, *Hist. of his own Time*, vol. i, page 264.

Remains of the right honourable John, Earl of Rochester. Being Satyrs, Songs and Poems; never before Published. From a Manuscript found in a Gentleman's Library that was Cotemporary with him. London: Printed for Tho. Dover; and sold by T. Harlin in the New-Exchange in the Strand; W. Chetwood at Cato's Head in Russel Court, near the Play-House; and by the Booksellers of London and Westminster, 1718. 12mo.

An Ode to the Memory of the Right Honourable John Lord Wilmot, Earl of Rochester. By S. W. (Samuel Woodforde) MS. in Bibl. Bodl. Rawl. Poet. 25, 2.

See several poems by lord Rochester in the Bodleian, MS. Rawlinson, Poet. 81. Some of which I do not remember to have seen in print. His Letters are scattered in several collections.

There are two portraits of this nobleman by R. White: one in 8vo. prefixed to Burnet's *Life*, the other large fol. 1681.]

STEPHEN CHARNOCK, son of Richard Charnock an attorney or solicitor, descended from an antient family of his name living in Lancashire, was born in the parish of St. Catharine Creechurch in London; educated in Emanuel college in Cambridge, mostly under the tuition of Mr. William Sancroft, spent afterwards some time in a private family, and a little more in the exercise of his ministry in Southwark, in the time of the rebellion. In 1649, or thereabouts, he retired to Oxon, purposely to obtain a fellowship from the visitors appointed by parliament when they ejected scholars by whole shoals; and in 1650 he obtained a fellowship in New college, and thereby for several years did eat the bread of a worthy loyalist. In 1652, he was incorporated master of arts as he had stood in Cambridge, and two years after he did undergo the office of proctor of the university, being then taken notice of by the godly party for his singular gifts, and had in reputation by the then most learned presbyterians; and therefore upon that account he was the more frequently put upon public works. After he had discharged his office, he received a call to go into Ireland,[1] where exercising his ministry for about four or five years, he was held in admiration by the presbyterian, and sometimes by the independent, and had the concurrent applause of some that were of different sentiments from him in matters of religion: and such also who did not love his opinion, did notwithstanding commend him for his learning. After the king was restored in 1660, he was ejected from his public exercise (being then, as I conceive, bachelor of divinity of Dublin) returned into England, and in and about London he did spend the greatest part of fifteen years without any call to his own work, whereby he took advantage to go now and then either into France or Holland. In the five last years of his life, he became more known by his constant preaching in private meetings in the great city, gaining thereby infinite love and applause from the brethren, who held him to be a person of excellent parts, strong reason, great judgment, and (which do not often go together) curious fancy. They also esteemed him to be a man of high improvements

[1] [Where he lived in the family of Harry Cromwell, and that with abundant respect. Calamy, *Ejected Ministers*, ii, 56.

Bishop Parker, *Hist. of his own Times*, page 71, speaks of Charnock, who had been chaplain to H. Cromwell, was after the restoration sent into England as an agent for the presbyterians, and, upon discovery of a plot wherein he was concerned, he changed his name to Clark at London, where he had a conventicle, and died A. D. 1680. Query if Stephen Charnock? Gray. Probably it was the same, the bishop having mistaken the time of his death.]

and general learning, that his chief talent was his preaching gift, in which he had few equals, that
[658] also he was good in the practice of physic; in which he had arrived to a considerable measure of knowledge, and lastly that he was a true son of the church of England in that sound doctrine laid down in the articles of religion, and taught by our most famous antient divines and reformers. As for his writings they are many,[a] yet he published nothing while he lived. However after his death, his friends made
[659] extant these things following to prevent false copies, which were then likely to creep abroad.

A Sermon of Reconciliation to God in Christ, on 2 Cor. 5, 19. Lond. 1680. qu.

Treatise of divine Providence, 1st. In general. 2dly. In particular, as relating to the Church of God in the World, London 1680. 1685. octavo. Before which is an epistle written by Richard Adams and Edward Veel, who, as I think, published the said book. This was afterwards involved in his works.

His Works, containing several Discourses upon the Excellence and Attributes of God. 1682. in a large fol. [Bodl. B. 23. 6. Th.] published by the said two persons R. Adams and E. Veel.

His Works, Vol. 2. containing several Discourses upon various divine Subjects. Lond. 1683. folio, with a supplement. He died in the house of one Richard Tymms a glazier in the parish of White Chappel near London, on the 27th of July in six-
1680. teen hundred and eighty, aged 52 years or thereabouts: Whereupon his body being conveyed to Crosby-House belonging to sir John Langham (in which house Thomas Watson master of arts sometime of Emanuel college in Cambridge, pastor of St. Stephen's church Walbrook in London, in the times of usurpation, and the author of *The Art of divine Contemplation,* and of other things, did hold forth by praying and preaching (as our author Charnock did) was thence accompanied by great numbers of the brethren to St. Michael's church on Cornhill in London: where, after John Johnson his contemporary in Emanuel and New college, had held forth in a funeral sermon, (wherein many things were spoken in praise of the defunct) his body was committed to the earth on the 30th day of the same month, at the bottom of the tower under the belfry. I must now, having a just opportunity laid before me, tell the reader, that the name of Charnock is antient, and in Lancashire is now, or at least hath been lately, Charnock of Charnock, from whence was originally descended Thomas Charnock a noted chymist and Rosa-crucian of his time, both at Feversham (some say in the isle of Thanet) in Kent, an. 1526, and being very covetous of knowledge, he travelled all England over to gain it, fixed in Oxon for a considerable time, where it hapned that he fell into such acquaintance, that it proved his future comfort. About that time he became known to Mr. James S. a spiritual man living in the Close at Salisbury, who being a noted chymist, he entertained Charnock to be his operator. In 1554, he obtained the secret from his said master (James S.) who dying about that time, left him inheritor of it, but lost it by firing his tabernacle on New-years-day at noon, an. 1555. Soon after he learned the secret again, but not of William Byrd sometime prior of Bath, who had bestowed a great deal of pains and money to obtain it, but of another, because Byrd had been dead several years before. Whereupon Charnock began a-new with the help of a servant, and again by himself alone: in which work continuing nine months, which was within a month of his reckoning, the Crows Head began to appear black; but a war being proclaimed against the French, an. 1557, and he thereupon, by the malice of a gentleman (who was his neighbour) prest for a soldier, his operations were frustrated, and all cast aside. On the first of January the same year, he began to write *The Breviary of natural Philosophy,* and on the 20th of July following he ended it: In the title and end of which, he stiles himself an unlettered scholar, and student in the most worthy science of astronomy and philosophy. This breviary is written in old English verse, which, in the next century, coming into the hands of the most renowned Mercuriophilus Anglicus, who sometimes writes him- [659]
self James Hasolle, (Elias Ashmole) was among other authors of the like nature, published by him under this title, *Theatrum Chymicum Britannicum.* In 1562, Charnock married Agnes Norden at Stokeland-Bristow four miles from Bridgwater in Somersetshire, being then, or soon after, setled there, but afterwards at a place called Comadge; and in the year after he buried Absolom his son. In 1566 he finished his book called *The principal Rules of natural Philosophy, figuratively set forth to the Obtaining of the Philosophers Stone.* In which year also he dedicated a book of *The Science* to queen Elizabeth, and dated the *Roll* at Stockland, as he himself saith: which *Rolle* is written in Latin, being the same, I presume, with the *Emblematical Scrowle,* supposed to be invented by George Ripley, the in-

[a] [Add to Charnock's works:
On our natural Enmity against God, in several Sermons. Lond. 8vo. mentioned by Calamy.]

[b] [When Mr. Watson was in the pulpit on a lecture-day, before the Bartholomew act took place, among other hearers, there came in that reverend and learned prelate bishop Richardson; who was so pleased with his sermon, but especially with his prayer after it, that he followed him home to give him thanks, and earnestly desir'd a copy of his prayer. Alas, said Mr. Watson, that is what I cannot give, for I do not use to pen my prayers; it was no study'd thing, but uttered as God enabled me, from the abundance of my heart and affections pro re nata. Upon which the good bishop went away, wondering that any man could pray in that manner extempore. After his ejectment, he continued the exercise of his ministry in the city, as Providence gave opportunity, for many years: but his strength wearing away, he retired into Essex, and there dyed suddenly in his closet, at prayer. Calamy, *Ejected Ministers,* ii. 37.]

side of which was composed, as Charnock says, by a great master of the Hermetic philosophy, and written by a master of his pen. Some notes in the void spaces of it were written by Charnock's hand, which shew that he did not (or at least thoroughly) understand it. In 1572 he wrote *The Posey of the Roll*; which roll seems to me to have been a kind of a vade mecum, or a manual that the students of the hermetic science carried about with them, and also to be taken from Raymundus Lullius. The same year he wrote *Ænigma ad Alchymiam*, and *Ænigma de Alchymia*, both in English verse, and printed in *Theat. Chym.* before-mentioned. In 1573 he wrote, as himself saith, the fragment, *Knock the Child on the Head*. See *Theat. Chym.* pag. 425, and in the year after he confessed that he never saw 'the white ferment to the red, till the fiftieth year of his age.' In 1576 appeared *The Difficulty of the philosophical Number in the Roll*. This roll so often mentioned, is religiously kept to this day in a house at Comadge before-mention'd; where for his studies and carrying on of his operations, he made a little room and contrivance for the keeping his work, and so ingeniously ordered, that no accident of fire could befal him, as it did on new-years-day 1555. It joyns as a closet to that which was his chamber, to make a servant needless, and the work of giving attendance more easie to himself. On the door was drawn by his own hand with course colours, but rudely, an emblem of his work: So likewise about the walls in the chamber, are several pieces of his painting differing from each other, some of which are obscure and almost worn out. Several fragments written by him, are published in the said *Theat. Chym. Brit.* but therein are omitted Charnock's *Posey upon the white and red Rose*, and verses on the *Philosopher's Dragon which eateth up her own Tail*, &c. This Rosacrucian Charnock paid his last debt to nature in his house at Comadge, and was buried within the precincts of the church at Otterhampton near to Bridgwater, the 21st of April 1581.

HENRY MARTEN commonly called Harry Marten, son of sir Henry Marten mention'd among these writers under the year 1641, col. 17. was born within the city of Oxford, particularly, as I conceive, in the parish of St. John Baptist, in an house opposite to Merton college church, then lately built by Henry Sherburne gentleman, and possess'd at the time of Harry's birth by sir Henry his father. After he had been instructed in grammar learning in Oxon, he became a gentleman commoner of University college in the beginning of 1617,[6] aged fifteen years; where, and in public, giving a manifestation of his pregnant parts, had the degree of bachelor of arts confer'd upon him in the latter end of 1619. Afterwards he went to one of the inns of court, travelled into France, and at his return his father found out a rich wife for him, whom he married something unwillingly, and therefore afterwards living a part from her, and following other creatures, she was for sometime distemper'd. In the beginning of the year 1640, he was elected one of the knights of Berks, to serve in that parliament that began at Westminster the thirteenth of April; and again (tho' not legally) in October to serve in that unhappy parliament that began at the same place on the third of November following. In which last parliament he shew'd himself, out of some little pique, the most bitter enemy against the king in all the house, as well in action as speech; for which being first reprimanded while the presbyterians swayed therein, was afterwards for the incontinence of his tongue committed prisoner to the Tower of London, but soon after released.[7] "In the beginning "of the war he was governour of Reading which "he very poorly quitted, and then it came into the "king's hands." He was an enemy also to the kingly office, and all belonging thereunto, especially the regalia, which he caused to be sold; for being authorized by the said parliament about 1642, he forced open a great iron chest within the college of Westminster, and thence took out the crown, robes, sword and scepter belonging antiently to king Edward the confessor, and used by all our kings at their inaugurations; and with a scorn greater than his lusts and the rest of his vices, he openly declared that there should be no further use of those toyes and trifles, &c. And in the jollity of that humour he invested George Wither (an old puritan satyrist) in the royal habiliments: who being crown'd and royally array'd (as well right became him) did first march about the room with a stately garb, and afterwards with a thousand apish and ridiculous actions exposed those sacred ornaments to contempt and laughter. Had the abuse been[8] stript and whip'd, as it should have been, the foolish fellow possibly might have passed for a prophet, tho' he could not be reckoned for a poet. The said Henry Marten was a taker of all oaths, whether that of allegiance, covenant, engagement, &c. The last of which being by him taken, he would by all means, as the independent gang did, make the covenant an old almanack out of date, to the end that he and they might be rid of that tie of preserving his majesty's person and authority, &c. as the presbyterians would with regret frequently

[6] [Certainly not the beginning. He was matriculated October 31, 1617—'Henricus Marten, Oxoniensis, militis filius, annos natus 15.' *Reg. Matric.* PP. fol. 187.]

[7] [And readmitted to his place in the house. The words he spoke were, That it was better one family should perish, than that the people should be destroyed; and being required to explain himself, he confessed that he meant the family of the king. MACBO.]

[8] P. Heylin in his *Hist. of the Presbyterians*, printed 1672. p. 452.

say. He was also an eager enemy against lords, gentry, lawyers and clergy, and a protector for a community of wealth, as well as of women. He was also a grand prodigal in not only spending three thousand pounds per ann which his father and other relations left him (mostly lying in Berks) but several thousand pounds, and one thousand pounds per an. given to him and his heirs for ever out of the duke of Buckingham's estate, by parliament, in consideration of his losses (not of his members) for the holy and blessed cause. This viper, which had been fostered in the bosom of the parliament, was against the parliament it self, and against all magistrates, like a second Wat. Tyler, all pen and inkhorn then must down. This his levelling doctrine is contained in a pamphlet called *England's Troubles troubled*, wherein all rich men whatsoever are declared enemies to the mean men of England, and (in effect) war denounced against them. Besides all this, he being a colonel, plundered so much where-ever he came, that he was commonly called the plunder-master general, and all whatsoever he got that way, he spent to satisfie his filthy lusts. In 1648 he forbad the people to stand bare at a session in Berkshire and do homage and fealty to the lords; but in this he gull'd them (though they were not sensible of it) because he gave that which was not their due. Yet notwithstanding he robb'd them of that which was their due, as of their horses, goods, money, &c. which he plundered from them, under pretence forsooth, for service of the state, and did beat those that defended their own. So that while he flatter'd them to be the supreme authority and lords paramount, and the parliament to be their servants, he used them like slaves conquer'd by the parliament. On the eighth of December the same year, being the day after the parliament house was purged of the presbyterians, in came Oliver Cromwell out of the country, bringing in under his protection our sanctified member Harry Marten, who had spent much time in plundering that country, had often hafled the house, and disobeyed many of their orders, sufficient to have made an honest man liable to sequestration; But great was the privilege of the saints; for there was nothing done in it, because it fortun'd that day that the case of the secured members was reported to the house: which Harry interrupting, desired them to take into consideration the deserts of the lieutenant general (Cromwell) which, with all slavish diligence, was presently done. So Harry by this device escaped free, who in the beginning of the next month, was (with Hugh Peters) a zealous solicitor in parliament to have the statute of banishment against the Jews repealed, according to their petition for the same purpose then put up to the house. About the same time Cromwell finding him a man fit for his purpose, put him into the roll for one to sit as judge upon the life of his sovereign; in which tragedy he acted his part so unconcernedly that he valued the life of his prince no more than that of a dog; yet afterwards as the report goes, in a speech in the house, upon the debate whether a king or no king? He made answer, that if they must have a king, he had rather have had the last thin any gentleman in England, for he found no fault in his person, but office. On the fourteenth of February following, which was about a fortnight after the king was beheaded, he was appointed one of the thirty to be of the council of state, and in the beginning of July 1649, he brought into the house an account of his arrears, which came to twenty five thousand pounds, whereupon it was ordered that one thousand pounds in land should be setled upon him and his heirs. About which time the Welsh counties were set on work to desire Henry Marten for their commander in chief. Afterwards Harry perceiving Oliver to aim at high things, he left him, sided with the levellers, and would have done them good service, had not the parliament given him three thousand pounds more to put him upon the holy sisters.[1] In November 1651, he was appointed again one of the council of state, and had in a manner what he desired; but after Oliver had made him (as many a wiser person) his shooing horn, merely to serve his turn, he turn'd him off, and publicly called him "(as he did sir Peter Wentworth)" a noted whoremaster (as he did Thomas Chaloner a drunkard and a vitious liver) at the dissolution of the relicques of the long parliament. To conclude, he was a man of good natural parts, was a born familiar, witty, and quick with repartees, was exceeding happy in apt instances, pertinent and very biting; so that his company being esteemed incomparable by many, would have been acceptable to the greatest persons, only he would be drunk too soon, and so put an end to all the mirth for the present. At length after all his rogueries acted for near twenty years together were past, was at length called to an account for that grand villany of having a considerable hand in murthering his prince: of which being easily found guilty,[2] was not to suffer the loss of his

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[1] See in the second part of *The History of Independency* p. 140. §. 134.

[2] [In a scandalous vol. entitled *Remains of John, Earl of Rochester* 12mo. 1718, is an obscene poem *Upon Sir Holy Sisters that met at a Conventicle to alter the Popish Word of Preaching.*]

[2] [1661, 7 Febr. In the house of lords, Henry Marten was brought and demanded what he could say for himself, why the forejudgment for his execution should not pass. And he said, that the honourable house of commons, that he did so idolize, had given him up to death, and now this honourable house of peers, which he had so much opposed, especially in their power of judicature, is now made the instrument to take to for life. He submitted himself to his majesty's gracious proclamation, which he took hold of, and tendered himself, and hopes to receive mercy by it, and now submits himself to his majesty and the mercy of this house. *Journals of the H. of Lords.* KENNET.]

life as others did (for it was then commonly reported that if they hung him, his body would not hold together because of its rottenness) but the loss of his estate and perpetual imprisonment, for that he, sans, in upon the proclamation of surrender. So that, after one or two removes from prison to prison, he was at length sent to Chepstow Castle in Monmouthshire, where he continued another twenty years not in wantonness, riotousness and villany, but in confinement, and repentance, if he had pleased. Under his name go these things following.

Several speeches, as (1) *Speech at the Common Hall the 28th of July* 1643, *concerning Sir William Waller, and what Course now is to be taken.* Lond. 1643, qu. (2) *Speech in Parl.* &c.

[662] *The Independency of England endeavoured to be maintained against the Claim of the Scottish Commissioners, in their late Answer upon the Bills and Propositions sent to the King in the Isle of Wight.* Lond. 1648, in 3 sh. and an half in qu. [Bodl. C. 15. 2, Linc.]

The Parliament's Proceedings justified, in declining a personal Treaty with the King, &c. Lond. 1648, in 3 sh. in qu.

"*A Word to Mr. William Prynne Esq; and "two for the Parliament and Army, reproving the "one, and justifying the other, in their late Pro-* [663] "*ceeding,* &c. Lond. 1649, qu. in two sh."

Familiar Letters to his Lady of Delight. Oxon. 1685, qu.

Politic and Oeconomical Letters——Printed with the first, and I think with the second, edition of the said *Familiar Letters.* In the beginning of the said letters, is that in justification of the murther of king Charles I. See more in Edmund Gayton, under the year 1666, col. 756. Our author Marten was also the principal cause of publishing the letters of the King and queen called the *Cabinet*, besides other things which have not yet come to my sight. I have seen also under his name *A Speech in the House of Commons before his Departure thence, the 8th of June* 1648. Printed in one sheet in quarto, but is a piece of roguery fathered upon him. This person, who lived very poor, and in a shabbed condition in his confinement, and would be glad to take a pot of ale from any one that would give it to him, died with most in his mouth, that is, suddenly, in Chepstow Castle before mention'd, in September in sixteen hundred and eighty, and was on the ninth day of the same month buried in the church of Chepstow. Some time before he died he made this epitaph by way of acrostic on himself, which runs thus, 1680.

Here, or elsewhere (all's one to you, to me)
Earth, air, or water grapes my ghostless dust.
None knowing when brave fire shall set it free,
Reader, if you an oft tryed rule will trust,
You'll gladly do and suffer what you must,

My life was worn with serving you and you,
And now death's my pay, it seems, and welcome too.
Revenge destroying but it self, while I
To birds of prey leave my old cage, and fly.
Examples preach to the eye, care (then mine says)
Not how you end, but how you spend your days.

Aged 78.

Another epitaph was made by his daughter, who usually attended him, which for brevity's sake I now omit.

[The following account (though somewhat of a recapitulation) taken from Aubrey's papers, in the Ashmole Museum, will not be unacceptable to the reader:

He was son and heir of *v.* Henry Martin knight, judge of the arches, was borne at..... He was of the university of.....travelled France, but never Italie. His father found out a rich wife for him, whom he married something unwillingly. He was a great lover of pretty girles, to whom he was so liberall that he spent the greatest part of his estate. [699] He lived from his wife a long time..... K. Ch. I. had complaint against him for wenching: it happened that Henry was in Hyde parke one time when his m[illegible] was there, going to see a race. The king espied him and sayd aloud, 'Let that ugly rascall be gone out of the park, that v—— mister, or els I will not see the sport.' So Henry went away patiently, sed manebat alta mente repostum. That saresme raysed the whole countie of Berks against him. He was as far from a puritane as light from darknesse. About 1641 he was chosen knight of the shire of that countie, nemine contradicente,* and proved a deadly enemy to *v.* king. He was a great and faithfull lover of his country,

[illegible]

* [Sr Henry, L. L. D. was borne at Stoke Poges, in the countie of Bucks. His father a copy-holder there of about 60 lib. per ann. He was formerly a fellow of New college, Oxon. He left his sonne 3000 lib. per annum.]

* [He was very hospitable, and exceeding popular in Berks, through the whole countie. Bought, in the parish of Shrinehom, his chiefe seate, in *v.* vale of White Horse, now major Wildman's.]

[1] [Marten had been a violent enemy to monarchy; but all that he moved for, was upon Roman or Greek principles. He never entred into matters of religion but on design to laugh both at them and all morality; for he was both an impious and vicious man, and now in his imprisonment, he delivered himself up to vice and blasphemy; and it was said, that this helped him to so many friends, that upon that very account, he was spared. MACKO.]

[Coll. *Henry Martin's Familiar Letters to his Lady of Delight. Also her kind Returnes. With his Recall R. Pedringell's Heroicall Epistles. Printed by Edmundes de Spectator Fville. Bellouis Deforewum.* Printed for Richard Davis, 1663. 4to. 60 pages. COLE.

The Familiar Epistles of Coll. Henry Martin, found in his Mistrs Cabinet. The Second Edition. London Printed for Jo. Hindmarsh, Bookseller to his Royal Highness, at the Black Bull in Cornhill. 1686. 4to. 55 pages, besides a sheet cont. title and dedication. In the Ashmole Museum, numb. 1066.]

and never gott a farthing by the parliament. He was of an incomparable witt for repartees, not at all covetous, humble, not at all arrogant, as most of them were; a great cultor of justice, and did always in the house take the part of the oppressed. A°. 1660 he was obnoxious for having been one of the late kings judges, and he was in very great danger to have suffred as others did, but (as he was a witt himselfe) so the Lord Falkland saved his life by witt, saying, 'Gentlemen, yee talke here of making a sacrifice; it was old lawe, all sacrifices were to be without spot or blemish; and now you are going to make an old rotten rascall a sacrifice.' This witt tooke in the house, and saved his life.

He was first a prisoner at the Tower, then at Windsore (removed from thence because he was an eie-sore to ma^ty &c.) from thence to Chepstow where he is now (1680). During his imprisonment his wife releived him out of her jointure, but she dyed..... S^r. Edw. Bayntom was wont to say that his company was incomparable, but that he would be drunke too soon. His speeches in the house were not long, but wondrous poynant, pertinent and witty. He was exceeding happy in apt instances; he alone hath sometimes turned the whole house. Making an invective speech one time against old Sir Henry Vane, when he had done with him, he sayd, But for young Sir Harry Vane——and so sate him downe. Severall cryed out—'What have you to say to young S^r. Harry?' He rises up: Why if young Sir Harry lives to be old, he will be old Sir Harry! and so sate downe, and set the whole house a laughing, as he oftentimes did. O. Cromwell once in the house called him, jestingly or scoffingly, *Sir* Harry Martin. H. M. rises and bowes, 'I thanke your *majestie*, I alwayes thought when you were king, that I should be knighted.' A godly member made a motion to have all profane and unsanctified persons expelled the house. H. M. stood up and moved that all fooles might be put out likewise, and then there would be a thin house. He was wont to sleep much in the house (at least dog-sleep), Ald. Atkins made a motion that such scandalous members as slept and minded not the business of the house, should be putt out. H. M. starts up. —'Mr. Speaker, a motion has been made to turne out the nodders; I desire the noddees may also be turned out.' He sayd, that he had seen the Scripture fulfilled—Thou hast exalted the humble and meeke; thou hast filled the emptie with good things, and the rich hast thou sent emptie away. See a prettie speech of his in print about the comeing in of the Scotts to assist and direct us.

See some further account of him in a small 8vo. printed at London in 1700, intituled *Regicides no Saints nor Martyrs*, page 83. COLE.

Lord Clarendon relates that the earl of Northumberland cudgelled Marten at a conference between the two houses, for having broken open a letter written by that nobleman, when at Oxford, to his lady. *Hist. of the Rebellion*, ii. 174. 189.]

JOSEPH GLANVILL was born at a seaport town in Devonshire called Plymouth,[7] became a butler of, and entred into commons in, Exeter college, the nineteenth of April 1652, aged sixteen years, where being put under a good tutor (Samuel Conant master of arts) and severely disciplin'd in religion, logic and philosophy, makes me wonder, considering that that house was then one of the chief nurseries for youth in the university, why he should afterwards lament that his friends did not first send him to Cambridge, because, as he used to say, that new philosophy and the art of philosophizing were there more than here in Oxon, and that his first studies in this university did not qualify him for the world of action and business. After he had taken the degree of bachelor of arts, he went to Lincoln college in the beginning of July 1656, where taking the degree of master of arts in the beginning of 1658, was about that time made chaplain to old Francis Rous one of Oliver's lords, and provost of Eaton college. But he dying soon after, Glanvill return'd to Oxon, continued in Lincoln college for a time, and became a great admirer of Mr. Richard Baxter, and a zealous person for a common-wealth. After his majesty's restoration, he [663]
turned about, became a latitudinarian, a great pretender to the new philosophy, wrote and published *The Vanity of Dogmatizing*, to gain himself a name among the virtuosi, was made a member of the royal society, entred into holy orders according to the church of England, and, by the favour of sir James Thynne, was presented to the vicaridge of a market-town in Somersetshire called Frome-Selwood in the beginning of November 1662, in the place of John Humphrey a nonconformist. In 1666, June the 23d, he was inducted rector of the great church in Bath dedicated to St. Peter and St. Paul, and in July 1672 he changed Frome for the rectory of Streat, with the chappel of Walton annex'd, in Somersetshire, with Richard Jenkins master of arts. So that by virtue of the presentation to those two churches by Tho. Thynne esq; Jenkins was instituted to Frome, and Glanvill to Streat and Walton, on one and the same day, viz. the twenty sixth of July 1672. About that time he was made one of the chaplains in ordinary to king Charles II. and at length by the endeavours of Henry marquess of Worcester (to whom our author's wife pretended [664]
some alliance) he became one of the prebendaries of Worcester, in the place of Henry Greisley deceased; in which dignity he was installed the twenty second of June 1678. A certain author named Henry Stubbe, who wrote much against, and did not care

[7] [His father was a merchant in that town; and by his coat armour descended from that antient and gentile family of the name, which somtime florished at Tavestock.—Prince, *Worthies of Devon*, page 351.]

for, him, saith that Mr. Glanvill was the most impudent lyer in the world, that he would prove *him* a lyer, and so ignorant and illiterate a fellow, that he was not fit to come into any learned company, or to open his mouth among them.[1] He tells us also that he did not understand Greek, only to read it, ——he could not construe Aristotle,——he knew not logic either in the practice or notion,——that he was an ignorant and inconsiderate fellow,——that as much as he pretends to have studied Aristotle, and the peripatetic philosophy, yet he did not know that Aristotle held the gravity of the air, and was therefore followed by the Avicennists and Averroists, &c.——that he was against the fertility of the way of notion and dispute; concerning which he affirmed that it produced no practical useful knowledge. He charged him with impiety and infidelities, with disbelieving the heathen Plato, Bacon, yet to excuse his errour and insolence, he made use of his great name, and thought it a sufficient apology, that he could shew that the subject of his most obnoxious periods and passages were to be found largely and often insisted on by so great and learned a man.[2] He tells us also that he was a renegado presbyter, latitudinarian, a proud and conceited person, &c. But all these things, with many more, having been spoken by a rash person, and [600] one that was well known not to abound with good-nature, and seldom to have spoken well of any body, I shall take the liberty to give this character of him, Glanvill (with which those that knew him, as I did partly, will without doubt concur) viz. that he was a person of more than ordinary parts, of a quick, warm, spruce and gay fancy, and was more lucky, at least in his own judgment, in his first hints and thoughts of things, than in his after-notions, examined and digested by longer and more mature deliberation.[3] He had a very tenacious memory, and was a great master of the English language, expressing himself therein with easy fluency, and in a manly, yet withal a smooth stile. He catcht at all occasions, as well in his discourse, as in his writings, of deprecating that renowned master of reason, and celebrated advancer of knowledge Aristotle; and of undervaluing his philosophy, although it hath been received in the schools for many ages of great authority, with general approbation and advantage; and in the place of it he substituted many petty newfangled and fantastical hypotheses of that philosophy, which bidding defiance to the [664] old, boasts itself in the winning and glorious title of being new. This also must be said, that he did not blame the use of Aristotle in the universities among the junior students, but did altogether disapprove the sweightiness and sleath of elder disputants, from whom a more generous temper might be expected than to sit down in a contented despair of any farther progress into science, than hath been made by their idolized sophy (as he is pleased to term it) and depriving themselves and all this world of their liberty in philosophy, by making a sacramental adherence to an heathen authority.[4] And this it was, together with the pedantry and boyishness of humour that drew from him those reflections he directed against Aristotle, in the letter which I shall anon mention. He did more especially applaud and recommend that more free and generous way (as they call it) of promoting learning, now for some years carried on and professed (though not at this time (1690) and several years since, with that active vigour, as at first) by the royal society. The institution of which, its religious tendency towards the advancement of true substantial and solid improvements, and great benefit which hath, and may accrue thence to human life, by that real and useful knowledge there aimed at, and in part obtained, he hath, with some shew and appearance at least of reason, defended against Henry Stubbe; and all this against the old way, which he calls a bare formal scheme of empty airy notions, senseless terms, and insignificant words, fit only to make a noise, and furnish men with matter of wrangling and contention, &c. His reflecting on his university education with such regret and dissatisfaction (declaring often in common discourse, that his being trained up in that trite and beaten road, was one of his greatest unhappinesses that had ever befallen him) as it seemed plainly of too much arrogance thus rashly to condemn the statutable continued practice of such a learned body, which doth not (as is by our modern virtuosi falsely pretended) so slavishly tye up its youth to the magisterial dictates of Aristotle, as not to be permitted in any cases to depart from his sometimes erroneous sentiments, but gives them free and boundless liberty of ranging and conversing with the many and different writers, whose up with the specious name of new philosophy, referring all to the authority of Aristotle as unquestionable in the performance of public exercises; so neither did it seem to consist with those grateful returns which his more benign mother the university might have reasonably looked for from him, as some reader requital for her so frankly bestowing on him the ground-work or foundation at least of all that learning, which afterwards rendred him so mightily known and famous to, and among, some people. Mr. Richard Baxter, to whom our author wrote a large[5] courting letter, dated the third of September

[1] In his *Epistolary Discourse concerning Philotomy*, printed 1671, p. 14, 19.
[2] Ibid. p. 22.
[3] Ibid. p. 26.
[4] Ibid. p. 27.
[5] Ibid. p. 25, 26.
[6] Ibid. p. 16.
[7] Ibid. p. 6, 7.

[5] In Mr. Baxter's *Second free Defence of the Nonconformists*, &c. Lond. 1681, cap. 11. p. 1[illegible]

1661, (wherein it appears that he admired his preaching and writings) saith that 'he was a man of more than ordinary ingenuity,——that he was one of themselves here (though an originist) a most triumphant conformist, and not the greatest concommer of nonconformists,——and famous for his great wit,' &c. which last commendation is given of him by the most famous Th. de Albiis[1] an eminent writer of another persuasion. As for the books that this our author Glanvill hath written (the titles of which follow) some of them are new vamp'd, have fresh titles of and sometimes new dedications put to them: which, whether it was so contrived to make the world believe that he was not lazy, but put out a book every year, I leave to others to judge.

[665] *The Vanity of Dogmatizing: or Confidence in Opinions, manifested in a Discourse of the Shortness and Uncertainty of our Knowledge, and its Causes; with some Reflections on Peripateticism, and an Apology for Philosophy.* London 1661. octavo. [Bodl. 8vo. C. 680. Linc.] All, or most of this book is contained in *Scepsis scientifica*, &c. as I shall tell you by and by. It was answer'd by Thom. Anglus ex Albiis East-Saxonum in his book entitled *Sciri, sive Scepticos & Scepticorum à Jure Disputationis Exclusio.* Lond. 1663. in tw. By this Tho. Anglus we are to understand to be the same with Thomas White, second son of Richard White of Hutton in Essex esq. by Mary his wife, daughter of Edmund Plowden the great lawyer in the reign of queen Elizabeth: which Thomas White having been always from his childhood a Roman Catholic, became at length a secular priest, and a most noted philosopher of his time, as his published writings, much sought after and admired by many, shew.[2] Hobbes of Malmsbury had a great respect for him, and when he lived in Westminster, he would often visit him, and he Hobbes, but seldom parted in cool blood: for they would wrangle, squabble and scold about philosophical matters like young sophisters, though either of them was eighty years of age; yet Hobbes being obstinate, and not able to endure contradiction, (tho well he might, seeing White, was his senior) yet those scholars, who were sometimes present at their wrangling disputes, held that the hatred was carried away by White; who dying in his lodgings in Drury-lane, between the hours of two and three in

[1] Ibid. p. 129.

[2] Ibid. p. 174.

In epist. ded. juvenibus Britannic. scholarum academicis, ed. libr. cui tit. est *Sciri*.

The Grounds of Obedience and Government. Lond. 1683. 12mo. second edit. corrected and enlarged.

A Letter to a Person of Honour in Vindication of Himself and his Doctrine. 1669. 12mo.

Controversy Logicke: or the Method to come to Truth in Debates of Religion. 1659. 12mo.

Rushworth's Dialogues: or the Judgment of Common-Sense in the Choice of Religion. Paris 1640. 8vo. Corrected and enlarged. Paris 1654. 8vo.

This Rushworth was born in Lincolnshire, studied in the English college at Douay, where he took holy orders and was prefect with great applause under the masqued name of Charles Rose. He was an excellent mathematician, and pursued that close way of thinking in all his works: was also a good divine and naturalist, and dyed in England in 1657. RAWLINSON.

So far Dr. Rawlinson's catalogue of White's works. Wood has made a memorandum to insert a list of his productions in this part of the ATHENÆ, but has not left any materials for so doing: so that I fear my attempts to supply the deficiency will not be attended with perfect success.

De Mundo Dialogi Tres. Paris 1642. 4to.

Institutiones Peripateticorum ad Mentem summi Viri, clarissimique Philosophi Kenelmi Equitis Digbæi, Pars Theoretica. Item Appendix Theologica de Origine Mundi. Lond. 1647, second edit. 12mo.

Institutionum Sacrorum Peripateticè inscribendarum (Hoc est Theologiæ, super Fundamentis in Peripateticè Digbæanis factis, extructæ, Pars theoretica. 2 tom. 1668. 12mo.

Filiationis sive de Modo Animarum Statu Ratio. Paris 1653, 12mo. This was translated by the author, and printed in English in 1659, 12mo. Ded. to Lady Mary Tuckett.

A Contemplation of Heaven: with an Exercise of Love, and a Descant on the Prayer in the Garden. Paris 1654, 12mo.

Tabulæ Suffragiales de Terminandis Fidei Litibus, ab Ecclesia Catholica fixæ. Lond. 1655, 12mo.

Euclides Metaphysicus, sive de Principiis Sapientiæ. Lond. 1658. 8vo.

Exercitatio Geometrica: De Geometria Infinitibilium, ac Proportione Spiralis ad Circulum. Lond. 1659.

Sonus Buccinæ: sive Tractatus de Virtutibus Fidei et Theologiæ; De Principiis earundem, et de Erroribus oppositis. Col. Agrip. 1659, 12mo.

Monumentum excantatum: sive Animadversiones in Libellum famosum, inscriptum De Anglicani Cleri retinendis in Apostolicam Sedem Observantiis, &c. Rotomagi 1660. 12mo. Answered by P. R. in his *Excommunicatio Amulatum*, Paris 1661.

Religion and Reason mutually corresponding and assisting each other. Paris 1660. 12mo.

Institutionum Ethicarum, sive Statera Morum ejusque Rationum Momentis librata. Lond. 1660, 12mo.

Answer to Lord Falkland's Discourse of Infallibility. Lond. 1660, 4to.

Exceptiones duorum Theologorum Parisiensium adversus Doctrinam Albianam de Medio Animarum Statu ad illius Responsa ad eandem. 1662, 12mo.

Preface to sir Kenelm Digby's *Demonstratio Immortalitatis Animæ*, Paris.

Meditationes in Gratiam Sacerdotum Cleri Anglicani Quæstio prævia, et Mens Agustini de Gratia.

A Catechism, in English.

Meditations, in English.

The last five are given in a catalogue of White's writings at the end of his *Contemplation of Heaven*, &c. 1654. Bishop Barlow supposes that he also wrote *An Apology for Tradition*.

White was an acquaintance of Dr. Wallis, Seth Ward, Dr. Wilkins, Ralph Bathurst, &c. to the latter he addressed his *Euclides Physicus*, 1667. See a letter on this subject in Warton's *Life and Literary Remains of Bathurst*, page 165. See also page 46 note.

[1] This White was earnestly recommended to Charles II. by a person of great note; but the king, who, saith Du Moulin, hath a royal insight into persons and businesses, stopped him with this short answer—'No more of that, I know what man he is.' *Answer to Philanax Angl.* 4to. 1664, page 61. See in Kennet's *Reg. and Chron.* page 625. Thomas White alias Blackloe's submission to the see of Rome, and his recantation of certain positions inimical to the papal supremacy, dated in 1657 and 1662.]

the afternoon of the sixth day of July, an. 1676, aged ninety four years, was buried almost under the pulpit in the church of St. Martin's in the Fields, within the liberty of Westminster, on the ninth day of the same month. By his death the Roman catholics lost an eminent ornament from among them; and it hath been a question among some of them, whether ever any secular priest of England went beyond him in philosophical matters. Our author Glanvill hath also written,

Lex Orientalis; or, an Enquiry into the Opinion of the Eastern Sages concerning the Pre-Existence of Souls, being a Key to unlock the grand Mysteries of Providence, &c. Lond. 1662. octavo. [Bodl. 8vo. C. 678. Linc.] There again 1682. [Bodl. 8vo. C. 5. Linc.] See at the end of this catalogue of our author's works.——"Which last edition (1682) with "a *Discourse of Truth* by Dr. Rust, was publish'd "by James Collins and by him dedicated to the "honourable sir John Finch knight——which "James Collins, in his epistle to the reader, stiles "Mr. Glanvill one of the most ingenious and florid "writers of his age."

Scepsis Scientifica: or confest Ignorance, the Way to Science; in an Essay on the Vanity of Dogmatizing and confident Opinion. Lond. 1665. qu.

A Reply to the Exceptions of the learned Tho. Albius, &c. Or thus.——*Scir; tuum nihil est; or the Author's Defence of the Vanity of Dogmatizing*, &c. printed with *Scep. Scient.*

A Letter to a Friend concerning Aristotle——Printed also with *Scep. Scient.*

Some philosophical Considerations touching the Being of Witches and Witchcraft. In a Letter to Robert Hunt Esq; Lond. 1666. qu. But all or most of the impression of this book being burnt in the great fire at London, in the beginning of September the same year, it was reprinted there again 1667. quarto. [Bodl. C. 13. 10. Linc.] The said *Philosophical Considerations* were answer'd by John Webster practicioner in physic and chirurgery in the West Riding of Yorkshire, in a book which I shall anon mention.

A Blow at modern Saducism, in some philosophical Considerations about Witchcraft. Lond. 1668. &c. quarto.[1] See more towards the latter end of this catalogue of books.

Relation of the famed Disturbance at the House of Mr. Mompesson——Printed with the *Blow at Modern Saducism.* This disturbance in the house of John Mumpesson of Tedworth in Wilts. esq.[2] was occasion'd by its being haunted with evil spirits, and the beating of a drum invisibly every night, from about the beginning of 1663,[3] to the beginning of the year following and after.

Reflections on Drollery and Atheism——pr. also with *A Blow at Mod. Sad.* [666]

Palpable Evidence of Spirits and Witchcraft, in an Account of the famed Disturbance by a Drummer in the House of Mr. Mompesson, &c. Lond. 1688. This is most, if not all, the same with the former, only the title alter'd.

A Whip for the Droll, Fidler to the Atheist; being Reflections on Drollery and Atheism. Lond. 1668. This is also mostly the same with *Reflections on Drollery and Atheism* before-mention'd. 'Tis reprinted, as if it was a new thing, by Dr. Henry More, among the additions to the second edition of *Saducismus Triumphans.*

Plus ultra: or, the Progress and Advancement of Knowledge since the Days of Aristotle, &c. Lond. 1668. octavo. [Bodl. 8vo. A. 131. Art.] An account of which book you may see in the *Royal or Philosophical Transactions* num. 36.

Several sermons, as (1) *Fast Sermon on the King's Martyrdom; on Rom.* 13. 2. Lond. 1667. (2) *Catholic Charity, recommended in a Sermon before the Lord Mayor of London, on 1 Peter 1. Part of the 22d Verse, in Order to the Abating the Animosities among Christians that have been occasion'd by Differences in Religion.* Lond. 1669. quarto. (3) *Seasonable Recommendation, and Defence of Reason in the Affairs of Religion against Infidelity, Sceptism and Fanaticism of all Sorts; on Rom.* 12. *latter Part of the first Verse.* Lond. 1670. oct. See more sermons following.

The Way of Happiness in its Difficulties and Encouragements: cleared from many popular and dangerous Mistakes, Lond. 1670. octavo. [Bodl. 8vo. C. 366. Linc.] This had also another title put to it the same year, with alterations thus: *A Discourse concerning the Difficulties of the Way to Happiness, whence they may arise, and how they may be overthrown; with an Account of the Shortness and Vanity of the animal Religion*, &c. in oct.

A seasonable Recommendation and Defence of Reason in the Affairs of Religion, against Infidelity, Sceptism, and Fanaticisms of all Sorts. Lond. 1670. quarto. [In octavo; Bodl. 8vo. S. 169. Art.]

Philosophia Pia: A Discourse of the religious Temper and Tendencies of the experimental Philosophy, which is profest by the Royal Society. Lond. 1671. octavo; [Bodl. 8vo. S. 169. Art.]

A Præfaratory Answer to Mr. Henry Stubbe, the Doctor of Warwick, wherein the Malignity, Hypocrisy, and Falshood of his Temper, Pretences and Reports, &c. in his Animadversions on Plus ultra, are discovered. Lond. 1671. oct.

A farther Discovery of Mr. Stubbe, in a brief

[1] [See an edit. beating this date 1668, in octavo. Bodl. 8vo. C. 437. Linc.]

[2] [*Letter of Mr. Mompesson about the Dæmon of Tedworth.* MS. in Wood's study, Mus. Ashmole.]

[3] [The drum began to beat in the beginning of March 1661. 2. Wood, MS. Note in Ashmole.]

Reply to the last Pamphlet against Joseph Glanvill. Lond. 1671. oct.

Ad Clerum Somersetensem Epistola ΠΡΟΣΦΩΝΗΣΙΣ. Printed in one sheet in octavo at the end of the *Farther Discovery.*

An earnest Invitation to the Lord's Supper. Lond. 1673. 74. [Bodl. 8vo. B. 308. Th.] 77. in tw. [Bodl. 8vo. Z. 75. Th.]

Seasonable Reflections and Discourses in Order to the Conviction and Cure of the Scoffing Infidelity of a degenerate Age. Lond. 1676. octavo. [Bodl. 8vo. Y. 3. Art.] Made up of four sermons, viz. (1) *The Sin and Danger of scoffing at Religion, on* 2 *Peter* 3. 3. (2) *The Church's Contempts from profane and fanatic Enemies, on Psalm* 123. 3, 4. (3) *Moral Evidence of a Life to come; on Matth.* 22. 32. (4) *The serious Considerations of a future Judgment; on Acts* 17. 31.

Essays on several Important Subjects in Philosophy and Religion. London 1676. qu. [Bodl. 4to. P. 52. Th.] Which essays (being seven in number) except the last, were published singly before by the author; whose preface to them gives a particular account of his new furbishing and vamping them up in this collection.

An Essay concerning Preaching: Written for the Direction of a young Divine, &c. London. 1678. octavo.

A seasonable Defence of Preaching and the plain Way of it. Printed with the *Essay concerning,* &c.

Sadducismus triumphans: or, full and plain Evidence concerning Witches and Apparitions, in two Parts.——The first treats of the Possibility, the second of the real Existence of them; with a Letter of Dr. Henry More on the same Subject. The first Part consists of his Considerations about Witchcraft, &c. reprinted herein the fifth time. The second part is made up of an answer to part of Mr. John Webster's *Display of supposed Witchcraft,* &c. Lond. 1667. folio, and of our author's former narrative of the demon of Tedworth, and a second relation printed with it inlarged, together with a collection of twenty six modern relations. The author's imperfect preface to the second part, gives an account of the several editions of his former treatise of Witches, and relates the many motives which induced him to those large additions in this edition. The person who perused his papers after his death, digested his materials (that were left somewhat incompleat) into order and distinctness, tied the pieces methodically together, and supplied what was wanting, by advertisements scatter'd through the whole work. The last advertisement is the most considerable, and as an appendage to the first part concerning the possibility of apparitions, &c. is added an easy, true, and genuine notion, and consistent explication of the nature of a spirit, translated out of the two last chapters of Dr. More's *Enchiridion Metaphysicum,* &c. Lond. 1681. octavo, and there again in 82, with large additions of the said More, the publisher of both editions: An account of which additions he gives in the beginning of the work.

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Some Discourses, Sermons and Remains. London 1681. qu. with his picture before them.[a] Before these sermons, in number eleven, (most of which came out in small volumes) is prefix'd a short preface of Anthony Horneck, the publisher of the said *Discourses,* &c. In which is briefly drawn our author's character, mostly as to his eminent ministerial endowments, in very lively and grateful strokes.

The zealous and impartial Protestant, shewing some great, but less heeded, Dangers of Popery, &c. in a Letter to a Member of Parliament. London 1681. quarto. This book being published a little before the author's death, was so displeasing to some parliament men, that they would have called the author to an account for it if he had lived a little longer. "Mr. Richard Baxter in his *Second true Defence of the meer Nonconformist,* "&c. London 1681. quarto, hath some notes on "John Glanvill's *Zealous and impartial Protestant,* &c.

"*Letters to the Dutchess of Newcastle.*"[b]

Letter to the Earl of Bristol, with another to a Friend, of the Usefulness of the universal Character, with the Way of Learning it.——MS. which I think is not extant. See more of our author Glanvill, and some of his writings, in Robert Crosse, under the year 1683. He hath also published *Two Discourses, viz. A Discourse of Truth, by Dr. George Rust Bishop of Dromore, and The Way to Happiness and Salvation.* London 1671. in twelves, which discourses came out afterwards (1683) in octavo with this title, *Two choice and useful Treatises: The one Lux Orientalis, &c. The other a Discourse of Truth, by the late reverend Dr. George Rust Lord Bishop of Dromore in Ireland, with Annotations on them,* by Dr. Henry More as I suppose. These *Annotations* are full as large as the discourses themselves, on which they are written. The title to the latter *Annotations* on *Dr. Rust's Discourse* run thus, *Annotations upon the Discourse of Truth: In which is inserted, by Way of Digression, A brief Return to Mr. Baxter's Reply, which he calls A placid Collation with the learned Dr. Henry More, occasioned by the Doctor's Answer to a Letter of the learned, Philophoriat;* (which letter of Mr. Baxter, Dr. More published without the author's knowledge in the second edition of our author Glanvill's *Sadducismus*

[a] (Engraved by Faithorne.)

[b] Jos. Glanville hath divers letters extant, sent to Margaret, duchess of Newcastle. The book is in Ashmole's library: *Letters and Poems written and sent to Margaret Duchess of Newcastle.* Wood, MS. *Note in Ashmole.*

[c] Meaning Rich. Baxter.

Triumphans, &c.) *whereunto is annexed a devotional Hymn, translated for the Use of the sincere Lovers of true Piety.* London 1683. oct. Mr. Glanvill hath a pretty large letter before Dr. Rust's discourse, concerning the subject and the author of it. The annotator to the reader, before his *Annotations* on the last discourse, endeavours to make people believe that Dr. More is not author of the above-named *Digression* against Baxter, but the beginning of this epistle doth implicitly own the same person to be author. To conclude; Mr. Glanvill died in his house at Bath, on the fourth day of October,* in sixteen hundred and eighty, and was buried in his church of St. Peter and St. Paul there, on the ninth day of the same month; at which time Josias Pleydell arch-deacon of Chichester preached his funeral sermon, which afterwards was made extant. In his rectory of Bath succeeded Wilkins Clement of Christ Church, in his prebendship of Worcester Ralph Battell or Battle,* master of arts of Peter house in Cambridge, and in his rectory of Street with Walton, Charles Thirlby archdeacon of Wells.

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1680.

1660, 26 Jul. Joseph Glanvil A. M. institutus ad eccl. de Wimbish com. Essex, ad pres. regis. *Reg. London.*

1680, 26 Febr. Maurit. Glanvile A. M. admiss. ad eccl. de Wimbish, com. Essex, per mort. Josephi Glanvill, ad pres. Annæ Glanvill, viduæ. *Ib.* KENNET.

See a letter of Joseph Glanville, dated St. Edmund's Bury, Feb. 13, 1660, 1, to Peter-House, where John Glanville, a Suffolk man, was then a member, and fellow in 1664, and possibly his brother, in my vol. (British Museum) lx. page 345. COLE.

An Account of Mr. Ferguson His Common Place Book in two Letters. Lond. 1675 4to. (The first is a letter from Glanvill to Mr. Will. Sherlock, the second Sherlock's answer.) Bodl. 4to. D. 34. Th.

On the north isle of St. Peters, commonly called the abbey church, is the following inscription:

Adverte Viator. Deponuntur hic Exuviæ Josephi Glanvile nuper Car. 2. a sacris; Wigorniensis ecclesiæ Præbendarii, Regalis Societatis Socii, et Civitatis hujus Rectoris. Qui post 42 insumptos Annos in Studio et Contemplatione Verbi et operum Dei, his Fetiræ recidiva fatigatus, ad Æternam Requiem aspiravit 4 Die Nov. 1680. Uxor ejus secunda e Selwinorum Prosapia, in com. Glocestrensi, mœrens posuit.

His first wife was Mrs. Mary Stocker. Prince's *Worthies*, 355.]

MYRTH WAFERER, son of Richard Myrth

* [November. RAWLINSON.]

* [1669, 19 Nov. *Rad.* in Battle cler. A. M. ad rect. Omn. Sanctorum, et vicariam S. Johannis in villa de Hertford annexam, per mort. Humfredi Talbot ult. incumb. ad pres. Johannis Harrison mil. *Reg. Sanderson.* KENNET.]

Waferer of Grewel in Hampshire gent. became a portionist of Merton college in 1624, aged sixteen years or thereabouts, took one degree, and then translated himself to St. Alban's hall, where applying his mind to the study of divinity, took the degree of master of arts, as a member of the said house, and at two years standing in that degree, he wrote and published,

An Apology for Dr. Daniel Featley against the Calumnies of one S. E. in Respect of his Conference had with Dr. Smyth Bishop of Chalcedon, concerning the real Presence.[a] London 1634. qu.

[a] [Among Crynes's books in the Bodleian, number 296, is one of very extraordinary occurrence, *The Relation of a Conference touching the Reall Presence. Or a Bishop's Confession of a Masters Apologie for Doctour Featlie. By L. I. B. of Art, of Oxford.—At Douay, By Laurence Kellam*, 1634, octavo, containing 600 pages besides 48 of title, preface and errata. At page 1, *The Summe of a Conference twixt M. D. Smith late B. of Chalcedon, and M. Dan. Featly Minister, about the reall Presence. With the Notes of S. E.* In this we have the following curious account, which introduces the names of several persons better known to poetical than to controversial readers. 'In the yeere 1612 master Daniel Featlie being in France, chaplaine to the embassadour of our late soueraigne, there came to Paris one M. Knowet, half-brother to M. John Foord, an honest and vertuous gentleman then liuing in that citie. This M. Knowet, being, vpon his arriual there, put in mind, that he was mistaken in the matter of religion, which is the thing a man should principallie aiend vnto, and that before Luther all known churches did beleeue that which he saw there in France professed; would his brother (M. Foord) he would see one of ours defend it before M. Featlie, whom he dai-ly became a greate scholler. Whiall he acquainted M. Featlie with the business, and with the point he meant, should be discussed. M. Featlie thinking himselfe alone hard enough for the whole church of Rome, vndertooke it, and to performe it with the more applause, did prouide himselfe dili-gentlie for encounter. At length, vpon the third of September, word was sent to M. D. Smith (who being then in towne was entreated to vndertake the cause) that he should prouide himselfe for the morrow. On the 4 of September there met at M. Knowet's chamber M. D. Smith, and M. Featly. With M. D. Smith came his cozen M. Rainer (since doctour of diuinitie) and with M. Featly came one M. John Porie, who had beene a burgess (as it was said) in the first parliament in king James his time. There were also present M. John Foord, M. Thomas Rant, M. Ben. Johnson, M. Henrie Constable and others, two English onlie but also French; for M. Featly presuming the victory, had made the matter knowne. The conference began at noone; and by agreement M. D. Smith was this time to defend, M. Featley to dispute. Afterwards vpon another date, M. D. Smith was to dispute, and M. Featly to defend: the rest not to entermeddle.'

At page 189 *A Relection of the Precedent Conference, Wherein it is defended against the Exceptions of Mr. Wafer Master of Art of Allan Hall in Oxford. And his Apologie for Daniel Featlie D. D. Censured by L. I.* In the address to the readers L. I. says: He (Wafer) is a master of art, and I a bachelour of art of Oxford: Many of that vniuersitie, might I write my name at length, would know me.' In another part of the vol. (page 126) we learn of Mr. Knowet that 'vpon the minister's (Featley) yeeldi-ceiage in the dispute and vergiuersation afterwards when he should haue answered, disliked the Protestant cause—shii-sooue after was reconciled vnto the church, and in Venice died a catholike.']

[Bodl. BB. 35. Th.] at which time he lived at (if not minister of) Odyham in Hampshire. In 1640 I find him parson of Compton in Surrey, and December that year to be called [3] into question by the parliament then sitting, 'for speaking scandalous words concerning those lords that petitioned his majesty in the north (at York) by saying That Lesley did not stick to say that the southern lords were the cause of his coming on,' &c. But how he was acquitted of that trouble it appears not. In the time of the rebellion he suffer'd for the king's cause, but upon the return, he was rewarded (being then rector of Upham in Hampshire) with a prebendship in the church at Winchester,[4] and a doctorship, by creation, of this university, as a member of St. Alban's hall. He died on the 5th of November in sixteen hundred and eighty, and was buried in the cathedral church at Winchester, having several years before, wrote one, or more books fit for the press. Quære.

"HENRY STUBBE, son of a father of both "his names of Bitton in Glocestershire, was born "in that county, became a student in Magdalen "hall in the latter end of 1623, aged eighteen "years, admitted bachelor of arts the twenty sixth "of January 1627, and master of arts the eighth of "July 1630, took holy orders, and became a curate "or vicar, sided with the puritans in the beginning "of the rebellion, took the covenant, preached se-"ditiously——took the engagement, and as a mi-"nister of the city of Wells was constituted one of "the commissioners for the ejecting of such whom "they then (1654) called scandalous, ignorant, and "insufficient ministers and schoolmasters—After "his majesty's restoration, he lost what he had for "want of conformity, retired to London and lived "there. He hath among several things pertaining "to divinity written

"*Great Treaty of Peace, Exhortation of making* "*Peace with God.* Lond. 1676. 77. oct.

"*Dissuasive from Conformity to the World.* "Lond. 1675. in oct. [Bodl. 8vo. Z. 79. Th.]

"*God's Severity against Man's Iniquity.* Print-"ed with the *Dissuasive.*

"*God's Gracious Presence, the Saint's great* "*Privilege, a farewel Sermon to a Congregation* "*in London, on 2 Thes.* 3. 16.——Printed also "with the *Dissuasive.*

"*Conscience the best Friend upon Earth: or the* "*happy Effects of keeping a good Conscience, very* "*useful for this Age.*" London [1678. Bodl. 8vo. Z. 151. Th.] "1685. in twelves, and other things "which I have not yet seen; among which is his "*Answer to the Friendly Debate,* an. 1669 in oc-"tavo. When he died I know not; sure I am "that after his death, which was in London, his "books were exposed to sale by way of auction the "29th of Nov. 1680."

[See a very amiable character of this writer in Calamy, who adds

1. *A Funeral Sermon for a Lady in Gloucestershire.*

2. *A Voice from Heaven; with his last Prayer.*

Granger, who mentions a small head of Stubbe, gives us the title of a third book omitted by Wood:

3. *Two Epistles to the professing Parents of baptized Children,* written a little before his death.

Calamy says that Stubbe was of Wadham college, which I cannot believe. He was certainly matriculated of Magdalen hall, April 16, 1624. See *Reg. Matric. Univ. Oxon.* PP. fol. 299, b.]

EDWARD GREAVES, younger brother to John Greaves mention'd under the year 1652, col. 324. was born at or near Croyden in Surrey, admitted probationer fellow of All-soules college in 1634, entred on the physic line, took both the degrees in that faculty in this university, that of doctor being compleated in 1641, in which year, and after he practised with good success in these parts. In 1643, November the 14th, he was elected by the Mertonians the superior lecturer of physic in their college, to read the lecture of that faculty in their public refectory, founded with the money's of Thomas Lynacre doctor of physic: But when the king's cause declined, he retired to London, practised there, and sometimes in the city of Bath, became a member of the college of physicians, physician in ordinary to his majesty Charles II. and at length a pretended baronet. He hath written and published,

Morbus Epidemicus, An. 1643. *Or the new Disease, with Signs, Causes, Remedies,* &c. Oxon. 1643. qu. Written upon occasion of a disease called morbus campestris, that raged then in Oxon, the king and the court being there.

Oratio habita in Ædibus Collegii Medicorum Londinensium 25 Jul. 1661, *Die Harvæi Memoriæ dicato.* Lond. 1667. quarto. He died in his house in Covent Garden on the eleventh of November in sixteen hundred and eighty, and was buryed in the parish church of that place dedicated to St. Paul, within the liberty of Westminster. He had an elder brother called Nich. Greaves, who from a commoner of St. Mary's hall, became fellow of All-soules college in 1627,[6] afterwards proctor of the university, and a dignitary in Ireland. There was another brother called Thomas Greaves, whom I

[3] John Nalson in his *Impartial Collection,* &c. Lond. 1682. fol. p. 600. see also p. 693.

[4] [Installed 15 Sept. 1660. RAWLINSON.]

[5] [He was born, says Calamy, at Upton in this county, upon an estate that was given to his grandfather by king James I. with whom he came from Scotland. *Ejected Ministers,* ii, 319.]

[6] [1662, ult. die, Octob. Gabriel Towerson cler. A. M. ad rect. de Wellwyn in com. Hartf. per privat. Nicolai Greaves S. T. P. ult. incumb. virtute actus uniform. legitime vacantem, ad pres. custodis coll. Omn. Animarum, Oxon. *Reg. Sanderson.* KENNET.]

have mention'd among these writers, under the year 1676. col. 1061.

"CHARLES GATAKER or GATACRE, son "of the learned presbyterian Thomas Gataker, was "born at Rotherhith commonly called Redrith in "Surrey, educated in grammar learning in St. Paul's "school within the city of London, sent to Sidney "college in Cambridge at about sixteen years of "age, and there put under the tuition of Richard "Dugard bachelor of divinity, fellow of that house, "and afterward rector of Fulleby or Fulletby in "Lincolnshire. After he had taken the degree of "bachelor of arts, he retired to Oxon, was entred a "commoner of Pembroke college, took the degree of "master of that faculty in the latter end of June "1636, became acquainted about that time with "Lucius viscount Falkland, who having a respect "for his ingenuity and learning, made him his chap-"lain as I have been informed, with intentions to "have him prefer'd in the church, but the civil war "breaking forth, wherein that most noble lord lost "his life, the expectation of our author was frus-"trated. At length by the favour of Charles earl "of Caernarvon, he became rector of Hoggerston or "Hoggeston near to Winslow in Buckinghamshire "about 1647, and continued there to the time of his "death, (being always accounted a learned Cal-"vinist) without any removal. This person who "submitted to the times of usurpation, hath writ-"ten:

"*The Way of Truth and Peace: or a Reconcilia-"tion of St. Paul and St. James, concerning Jus-"tification.* London 1670. quarto. [Bodl. 4to. S. "64. Th.] This is printed with *An Antidote "against Errour concerning Justification, &c. on "Rom.* 3. 28. written by Thomas Gataker father to "Charles. In the said *Way of Truth*, &c. the au-"thor signifies his dislike of *Harmonia Apostolica*, [670]
"&c. written by Mr. George Bull, and propoundeth "a third way to reconcile St. Paul and St. James.

"*Answers to five captious Questions propounded "by a Factor for the Papacy, by parallel Questions "and positive Resolutions.* London 1673. quarto. "[Bodl. C. 12. 5. Linc. 1674. Bodl. 4to. K. 16. "Art.] To which is added *A Letter to Mr. Fr. M. "an.* 1636, written by Lucius viscount Falkland, "which F. M. is the said factor for the papacy, and "the letter is to the same purpose.

"*The Papist's Bait: or, their usual Method "in gaining Proselytes answer'd*, London 1674. "quarto. To which is added *A Letter of the Lord "Viscount Falkland*, to the same gentleman, much "to this present purpose.

"*Examination of the Case of the Quakers, con-"cerning Oaths propounded by them, An.* 1675, *to "the Consideration of the King and both Houses "of Parliament*, &c. Lond. 1675. qto. [Bodl. C. 12. "7. Linc.]

"*Telmagraphia Doctrinæ de Justificatione, ex-"cudens Typum ejus Monti.* London 1681. qto. "[Bodl. B. 8. 15. Linc.] This Mr. Charles Gata-"ker living in sixteen hundred and eighty, was bu-1680.
"ried in the chancel of the church belonging to "Hoggerston before-mentioned. Soon after was a "black marble stone laid over his grave, with this "inscription engraven thereon. Hic acquiescit "laboribus Carolus Gatakerus (ex antiqua Gataker-"orum de Gataker Hall in Agro Salopiensi familia "oriundus) fidelis Pastor hujus Ecclesiæ, Annos "53; pro eruditione & Pietate Filius merito pri-"mogenitus doctissimi & celeberrimi Thomæ Gata-"keri, non ita pridem Rectoris Ecclesiæ de Rother-"hith in Comitatu Surriæ. Firmus permansit in "Fidelitate & Justitia, etiam in tetrimis & peric-"losissimis diebus: Tandem dilectus & deplorandus "pacifice transivit ad æternam Pacem 20 die No-"vembris 1680, & anno Ætatis suæ 67. Thomas "Gataker the father, mention'd in the said epitaph, "had been fellow of Sydney college in Cambridge, "afterwards preacher of Lincolns Inn, and lastly "rector of Redrith, as before 'tis said.* He was son "of another Thomas Gataker, sometime a student "in Oxon, and afterwards pastor of St. Edmund's "church in Lombard-street in London, descended "from those of his name of Gataere hall, (as before "'tis said) where that name hath lived from the "time of Edward the confessor."

[*Animadversiones in Librum cui Titul. Haria. Apostol. per G. Bull.* First published by Bull with his *Examen Censuræ seu Responsio ad Animadver-siones*, 1675, but the Animadversions were made in 1670. LOVEDAY.]

NICHOLAS LLOYD, [or FLOYD] son of George Lloyd,* minister of Wensington near "Winchester, son of David Lloyd "vicar of Lockford near Stock-"bridge in Hampshire, born at "Holton in Flintshire," was edu-cated in Wykeham's school there, admitted scholar of Wadham col-lege from Hart hall the 20th of October 1653, aged nineteen years, and afterwards fellow and master of arts. In the year 1665, when Dr. Blandford warden of that college became bishop of Oxon, our author Lloyd was made his chaplain (being about that time rector of St. Martin's church in Oxon) and continued with him till he was translated to Worcester. At length the rectory of Newington S. Mary near Lambeth in Surrey falling void, the said Dr. Blandford, as

* *A minister of God's word, [Wen-ton, or, Wensen, alias Wensington, near Winchester in Hampshire, educated, &c.* First edit.

* [See vol. ii. col. 552.]

** [George Lloyd, or Floyd as the letters for priest's order style him, was of Brasen Nose college.]

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bishop of Worcester, presented him to it, an. 1672, which he kept to his dying day. He hath written,

Dictionarium Historicum, Geographicum, Poeticum, Gentium, Hominum, Deorum Gentilium, Regionum, Insularum, Locorum, Civitatum, &c. ad sacras & profanas Historias, Poetarumq; Fabulas intelligendas necessaria, Nomina, quo decet Ordine, complectens & illustrans, &c. Oxon. 1670. folio, [Bodl. B. 4. 2. Art.] mostly taken[a] from the dictionaries of Car. Stephanus and Phil. Ferrarius. Afterwards the author made it quite another thing, by adding thereunto, from his great reading, almost as much more matter as there was before, with many corrections, &c.——London 1686. folio, [Bodl. L. 3. 5. Art.] whereunto is added *A Geographical Index*. An account of this book and of the author's first undertaking to write it, you may at large see in *The universal historical Bibliotheque*, &c. for the month of March 1686.——London 1687. quarto cap. 12. p. 149, &c. written by Edm. Bohun, esq.: Mr. Lloyd died at Newington before-mention'd, on the twenty seventh of November in sixteen hundred
1680. and eighty, and was buried in the chancel of the
[671] church there, leaving then behind him, among those that well knew him, the character of an harmless quiet man, and of an excellent philologist.

[Aubrey (*Natural History of Surrey*, v. 140,)
[273] says he has seen several manuscripts written by Lloyd, particularly

1. *Parenti Parentatio, or Funeral Obsequies, by Nicholas Lloyd, in Memory of his ever honoured Father, Mr. Geo. Lloyd, together with some brief Observations upon the chief Passages of his Life and Death, Anno Dom.* 1658, 12mo.

2. *De Situ seu Oikoumene Διονυσιου, Dionysii Situs Orbis Descriptio, una cum Commentatione Philologica, Geographica, Historica, Poetica, et Mythologica, ex 140 Auctoribus vetustis ac recentibus illustrata, Studio atque Opera Nicolaii Lloydi. Anno Dom.* 1656. 4to. containing 389 pages.

3. *Latin Translation of Orphei Argonautica.*

4. *Observations on several Parts of the Holy Scriptures.*

And in the Rawlinson collection (Misc. 32) is a folio vol. containing several of his papers and memorandums, amongst which we may enumerate

5. *Of Homer and Hesiod; Pindar and Aristophanes.*

6. *Latin Letter to Dr. Potenger of Winchester.*

7. Account of himself, which now follows.

[I was born in y' parsonage house at Wonston (alias Wonsington) in y'countie of South'ton. May y' 28, anno D'ni. MDCXXX.

Born ag'n p' baptismall regeneration y' Sunday following.

I liued at home (taught p' my ffather) till ao'. D'ni 1643, and lost time.

I was admitted a chorister of Winton coll. at y' electio' there 1643, where I lost a year.

I was m'kd a scholar of Winto' coll. Sept. 3, 1644.

I came fro' y' coll. Sept. 26, 1651, and lost a year.

I was matriculated into y' vniv'sity of Oxon, and entred into Hart Hall, May 13, 1652, lost a year.

I was chosen scholar of Wadha' coll. June 30, 1653.

I was p'sented batchelour of arts, Jan. 16, 1655.

I was chosen fellow of y' coll. June 30, 1656, Mr. Spratt and I in Mr. Lee's and Mr. Morland's places.

I pray'd 1st in y' chapell, Juli 8, vespert. we had y' extemp' prayer; tho we h^d a kind of form vsed p' som of th'.

I changed my chamber Juli 17.

I went to Hunton wth my father, and st'd there 14 night, and here begins my diarie, w'h J vnderto'k by occasion of my br. Edward's, who kept one of his.

I had the small pockes April 1657.

I was m' of art at y' act 1658.

Pr. my 21st sermons at Hunton, June 13 and y' 20. 1658.

I was m' minister p' D' Skin'er bp. of Oxon. June 25, 1660, at Lanto'.

I was chosen lecturer at Carfax in Lent 1664. I was rector of Carfax fro' 65 to 70. Left y' place at Lady day 1667.

I was chosen vniversity rhetorick reader in July 1665.

Dr. Blandford late o' warden now bp. of Oxon m' me his chapl. 1665.

I was chosen subwarden of Wadh. coll. } Dec. 6. 1666.
And ag'n ..... } 1670.

I came to Worcest' wth my l' Aug. 9, 1670.

I came to Wor. wth my l' June 15, 1672, and ag'n Jan. 3, 73.

I came fro' Aynho to Newington and was inducted Apr. 28, 73.

I came to reside up' my living Aug. 23. 77.]

EZRAEL TONGUE was born in the ancient manor or town of Tickhill near Doncaster in Yorkshire, on the eleventh of November 1621, and being educated in grammar learning in those parts, he was by the care of his father Henry Tongue, minister of Holthy in that county, sent to University college in the beginning of the year 1639, where continuing under a severe discipline till he was bachelor of arts, which was about the time that the grand rebellion commenc'd, he chose rather to leave the college, being puritanically inclin'd, than stay

[a] [Tho' it cost him thirty years in compiling. WHALLEY.]

[a] [Who had been of Trin. coll. Cambridge. See the inscription to the universities before Simson's *Chron. Cathol.* LOVEDAY.]

with other scholars, and bear arms for the king within the garrison of Oxon. So that retiring into the country, he taught a little school within the parish of Churchill near to Chippingnorton in Oxfordshire: where continuing for some time, return'd to Oxon upon the surrender of its garrison to the parliament forces, settled in his college, and soon after submitting to the authority of the visitors appointed by the said parliament, was by them constituted fellow thereof in the place of Mr. Henry Watkins then ejected, an. 1648. Thence, after he had spent a year or more therein, he went into Kent, and married Jane the daughter of one Dr. Edward Simson,[4] who, being antient, resign'd his living (Pluckley I think) to him, and then took the degrees in divinity in this university. But he being much vex'd with factious parishioners and quakers, left his benefice, and in the year 1657 he procured himself to be made fellow of the new erected college at Durham, where being appointed one of them that should teach grammar, he followed precisely the Jesuits' method, and the boys under him did by that course profit exceedingly. But that college being dissolved in the beginning of 1660, or rather a little before; he returned into the south parts, settled at Islington near London, and in a large gallery in a house belonging to sir Thomas Fisher, he taught boys after an easy method, too large now to tell you. He had also there a little academy for girls to be taught Latin and Greek, and, as I have been informed, one of them at fourteen years of age could construe a Greek gospel. Afterwards, this person, who had a restless and freakish head, went with colonel Edward Harley to Dunkirk, and was there a chaplain for some time: which place, with the garrison, being sold by the English, he returned, and that colonel settled him in the vicaridge of Lentwardin in Herefordshire. But that being a poor thing, he soon after left it, and by the favour of the bishop of London he obtained the cure of St. Mary Stayning in that city,[5] scarce worth twenty pounds per an. unless benevolence made it more. Being settled there, the grand conflagration happed, which burnt down his church and parish to the ground, an. 1666. So that being for the present destitute of a subsistence, he went soon after in the quality of a chaplain to the garrison of Tangier, where remaining till the church of St. Michael in Woodstreet was rebuilt, and the parish of St. Mary united with it, he was sent for home and made rector of that church; which, with a lecture elsewhere, he kept to his dying day. He was a person very well vers'd in Latin, Greek, and poetry, and always took a very great delight to instruct youth. He understood chronology well, and spent much time and money in the art of alchymy. He was a person cynical and hirsute, shiftless in the world, yet absolutely free from covetousness, and I dare say from pride: But about all that he is to be remembered for, is, that he was the first discoverer to his majesty of that plot commonly called the Popish plot, and by many Oates his plot, about the 25th of September 1678, having a little before been told of it by Titus Oates, who confer'd together what to do in that matter.[6] He hath written,

[170]

A short Compendium of Grammar.—Printed in two sheets at most in oct.

Noun substantives the names of things declare,
And adjectives, what kind of things those are, &c.

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[4] [Edw. Simson S. T. D. was rector of Eastling, dioc. Cant. See his life prefixed to his *Chronicon*. Nothing is there said of Pluckley. BAKER.

This was the learned Edward Simpson of Trinity college Cambridge, author of *Chronicon Catholicum. Ab Exordio Mundi ad Nativitatem D. N. Jesu Christi, et exinde ad Annum a Christo nato LXXI.* Oxon. 1662, fol. before which is a serious portrait of Simpson æt. 73. in gown, close black cap, and full beard; underneath are the following lines:

Agnosco vultus quibus ant inoniunt avo,
Dorique Dædalei delineata manu:
Pingo altior; nam qui Catechymo condit inhumum,
Et tot commisit tempora, jure *Bipronis*.
Mundo *Cumdem* major *Populis* ! *Britannam*
Hic tornam, *Mundo* ultrus ipse *Novos*.
Respice Alexandre, *plures* qui præbeat *orbes*,
A tergo SIMSON conspicienda adest.

T. J.

Evrel Tonge dedicates this work of his father-in-law to the universities of Oxford and Cambridge.]

[5] [Israel Tongue S. T. P. admiss. ad rect. B. Mariæ Staining Lond. 26 Junii, 1666, vac. per mort. Emm. Austin. ad pres. regis. *Reg. Lond.* KENNET.]

[6] [Three days before Michaelmas Dr. Tonge came to me, I had known him at sir Robert Murray's. He was a partner and chymist, and was full of projects and notions. He had got some credit in Cromwell's time; and that kept him poor. He was a very mean divine, and seemed credulous and simple. But I had always look'd on him as a sincere man. At this time he told me of strange designs against the king's person; and that Coniers, a Benedictine, had provided himself with a poinard, with which he undertook to kill him. I was amazed at all this; and did not know whether he was crazed, or had come to me, on design to involve me in a concealment of treason. So I went to Dr. Lloyd, and sent him to the secretary's office with an account of that discourse of Tonge's, since I would not be guilty of misprision of treason. He found at the office, that Tonge was making discoveries there; of which they made no other account, but that he intended to get himself to be made a dean. I told this next morning to Littleton and Powel. And they looked on it as a design of lord Danby's, to be laid before the next session, thereby to dispose them to keep up a greater force, since the papists were plotting against the king's life. This would put an end to all jealousies of the king, now the papists were conspiring against his life. But lord Halifax, when I told him of it, had another apprehension of it. He said, considering the suspicion all people had of the duke's religion, he believed every discovery of that sort would raise a flame which the court would not be able to manage. Burnet, *Hist. of his own Time*, i, 404.

1682. About a year before this, Tonge had died, who first brought out Oates. They quarrelled afterwards; and Tonge came to have a very bad opinion of Oates, upon what reason I know not. He died with expressions of a very high devotion: and he protested to all who came to see him, that he knew of no subornation in all that matter, and that he was guilty of none himself. Burnet, *Hist.*, i, 510.]

And in 6 or 8 verses more are comprehended the concords, &c.

Observations, Directions and Enquiries concerning the Motion of Sap in Trees——Remitted into the *Philosophical Transactions*, an. 1670. num. 57.

Enquiries relating particularly to the Bleeding of Walnuts——Remitted into the same *Transactions*, num. 58.

Letter about the Retarding of the Ascent of Sap, &c. and concerning the Running of Sap in Trees—There also numb. 68.

The Royal Martyr——Whether printed, I cannot tell, because Roger L'estrange refused to licence it, an. 1678.

The Jesuits unmasked: or, political Observations upon the ambitious Pretences and subtile Intreagues of that cunning Society, presented to all high Powers as a seasonable Discourse at this Time. London 1678. qu.

The new Design of the Papists detected: or, an Answer to the last Speeches of the five Jesuites lately executed, viz. Thomas White alias Whitebread, William Harcourt alias Harrison, John Gavan alias Gawen, Anthony Turner, and John Fenwick. Lond. 1679. in two sh. in fol.

An Answer to the Objections against the Earl of Danby, concerning his being accessary to the Murdering of Sir Edmundbury Godfrey. Lond. 1679. in one sh. in fol. There is no name to it, but the general vogue then was that Dr. Tongue was the author.

An Account of Romish Doctrine in Case of Conspiracy and Rebellion. Lond. 1679. qu. [Bodl. B. 22. 7. Line.]

Jesuits Assassins: or, the Popish Plot further declared, and demonstrated in their murtherous Practices and Principles. Lond. 1680. in nine sheets in fol. the first part. Whether the second was ever published I know not.

The Northern Star. The British Monarchy, &c. Being a Collection of many choice antient and modern Prophecies: wherein also the Fates of the Roman, French, and Spanish Monarchies are occasionally set out. Lond. 1680. folio. He also completed and published the *Chronicon*, written by the aforesaid doctor Edward Simson sometime fellow of Trinity college in Cambridge, printed at Oxon 1652. folio. See more in Thomas Jones, an. 1682. He also translated from French into English, (1) *Popish Mercy and Justice: Being an Account, not of those massacred in France by the Papists formerly, but of some later Persecutions of the French Protestants.* London 1679. quarto. (2) *Jesuitical Aphorisms: or, a summary Account of the Doctrine of the Jesuits, and some other Popish Doctors, &c.* Lond. 1678. 79. quarto. (3) *The Jesuit's Morals: or, the principal Errors which the Jesuits have introduced into Christian Morality,*[7] &c. printed several times, particularly at London in 1680. folio. (4) *Abridgment of Controversy, &c.* Written by Charles Drelincourt. (5) *Combat Romaine, &c.* by the same author; and other things, as I conceive, which I have not yet seen. He died in the house of that factious dissenter, called the Protestant Joyner, alias Stephen Colledge, (who kept him in his house, had much ado with him, and had been at great charge to keep him in order, for the carrying on of the cause then in hand) on the eighteenth day of December, in sixteen hundred and eighty, and was on the twenty third of the same month conveyed by a numerous train (most of them of the godly party) from Scotch-Hall in the Black-Friars, to St. Michael's church in Woodstreet within the city of London; where his funeral sermon was preached by Thomas Jones sometime of University college in Oxon, and therein highly characterized. Afterwards the body was reposed in the vault of the churchyard of St. Mary Stayning before-mentioned. He the said Dr. Tongue left behind him, at his death, two written folios touching alchymy, which was the art wherein he was most excellent, and took delight, besides certain MSS. of his composition concerning divinity, which he wrote at Durham and elsewhere, but whether fit for the press, I know not. Some time before his death he invented, among other things, the way of teaching children to write good hand in twenty days time, after the rate of four hours in a day, by writing over with black ink, copies printed from copper plates in red ink. After his death R. Moray projector of the Penny-Post did cause to be engraven several plates, and then to be printed off with red ink, by which means boys learn to admiration.

JOHN CORBET, son of Roger Corbet shoemaker, was born, and educated in grammar learning, within the city of Glocester, became a batler of Magdalen hall in the beginning of the year 1626, aged sixteen years; and in 1629 he was admitted bachelor of arts. Afterwards he was made a master of one of the schools, and a lecturer, in that city; but when it was garrison'd for the parliament's use, he became dinner-chaplain to colonel Edward Massey governour thereof, preached seditiously, visited the king and his party in a base manner, and would several times say in common discourse, and in the pulpit sometimes, that "nothing hath so much deceived the world as the name of a king, which was the ground of all mischief to the church of Christ." When the war was terminated, he was called to be a preacher at Bridgwater in Somersetshire; whence, after some time spent in holding forth, he went to the city of Chichester, where he was frequented by schismatical people. At length being called to a richer cure, he went to Bramshot in Hampshire;

[7] [For this translation Oates said that Tongue was instead of for the translation. See Burnet's *History of his own Time*, i. 338.]

[8] *Merc. Aul.* in July an. 1642. p. 1081.]

where being settled, it was his desire made to the delegates of the convocation of this university, that they would dispense with him for ten terms absence, and give him leave to accumulate the degree of bachelor of divinity. Which desire being granted, his supplicate in order thereunto followed the fourteenth of May 1658, and granted simpliciter, conditionally that he perform all exercise requisite for the said degree: But whether he did so, or was admitted to that degree, it appeareth not in the register. At Bramshot he continued till the act of uniformity cast him out, anno 1662, and then he retired to London (as most nonconformists did) where he lived privately, taking no employment till his first wife died, and then he lived in the house with sir John Micklethwaite president of the college of physicians, and afterwards with alderman Webb; about which time he married a daughter of doctor William Twyss, and then lived privately with Mr. Richard Baxter at Totteridge in Hertfordshire. At length the king's license or toleration being published in the middle of March 1671, he was invited by the godly party to Chichester, where he preached till a month before his death: at which time removing to London to be cut of the stone in the bladder, he died as soon as he came to that city without effecting his desire. One of his[a] persuasion tells us, that 'he was a man so blameless in all his conversation, that he never heard one person accuse or blame him, except for nonconformity——that he was of so great moderation and love of peace, that he hated all that was against it, and would have done any thing for concord in the church, except sinning against God, and hazarding salvation,' &c. He hath written and commended to posterity,[b]

[674] *An historical Relation of the military Government of Gloucester, from the Beginning of the Civil War between King and Parliament, to the Removal of Colonel Massey from that Government to the Command of the Western Forces.* Lond. 1645. in 18 sh. in qu. [Bodl. 4to. A. 5. Art. BS.]

A Vindication of the Magistrates of the City of Gloucester from the Calumnies of Robert Bacon, printed in his Relation of his Usage there; which he entitles The Spirit of Prelacy yet working, or Truth from under a Cloud. London 1646. quarto. [Bodl. 4to. A. 5. Art. BS.]

Ten Questions discussed, which tend to the Discovery of close Antinomianism.—Printed with the *Vindication.*

The Interest of England in the Matter of Religion, unfolded in the Solution of three Questions, &c. London 1660. octavo, in two parts. Answered (1) by Roger L'Estrange in his *Interest mistaken: or the holy Cheat,* &c. London 1661. and 62. in octavo. Wherein it appears that our author Corbet justifies in his said book the presbyterian cause of 1641, that he excludes the royal party that served the late king, from having any hand in the restoring of this, that he revives the pretended misdemeanours of the bishops, as occasioners of the last war, that he maintains the actings of the presbyterians according to the covenant, that he makes the two houses participate of the sovereignty, and denies the lawfulness of the English ceremony, &c. (2) By an anonymus, in his book entitled *The Presbyterians unmasked,* &c. London 1676. octavo. Which book came out again in 1681, under the title of *The Dissenter disarmed,* &c. supposed verily to be written by Samuel Thomas chantor of Christ Church in Oxon. This is the author whom Mr. Baxter stiles[c] 'a shameless writer, who published a bloody invective against Mr. Corbet's pacificatory book, called *The Interest of England,* as if it had been written to raise a war.'

"*A Discourse of the Religion of England; asserting that reform'd Christianity settled in its due Latitude is the Stability, and Advancement of this Kingdom.* London 1667. quarto. [Bodl. B. 1. 4. Line.] To which book were two answers. "(1) *A Discourse of Toleration.* London 1668. "quarto. [Bodl. B. 14. 15. Line.]——the name to "it, but writ by doctor Pernchief, preb. of West-"minster, and sub-almoner to the king. (2) *Doctor "an Virtus, or an Answer to a seditious Discourse "concerning the Religion of England,* &c. but the "author concealeth his name. London 1668. quarto "in five sheets.———Though this and doctor Pe-"rinchief's were published in Michaelmas term 1667, "Mr. Corbet not long after printed.

"*A Second Discourse of the Religion of Eng-"land;* [Lond. 1668. Bodl. B. 18. 5. Line.] which "was animadverted upon by the said doctor Perin-"chief, in a pamphlet entituled *Indulgence not "justified, being a Continuation of a Discourse of "Toleration, in Answer to the Argument of a late "Book entitled: A Peace-Offering, or a Plea for "Indulgence, and to the Cavils of another call'd, "The second Discourse of the Religion of England, "by John Corbet.* London 1668. quarto seven sheets "and half."——

The Kingdom of God among Men; a Tract of the sound State of Religion, &c. London 1679. octavo.

The Point of Church-unity and Schism discussed.

An Account of Himself about Conformity.——These two last are printed with *The Kingdom of God,* &c.

Discourse of the Religion of England, asserting that reformed Christianity, settled in its due Latitude, is the Stability and Advancement of this Kingdom.——In two parts.[d] [675]

[a] Richard Baxter in his *Sermon at the Funeral of John Corbet.* Lond. 1681. p. 28.

[b] [John Corbet or archbishop Maxwell supposed to be the author of *The Burthen of Issachar,* &c. Archbishop Bramhall said to have furnished materials. BAYLE.]

[c] Ib. in Baxter's *Serm.* p. 31.

[d] [These are the same two parts before recorded.]

Self-employment in Secret; containing (1) *Evidences upon Self-examination*; (2) *Thoughts upon painful Afflictions*; (3) *Memorials for Practice*. London 1681. in tw. Published after the author's death, with a prefatory epistle by John Hewit.

An Account given of the Principles and Practices of several Nonconformists. Wherein it appears that their Religion is no other than what is profest in the Church of England, &c. Lond. 1682. quarto.

An Enquiry into the Oath required of Nonconformists by an Act made at Oxon. Wherein the true Meaning of it and the Unwarrantableness of Taking it, is considered. London 1682. in three sheets in quarto. [Bodl. C. 10. 5. Linc.]

An humble Endeavour of some plain and brief Explications of the Decrees and Operations of God, about the free Actions of Men, more especially of the Operations of Divine Grace. London 1683. quarto. [Bodl. C. 8. 26. Linc.]

Remains——London 1684. in twelves, being most of the nine tracts which he left behind him to be published. He the said John Corbet had also laboured much in compiling the first volume of *Historical Collections*, published by John Rushworth; and dying on the twenty sixth of December in sixteen hundred and eighty, was buried in the church of St. Andrew in Holbourn near London, as I have been informed by the letters of Mr. Richard Baxter, dated the twenty second of February following. Besides this John Corbet, was another of both his names, minister of Bonyl one of the collegiat churches of the provostry of Dumbarton in Scotland; who, for not submitting to the covenant, was ejected from that kingdom, and went into Ireland, where he published *The Ungirding of the Scottish Armour*, &c. Dublin 1639. quarto. and *The Epistle Congratulatory of Lysimachus Nicanor to the Covenanters in Scotland*, &c. printed the year following in quarto. Which Mr. Corbet, who was an antient man, and a minister of Galloway, had his head cut off by two winchords in the time of the rebellion in Ireland, an. 1641. See more in the epistle to the reader written by Andrew Allam of St. Edmund's hall, set before the said *Epistle Congratulatory*, &c. Printed at Oxon. 1684. quarto. Which epistle was written (as I have been informed by a Scotish writer since I wrote these things) by John Maxwell bishop of Ross in Scotland, who therein compares the presbyterians to the Jesuits. Sed qu.

1680.

ANTHONY SADLER, son of Thomas Sadler of Chilton in Wiltshire, was born in that county, entered in St. Edmond's hall in the condition of a batler, in Lent term 1627, admitted bachelor of arts, and in orders, an. 1631, being then twenty one years of age. Soon after he became chaplain to an esquire of his name in Hertfordshire, and, in the beginning of the civil war, curat of Bishops-Stoke in Hampshire; afterwards chaplain to the lady Letitia Paget dowager, and at length being presented to the living of Compton-Hayway in Dorsetshire, was refused to pass by the triers, an. 1654, and thereupon no small trouble passed between him and them. Soon after he was made vicar of Mitcham in Surrey, where I find him in much trouble anno 1664, (occasion'd by Robert Cranmer of London merchant, an inhabitant of that place) and afterwards to be doctor of divinity, and chaplain extraordinary to his majesty. He hath written and published,

Inquisitio Anglicana: or, *the Disguise discovered, shewing the Proceedings of the Commissioners at Whitehall for the Approbation of Ministers*, &c. London 1654. in three sheets in quarto. [Bodl. B. 18. 11. Linc.]

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Several sermons, as (1) *Benedictio, Valedictio*: *or, the Remembrance of the Friends, and the End, being a Farewell Sermon, preached at the House of Lettitia Lady Paget Dowager deceased*: on 2 *Cor.* 13. 11. London 1655. octavo. (2) *Mercy is a Miracle*; *shewing the Deliverance and Duty of the King and People*: on *Matth.* 8. 26. London 1661. quarto. It was preached at Mitcham in Surrey the twenty eighth of June 1660, an. solemn congregation for the restoration of his majesty to his royal throne, &c.

A divine Masque. Lond. 1660. quarto. to the lord Gen. Monke.

Strange News indeed, from Mitcham and Surrey: *of the treacherous and barbarous Proceedings of Robert Cranmer Merchant of London against Anthony Sadler Vicar of Mitcham*, &c. Lond. 1664. in one sh. in qu.

Schema-sacrum in Ordine ad Ordinem Ecclesiæ Anglicanæ Ceremoniarum. London 1683. on a broad side of a sheet of paper, written in English, partly in verse, and partly in prose. This is the second or third edition, but when the first came out I know not, nor any thing else of the author, only that he died in sixteen hundred and eighty or thereabouts, leaving then behind him the character of a man of a rambling head, and turbulent spirit.

1680

[Bishop Ward, in a letter to archbishop Sancroft, saith thus of Anth. Sadler (about 1681.) when in a petition to the archbishop he stiles himself rector of Barwick S. James in Wilts.) He was once beneficed in the diocess of London, where being prosecuted for divers irregularities and scandalous debauchery, he was driven out of that diocs by bishop Henchman. After that, he got some cure in the

[This was answered by Philip Nye, see notes thereof 1672, col. 965.]

[There be living at this time, among divers others, two knights of this name, sir Caesar Cranmer, once belonging to the court, and sir William Cranmer, a worthy merchant of London, and now deputy governor of the Hamburgh company. Stype, *Memorials of Cranmer*, 1694, page 419.]

dioc. of Winchester, out of which he was driven by my lord of Winton that now is, for * * * * and other scandalous practices, all which I have seen confessed under his own hand, in a written paper remaining with my lord of Winton. Then he got a small vicarage in my dioc. where he had not continued many months before the whole country clamor'd at his debaucheries and marrying all comers without banns or license. TANNER.

There was another Anthony Sadler, a puritanical minister living at West Thorock in Essex, who must not be mistaken for Sadler of Mitcham. The former lived indeed much previous, dying on the 20th of May 1643. His *Dying Confession*, as it is called, may be found at the conclusion of a small volume entitled *The Sinner's Tears*, written by Tho. Fettiplace, of Peter-house Cambridge, pr. London 1692.]

"THOMAS TURNER, son of sir Timothy "Turner of Shrewsbury knight, serjeant at law, "and one of the king's council in ordinary for the "marches of Wales, became a commoner of Baliol "college in 1651, took one degree in arts, went to "Grevs inn, became a barrester, and wrote

"*The Case of the Bankers and their Creditors "stated and examined*: London 1674. in five sheets "in quarto, there again in 1675 in quarto, with as "many additions as makes up eight sheets. [third "edit. 1676, in ten sheets, Bodl. 8vo. C. 33. Jur.]

"*The joyful News of Opening the Exchequer to "the Goldsmiths of Lombard-street, and their Cre- "ditors*, &c. London 1677. quarto, said in the "title to be celebrated in a letter to the same "friend in the country, to whom the banker's case "was formerly sent.' In 1680. was a book published, entitled *The Rights of the Bishops to "judge in Capital Cases in Parliament cleared. "Being a full Answer to two Books lately published, the first entitled, A Letter from a Gentle- "man to his Friend, &c. The other, A Discourse "of the Peerage and Jurisdiction of the Lords "Spiritual in Parliament, endeavouring to shew "the contrary*, printed at London in octavo. "Though no name is set to this book, yet it was "reported by some to have been written by the "said Thomas Turner; and by others by doctor "Thomas Barlow bishop of Lincoln. However it "is, there is considerable reading from record shewn "thereon." Sir Timothy Turner before-mentioned "died very aged in 1676, and his son Thomas the "writer about 1680."

1680.

RICHARD ALLESTRY, or ALLESTREE, son of Robert, son of William Allestry of Alveston in Derbyshire, was born at Uppington near to Wroxen in Shropshire, educated in grammar learning mostly in the freeschool at Coventry, where Philem. Holland taught, became a commoner of Christ Church in Lent term, anno 1626, aged fifteen years, being then put under the tuition of Mr. Richard Busby, and about half an year after was made student of that house. In 1642 he put himself in actual arms for his majesty under sir John Byron, and when Oxford was garrison'd for the king, he bore a musket among the scholars for his service. In 1646 he proceeded master of arts, and the same year had like to have lost his life by the pestilential disease, that then raged within the garrison of Oxon. Soon after he took holy orders, and became a noted tutor in the house; but when the parliament visitors came under pretence of reforming the university, he, with hundreds more, were ejected. So that being put to his shifts, he was soon after entertained as chaplain to Francis Newport of Shropshire esq. afterward lord Newport of High Ercal: with whom continuing till Worcester fight, he did, after the king's miraculous escape from the rebels there, attend him at Roan in Normandy, and received his dispatches to the managers of his affairs in England. Soon after coming to Oxon, where he found his friends Mr. John Dolben, and Mr. John Fell living privately, and performing the offices of the church of England to the loyal party there, he joyned with them, and continued there till sir Anthony Cope of Hanwell near Banbury prevailed with him to live in his family: which for several years he did, having liberty allowed him to go or stay as his occasions required. By which advantage he was enabled to step aside, upon messages from the king's friends, which he managed with courage and dexterity. But in the winter of 1659, being snapt at Dover, in his return from his majesty in Flanders, he was examined by the council of safety, and committed prisoner to Lambeth house, where he continued till things moved towards his majesty's restoration. In 1660 he was made canon of Christ Church, and soon after actually created doctor of divinity, and about that time made one of the lecturers of the city of Oxon, to instil principles of loyalty among the citizens, who before had been led aside by schismatical teachers. In 1663, he being then one of the king's chaplains in ordinary, became regius professor to Sarah daughter of Thomas Smith gent. living, by whome he had three sons and four daughters. His second wife was Mary daughter of William Aged gent. by whom he had three sons and foure daughters. He dyed the 4th of September 1685, aged 57.

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1. Under this monument, neere to the body of the within written William Allestre Esq. lyeth interred Mistris Grace Allestre, his daughtery who died the first day of December 1655, aged 24.]

[Having been employed by the bishops to the king, in the business of preserving the succession of episcopacy, by fitting up (with his leave and by a new consecration) the vacant sees. See *Dr. Bancroft's Life*. BAKER.]

a In All Saints church at Derby, are these inscriptions: Sub Re Nov. *Monumento Anglicana*, ob. anno 1665.

b Under this monument is interred the body of William Allestre Esq. member of Derby. He was twice married,

fessor of divinity upon the death of doctor Creed, and two years after[a] he was made provost of Eaton college near Windsor, upon the death of doctor John Meredith, which was all the preferment he enjoyed,[b] being little enough for such a sufferer as he had been, and one that had often ventured his neck to do his majesty service. He was a good and most affectionate preacher, and for many years by his prudent presiding in the professor's chair, he did discover perhaps as much learning as any, and much more moderation, as to the five controverted points, than most of his predecessors. He was also a person richly furnished with all variety of choice solid learning, requisite to recommend him with the greatest advantage to the more intelligent world for one of the most eminent divines of our age. He hath written and transmitted to posterity,

The Privileges of the University of Oxford in Point of Visitation, in a Letter to an honourable Personage.——Printed in one sheet and an half in quarto. 1647. Whereupon William Prynne came out with his *University of Oxford's Plea refuted*, &c. and in answer to that R. Waryng wrote *An Account of Mr. Prynn's Refutation*, &c. and Edward Bagshaw senior, with his *Short Censure*, &c. "Some accounted[c] Mr. John Fell to have been "the author of this pamphlet about the university "privileges."

Eighteen Sermons, whereof fifteen were preached before the King, and the rest upon public Occasions. Lond. 1669. fol. most of which had been before published singly.

Of the Authority and Usefulness of the Scripture; Sermon on 2 Tim. 3. 15. Oxon. 1673. [1684] quarto.

Forty Sermons, whereof twenty one are now first published, the greatest Part preach'd before the King, and on solemn Occasions. Oxon. 1684. fol. [Bodl. G. 2. 10. Th.] These were published by doctor John Fell bishop of Oxford,[d] and had the nineteen sermons before-mention'd added to them, with his picture before them. He died in January in sixteen hundred and eighty, and was buried in Eaton college chappel, on the north side of the high altar or communion-table. Over his grave was soon after laid a black marble-stone, with this engraven thereon. Ricardus Allestree Præpositus, obiit 28 Jan. 1680:[e] And on the north wall was set up a white marble table with this inscription thereon. H. S. I. Ricardus Allestree Cathedræ Theologicæ in Universitate Oxoniensi Professor Regius; Ecclesiæ Christi ibidem Præbendarius; & Collegii hujus Etonensis Præpositus. Muniis istis singulis ita par, ut & omnibus major. In disputationibus irrefragabilis concionibus flexanimus, negotiis solers, vita integer, pietate sanctus. Episcopales infulas eadem industria evitavit, qua alii ambiunt; cui rectius visum, Ecclesiam defendere, instruere, ornare, quam regere. Laboribus studiisque perpetuis exhaustus, morte, si quis alius, præmatura obiit vir desideratissimus Januarii xxviii. an. MDCLXXX, ætatis LXI. Nobile sibi monumentum areæ adjacentis latus occidentale quod à fundamentis propriis impensis struxit, vivus sibi statuit. Brevem hanc tabellam hæredes Defuncto posuere. The fabric here mentioned was a new grammar school, which cost Dr. Allestry about fifteen hundred pounds. Dr. Zachariah Cradock of Cambridge,[f] who had been installed canon resident of Chichester, on the eleventh of February 1669, succeeded him in the provostship of Eaton, by virtue of the election thereunto of the fellows: so that Edmund Waller the poet, who had tug'd hard for it, was put aside. Of the same family with Dr. Allestry, was another of both his names of Derby, author of several almanacks before the rebellion began, one of which for the years 1629, and 1633, I have seen; but whether he was educated in Oxon, I cannot yet tell.

"BARTHOLOMEW ASHWOOD, a Warwickshire minister's son, became a batler or commoner of St. Alban's hall, in the latter end of "1638, aged sixteen years, but having been puritannically educated, he was translated after some "continuance in the said hall to Exeter college, "and there put under a tutor puritannically then "esteem'd, and took one degree in arts as a member "of that college, and was soon after beneficed, and "became a man of the times. He hath written and "published.

"*The heavenly Trade; or, the best Merchandizing: the only Way to live well in Impoverishing Times; a Discourse occasion'd from the "Decay of earthly Trades, and visible Wasts of "practical Piety in the Day we live in, offering "Arguments and Counsells to all, towards a speedy "Revival of dying Godliness*, &c. London. 1679. "88. &c. in octavo. It was written to be a necessary book for all families.

"*The best Treasure; or, the Way to be truly*

[a] [Ricardus Allestree S. T. P. et prof. regius in Acad. Oxon. admittend. ad præfecturam coll. regalis B. Mariæ de Etona, in com. Buck. subscrip. artic. 10 Aug. 1665. Ex autogr. KENNET.]

[b] [He resigned his regius professorship, and Dr. William James of Ch. Ch. succeeded May 19, 1680. GREY.]

[c] [Dr. Barlow saith that the *Privileges of the University of Oxon.* were written by Mr. John Fell. WOOD, *MS. Note in Ashmole.*]

[d] [With a preface before them, giving some account of his life.]

[e] [Engraved by D. Loggan.]

[f] [See my *MS. Collections*, vol. xxx. p. 60. COLE.]

[g] [Zach. Cradock, Rutland, electus socius coll. Regin. Cant. Aug. 2, 1654. *Registr.* BAKER.

Zach. Cradock coll. Eman. A. B. an. 1650.

Z. C. obiit 1695, and buried in Eton coll. chapel. v. my vol. xxx, page 60. COLE.

See in the *Thurloe State Papers*, 1742, vol. v. page 522, a letter from Ralph Cudworth to secretary Thurloe recommending Zach. Cradock as a resident chaplain at Lisbon. This is dated 1656.]

"*rich: Being a Discourse on Ephes.* 3. 8. *wherein* "*is opened and commended to Saints and Sinners,* "*the personal and purchased Riches of Christ, as* "*the best Treasure to be pursu'd,* &c. London "1681. octavo. Before which book Dr. John Owen "hath a preface.

"*Groans from Sion, a Sermon at the Solemniza-* "*tion of the Funeral of A. C.* London 1681 in "twelves; and other things which I have not yet "seen. He died about the year sixteen hundred
1680. "and eighty. I find one Bartholomew Ashwood* "of Magdalen college in Oxon, to be matriculated "as a Warwickshire man in 1591, aged thirteen "years, and as a member of that house, to have "taken the degrees in arts, that of master to be "compleated in 1601. Which Bartholomew I take "to be either father or uncle to our author before-"mention'd."

[679] WILLIAM BEN, or BENNE, was born at, or near to, Egremond in Cumberland in November 1600, educated in grammar learning in the free-school at St. Bee, transplanted thence to Queen's college, where, if I am not mistaken, he was a servitor. Afterwards leaving the place without a degree, upon the obtaining a presentation to Okingham in Berks, he setled there; but one Bateman his contemporary in Oxon, having got another presentation thereunto, they both, rather than go to law, did joyntly perform the duties, and received the profits thence. At length our author Ben became chaplain to the marchioness of Northampton living in Somersetshire, left his interest in Okingham to Bateman, and continuing in the service of the said marchioness till 1629, he did by virtue of a call from John White the patriarch of Dorchester, go to that place,† and by White's endeavours was made rector of Allhallowes church there, where he continued in great respect from the precise party till St. Bartholomew's day, anno 1662, excepting only two years, in which time he attended the said White when he was rector of Lambeth in Surrey, in the place of Dr. Featley ejected. Besides his constant preaching at Allhallowes, he preached gratis on a week-day to the prisoners in the goal, situated in his parish, where being much frequented by the neighbourhood, and so consequently the room, wherein he held forth, not spacious enough to contain the auditory, he caused a chappel to be built within the prison walls, in good part, at least, at his own charge. After his ejectment from Allhallowes for nonconformity, he lived in Dorchester to the time of his death, but for his preaching in conventicles there, and in the neighbourhood, he was often brought into trouble, and sometimes imprison'd and fined. He hath written,

Answer to Mr. Francis Bampfield's Letter, in Vindication of the Christian Sabbath against the Jewish. London 1672. 77. octavo. It is printed with the said Bampfield's *Judgment for the Observation of the Jewish Sabbath*: wherein Ben's *Answer* begins page 9. and ends in page 86.

Soul-prosperity, in several Sermons; on John 3. 2. London 1683. octavo. This book contains twelve sermons at least. He died in the latter end of the year (the twenty second of March as I have been informed) of sixteen hundred and eighty, and 1683.
was buried in the yard belonging to his sometime church in the antient borough of Dorchester in Dorsetshire before-mention'd. What I have farther to observe of this person is (1) That he was one of the assistants to the commissioners of Dorsetshire and Pool for the ejecting of such whom they then (1654) called scandalous, ignorant and insufficient ministers and schoolmasters. (2) That though he lived to be eighty years of age, yet he never used spectacles, though he read and wrote much, writing all his sermons generally as large as he delivered them, except the words of the texts of scripture cited by him. (3) That it was always his custom, especially when he was at home, to pray in his study seven times in a day, and in his prayers to give God thanks for certain deliverances of him from dangers, which happened the fifth of June 1636, the twenty third of October 1643, the twelfth of August 1645, &c. See more in Francis Bampfield, an. 1683.

"JOHN FARINGTON, son of Thomas Far-"ington alderman and justice of the peace of the "city of Chichester in Sussex, descended originally "from the Faringtons of Farington in Lancashire, "became a commoner of Brasen-nose college in the "beginning of 1626, aged seventeen years, left it [680]
"without a degree, and went to Greys inn, where "making some continuance, was called to the bar, "as it seems, and afterwards receding to his patri-"mony, became a sedulous student in antiquities, "collected several remarks of antiquities, in his own "country of Sussex, having been encouraged there-"unto by his countryman John Selden, to whom "his labours being communicated, he did much "approve of them. But none of his collections are "as yet published. He was afterwards a justice of "the peace, shewed himself very severe against the "papists, when Oates his plot broke out in Sep-"tember 1678, but died in sixteen hundred and 1680.
"eighty, or thereabouts, and was buried among the "graves of his fathers, who had lived in Chichester "three generations before him."

"ELISHA COLES, born, as it seems, in North-"amptonshire, entred into Magdalen college in the "latter end of 1658, left it without the taking of a "degree, retired to London, taught Latin there to

* [There was a Henry Ashwood who addressed some lines in commendation of the *Voyage to East India*, 8vo. 1655, written by Edward Terry, whom he styles his 'ancient friend.']

† [Where at the breaking out of the rebellion he much prejudiced the people against the king. WATTS.]

"youths, and English to foreigners about 1663. "Afterwards he continued that employment with "good success in Russell-street near Covent-Garden, "within the liberty of Westminster, and at length "became one of the ushers of Merchant-Taylors "school; but upon some default, not now to be "named, he left all, and went into Ireland, where he "ended his course. He was a curious and critical "person in the English and Latin tongues, did "much good in his calling, and wrote several useful "and necessary books for the instruction of begin-"ners, and therefore 'twas pitied by many that he "was unhappily taken off from his prosperous pro-"ceedings. His works are these,

"*The Compleat English Schoolmaster: or, the* "*most natural and easy Method of Spelling and* "*Reading English according to the present proper* "*Pronunciation of the Language in Oxford and* "*London*, &c. London 1674. oct.

"*The newest, plainest and shortest Short-hand,* "*containing*, 1. *A brief Account of the Short-hand* "*already extant, with their Alphabets and funda-*"*mental Rules.* 2. *A plain and easy Method for* "*Beginners, less burthensome to the Memory than* "*any other.* 3. *A new Invention for contracting* "*Words, with special Rules for contracting Sen-*"*tences, and other ingenious Fancies*, &c. Lond. "1674. octavo. [Bodl. 8vo. P. 148. Art.]

"*Nolens Volens: or, you shall make Latin whe-*"*ther you will or no, containing the plainest Di-*"*rections that have been yet given upon that* "*Subject*. Lond. 1675. 77. oct.

"*The Youths visible Bible, being an alpha-*"*betical Collection (from the whole Bible) of such* "*general Heads as were judged most capable of* "*Hieroglyphics, illustrated with twenty four Cop-*"*per Plates*, &c.———Printed with *Nolens Volens.*

"*An English Dictionary, explaining the difficult* "*Terms that are used in Divinity, Husbandry,* "*Physic, Philosophy, Laws, Navigation, Mathe-*"*matics, and other Arts and Sciences*, &c. Lond. "1676, [1677, Bodl. 8vo. A. 130. Art.] and 1692. "octavo.

"*A Dictionary English-Latin, and Latin-En-*"*glish, containing all Things necessary for the* "*translating either Language into the Other*, &c. "Lond. 1677. in qu. [Bodl. 4to. F. 21. Art.] and "oct.

"*The most natural and easy Method of learning* "*Latin by comparing it with English: Together* "*with the holy History of Scripture War, or the* "*sacred Art Military*, &c. London 1677, in oct. "[Bodl. 8vo. Z. 116. Th.]

"*The Harmony of the four Evangelists in a* "*metrical Paraphrase on the History of our Lord* "*and Saviour Jesus Christ.* London 1679. 80. in "oct.

"*The young Scholar's best Companion: or, an* [681] "*exact Guide or Directory for Children and Youth* "*from the A B C to the Latin Grammar, compre-*"*hending the whole Body of the English Learning*, "&c. Printed at London in twelves. What other "things he hath extant I know not, nor any thing "else of him, only that he died, and was buried in Clar. "Ireland, but the time when I know not. He had 1660. "an uncle called Elisha Coles born in Northamp-"tonshire, originally a trader in London, made "steward of Magdalen college by Dr. Thomas "Goodwin the independent president thereof; "which place he quitting at the time of his majesty's "restoration, he retired to London, became clerk to "the East India company there, and was author of "*A practical Discourse of God's Sovereignty;* "*with other material Points deriving thence.* "London 1673, quarto.* in which book he doth "strenuously dispute against the remonstrants. "This Elisha Coles, who always lived a dissenter "from the church of England, (as being an inde-"pendent) died in his house in Scalding-alley, near "the Stocks-market in London, about the twenty "eighth of October 1688, aged eighty years or "more, and was buried in some yard or other be-"longing to fanatics. Qu."*

* [Seventh edition 8vo. 1718. WANLEY.]

* [He had a son of both his names who was author of Χριστιάδεια; *or a metrical Paraphrase on the History of our Lord and Saviour Jesus Christ. Dedicated to his Universal Church.* London 1671. 8vo.

To the reader.

In Gospel Harmonies I bear a part,
To make them portable in hand and heart.
Elisha Coles, Junior.

And a very humble part poor Mr. Coles bore, witness Peter's denial of Christ:

Now Peter followed Jesus at a distance;
And when he was admitted (by th' assistance
Of an acquaintance there) he there attended
To see how this great business would be ended.
Then came the maid that let him in, and said,
Thou followest this Jesus (I'm afraid)
But he denyed him before them all
With whom he sate and warm'd him in the hall.
Just as the first cock crew, another maid
Beheld him going tow'rd the porch and said,
This fellow's one of them;—But Simon swore,
He never saw the man in's life before.
Sign. H. 1.]

INDEX

OF

LIVES CONTAINED IN THE THIRD VOLUME.

(Those lives that have an Asterisk prefixed, contain additions in the text, those enclosed in brackets, are perfectly new. It will be found that additional notes are given to most of the lives not distinguished by either of the above marks.)

LIVES OF WRITERS.

Name.	Died or flourished.	Col.
*Abington or Habington Thomas	1647	222
Ailmer John	1672	957
Airy Christopher	1670	907
Alford Joseph *clarusit*	1649	263
Allein Joseph	1668	819
*Allen Richard *cl.*	1649	262
Allestree or Allestry Richard	1680-1	1269
*Ambrose Isaac	1663-4	659
Angell John	1655	397
*Arnway John *cl.*	1651	307
Ashley Robert	1641	19
Ashwood Bartholomew *circ.*	1680	1272
Aston Thomas	1645-6	184
Atkyns Richard	1677	1126
Austin Samuel *cl.*	1664	675
Aylesbury William	1657	440
Backhouse William	1662	576
*Bagshaw Edward	1662	618
*Bagshaw Edward	1671	944
*Bainbridge John	1643	67
*Baker David	1641	7
Baker Richard	1644-5	146
[Ballard John	1678]	1178
*Barcham John	1642	35
*Bartlet William	1682	264
*Barton William *cl.*	1672	303
Bate George	1669	827
Baylie Thomas	1663	633
Beesley Henry	1675	1037
Ben or Benne William	1680	1273
*Bennet Christopher	1655	396
Berkeley William	1677	1111
Bery John	1667	777
Biddle John	1662	593
Bignell Henry *cl.*	1655	406
Birckbeck Simon	1656	421
Birkenhead John	1679	1203
Biscoe John	1679	1198
Bisseus Edward	1679	1218
Blake Thomas	1657	431
Blane or Blaney Alan *cl.*	1656	428
Bogan Zachary	1659	476
*Boughen Edward *cl.*	1656	388
Bourne Immanuel	1672	977
*Boyle Roger	1679	1200
*Bradley Thomas *cl.*	1650	719
Branker Thomas	1676	1086
*Brathwayte Richard	1673	986
*Brent Nathaniel	1652	333
Brereton William *cl.*	1648	252
Brett Arthur	1677	1144
*Bristol, George Digby, Earl of	1676-7	1100
*Bristol, John Digby, Earl of	1652-3	338
Brookbank Joseph *cl.*	1661	541
*Browne Thomas	1673	1003
Bulstrode Edward	1659	471
*Burges Cornelius	1665	681
*Burhill or Burghill Robert	1641	18
*Burton William	1646	153
Burton William	1657	438
Bury John	1667	777
Busbell Thomas	1674	1007
*Busbnell Walter	1667	760
Butler Charles	1647	209
Byam Henry	1669	836
*Byfield Richard	1664	668
Byshe Edward	1679-1	1218
Bythner Victorin *cl.*	1664	675
Canon Nathaniel	1664-5	674
Capel Daniel *circ.*	1679	1222
*Capel Richard	1656	421
Capell Lewis	1658	463

Names.	Died or Beatified.	Col.
*Carey or Cary Henry	1661	516
*Cartwright William	1643	69
Caryl Joseph	1672-3	979
*Casaubon Meric	1671	934
Castle George	1673	998
*Cawton Thomas	1677	1108
Chalfont Richard	1648	239
Chaloner James	1660	502
Chaloner Thomas	1661	531
Chambers Humphrey	1662	610
Charnock Stephen	1680	1234
*Cherbury, Edward Herbert, Lord	1648	239
Cheshire Thomas	*cl.* 1641	35
*Cheynell Francis	1665	703
Childrey Joshua	1670	903
*Chillingworth William	1643-4	86
Chilmead Edmund	1653-4	350
Clagett Nicholas	1663	640
Clara Francis a St.	1680	1221
*Clarendon, Edward Hyde, Earl of	1674	1018
*Clarke Samuel	1669	882
[Clifford Henry, Earl of Cumberland	1643]	80
Cockaine Thomas	*cl.* 1658	470
*Codrington Robert	1665	699
Cole William	1662	621
*Coleman Thomas	1647	211
Colepeper Thomas	1661-2	533
Coles Elisha	*cl.* 1680	1274
Coles Gilbert	1676	1067
*Colt Isaac	1657	390
Collier Giles	1678	1171
*Coppe Abiezer	1672	959
Corbet John	1680	1264
Coventric Francis	1680	1221
*Cox Benjamin	*cl.* 1647	208
*Cranford James	1657	430
*Creed William	1663	637
*Cressey Hugh	1674	1011
Crisp Tobias	1642-3	50
*Croke George	1641-2	26
Crompton William	1641-2	23
Culpeper Thomas	1661-2	533
[Cumberland, Henry Clifford, Earl of	1643]	80
Darton Nicholas	*cl.* 1649	263
Davenant William	1668	802
Davenport Christopher	1680	1221
Davenport Humphrey	1645	182
Davenport John	1669-70	899
Dawes Lancelot	1653-4	349
Dawson John	1641	16
*De Beauvais Charles	*cl.* 1669	721
Dee Arthur	1651	285
*De Foliis or Foulis Henry	1660	881
*Denham John	1668-9	823
De Uphaugh Brian	1662	541
*Devreux Robert, Earl of Essex	1646	189
*Digby George, Earl of Bristol	1676-7	1100
*Digby John, Earl of Bristol	1653-3	338
*Digby Kenelme	1665	688
*Digges Dudley	1643	69
Dingley Robert	1659-60	487
Domville Silas	1678	1173
*Dorset, Edward Sackville, Earl of	1652	312
Doughtie John	1672	975
*Downing Calybute	1644	105
Drope Francis	1671	941
*Duck Arthur	1648	237
*Dudley Robert, Duke of Northumberland	1649	258
Du Gres Gabriel	*cl.* 1645	184
Du Jon Francois	1677	1129
Duppa Brian	1662	541
[Dyer Robert	*cl.* 1654]	324
*Earle John	1665	716
Eaton John	1641	21
Eaton Samuel	1664-5	673
*Edmondson Henry	1659	474
Eccles John	*circ.* 1667	834
Elderfield Christopher	1652	306
Ellis John	1665	719
Ellis Thomas	1673	998
*Elsynge Henry	1656	383
Erbury William	1654	359
Esquire William	1677	1114
*Essex, Robert Devreux, Earl of	1646	189
Eyre William	1669-70	865
*Fairclough Daniel	1645	136
*Fairclough John	1666	729
Faringdon Anthony	1658	457
Farington John	*circ.* 1680	1274
*Farnabie Thomas	1647	216
*Featley Daniel	1645	136

Names.	Died or Buried in.	Col.
*Featley John	1666	729
*Fell Samuel	1648-9	242
*Ferne Henry	1661-2	538
*Fiennes Nathaniel	1669	877
Fiennes William	1662	546
*Fisher Edward	*cl.* 1655	407
Fisher Samuel	1665	700
Fitz-Simon Henry	1643-4	96
Floyd or Lloyd Nicholas	1680	1258
Ford Edward	1670	905
*Ford Thomas	1676	1096
*Foulis Henry	1669	881
Foulkes Robert	1678-9	1195
Fowler Christopher	1676-7	1098
French John	1657	436
*Gale Theophilus	1677-8	1149
*Gaunnon Hannibal	*cl.* 1643	103
Gardiner Richard	1670	921
*Gataker or Gataere Charles	1680	1257
*Gauden John	1662	612
*Gayton Edmund	1666	756
Gee Edward	1660	503
Gemote William	1677-8	1147
Gentilis Robert	*cl.* 1654	393
*Geree John	1648-9	244
Geree Stephen	*cl.* 1656	428
German Michael	1659	475*
Getsius John Daniel	1672	973
*Gill Alexander	1642	42
*Glanvill Joseph	1680	1244
Glynne John	1666	752
Goddard Jonathan	1674-5	1029
Godolphin John	1678	1152
Godolphin Sydney	1642-3	44
Godwin Thomas	1642-3	51
Goetz John Daniel	1672	973
Goffe John	1661	524
*Goldsmith Francis	1655	400
*Good Thomas	1678	1154
Googhe John	1661	524
Gove Richard	1668	822
*Grayle John	1654	362
Greaves Edward	1680	1256
*Greaves John	1652	324
*Greaves Thomas	1676	1061
Greenhill William	*circ.* 1677	1145
*Gregory Edmund	*cl.* 1647	207
*Gregory John	1656-7	395
Greisley Henry	1678	1167
Grey Nicholas	1660	504
Griffith Alexander	*cl.* 1654	393
Griffith George	1666	754
*Griffith Matthew	1665	711
Grosse Alexander	1654	358
Gumbleden John	1657	436
*Habington Thomas	1647	222
*Hakewill George	1649	253
*Hakewill William	*circ.* 1680	231
*Hale Matthew	1676	1050
*Hales John	1656	409
*Hall George	1668	812
*Hall Thomas	1665	677
Hamden John	1643	59
*Hamilton James, Duke of	1648-9	247
*Hammond Henry	1660	493
Hanson John	*cl.* 1659	473
*Harding Samuel	*cl.* 1641	31
*Hardy Nathaniel	1670	896
*Harmar John	1670	918
*Harrington James	1677	1115
Harris John	1658	455
Harris Robert	1658	458
*Harvey Christopher	*circ.* 1663	598
*Hayne Thomas	1645	173
*Haywood William	1663	634
Head Richard	*cl.* 1678	1196
Heath James	1664	663
*Hemmings William	*cl.* 1650	277
*Henshaw Joseph	1678-9	1195
*Herbert Edward, Lord Cherbury	1648	239
*Herle Charles	1659	477
*Heylin Peter	1662	552
*Heyrick Richard	1667	780
*Heyrick Robert	*cl.* 1648	250
Hibbert Henry	1678	1178
Hicks Gaspar	1677	1167
Hicks William	1659-60	489
*Higford William	1657	429
*Higgs Griffin	1659	479
*Higgons Theophilus	1659	482
Hill William	1667	800
*Hoard Samuel	1657-8	449

Names.	Died or Sourished.	Col.
*Hobbes Thomas	1679	1206
Holden or Holding Samuel	cl. 1674	1031
Holland Richard	1677	1109
Holmes Nathaniel	1678	1168
Holyday Barten	1661	520
Holyoake Thomas	1675	1040
Holyoke Francis	1653	346
Hook William	1677-8	1151
*Hoole Charles	1666-7	758
Hopkins George	1666	726
Horne Thomas	1654	365
Howe William	1656	418
*Howell James	1666	744
*Hoyle Joshua	1654	382
Hubert Henry	1678	1178
*Hudson Michael	1648	233
*Hughes George	1667	777
Huish Alexander	1668	811
Hulett John	1663	649
Hunt Francis	1680	1221
*Hyde Edward, Earl of Clarendon	1674	1018
*Jackson Henry	1662	577
*Jacob Henry	1652	329
James William	1663	634
Janeway James	1673-4	1006
*Jeanes Henry	1662	590
Jemmat William	1677-8	1147
*Jenkyns David	1663	643
Jermin Michael	1659	475
Jeruvorthus Samuel	cl. 1650	276
Jessop Constantine	cl. 1661	540
Jhones Basset	cl. 1659	491
Jolliff George	cl. 1653	351
Jones Richard	cl. 1653	344
*Jones Thomas	1665	707
*Ireton Henry	1651	298
*Ireton Gilbert	1671	940
*Ironside Gilbert	1671	940
Junius Francis	1677	1139
Keme or Kem Samuel	1670	907
*Kendall George	1663	638
Kendall George	cl. 1664	677
*Kinaston Francis	cl. 1646	38
*King Henry	1669	839

Names.	Died or Sourished.	Col.
Lacey William	1673	994
*Lake Edward	1674	633
Lamb James	1664	668
*Langbaine Gerard	1657-8	446
*Langley John	1657	434
Langley William	cl. 1655	409
Lassells Richard	1668	818
Latch John	1655	399
Laud William	1644-5	117
Laurence Thomas	1657	437
Lawrence Richard	cl. 1657	432
*Leigh Edward	1671	926
*Lenthall William	1662	603
Lewgar John	1665	696
Ley John	1662	589
Leycester Peter	1678	1173
Lisle John	1664	665
*Littleton Edward	1645	175
*Lloyd David	1663	642
*Lloyd or Floyd Nicholas	1680	1258
Lloyd Richard	1659	472
*Loe William	cl. 1645	183
Lorte Roger	cl. 1647	231
*Love Christopher	1651	278
*Lovelace Richard	1658	460
*Lower William	1662	548
*Lucy William	1677	1127
Lushington Thomas	1661	516
Lydyat Thomas	1646	185
Lyford William	1653	345
Mabbe James	cl. 1642	53
*Manton Thomas	1677	1134
Maplet John	1670	909
*Marten Henry	1641	17
Marten Henry	1680	1297
*Mason Henry	1647	220
*Master Thomas	1643	86
Mather Richard	1669	852
Mather Samuel	1671	891
*Maton Robert	cl. 1655	409
Matthew Tobie	1655	401
Maynard John	cl. 1669	892
*Mayne Jasper	1672	971
Mayow John	1679	1199
*Mead Robert	1652-3	842
Mennes John	1670-1	925

Names.	Died or Banished.	Col.
Merriot Thomas	1662	589
*Monmouth, Henry Cary, Earl of	1661	516
Morice William	1676	1087
*Murcot John	1654	384
Nedham Marchamont	1678	1180
*Neile William	1670	902
*Newman Samuel	1663	648
*Newton John	1678	1190
Nicolls Ferdinando	1662	620
Nicolson William	1671-2	950
*Northumberland, Robert Dudley, Duke of	1649	258
*Nye Philip	1672	963
Orrery, Roger Boyle, Earl of	1679	1200
Osborne John	cl. 1664	676
Owen Cordat	1670-1	924
Oxenbridge John	1674	1026
[Oxinden Henry	1670]	923
*Page William	1663-4	653
*Paget or Pagit Ephraim	1647	210
Palmer Anthony	1678-9	1192
*Parker Henry	cl. 1657	451
Parr Richard	cl. 1652	344
*Parry Benjamin	1678	1172
*Parry John	1677	1146
Parsons Bartholomew	1641-2	29
Pasor Matthias	1657-8	444
*Pawlet John, Marquis of Winchester	1673-4	1005
Pendarves John	1656	419
Petre William	1677-8	1144
*Plinlerius Gulielmus	1678	1167
*Pink Robert	1647	225
*Pointz Robert	1665	715
*Potter Barnabas	1641-2	21
Potter Charles	1663	648
*Potter Christopher	1645-6	179
Potter Francis	1678	1155
*Powel Vavasor	1670	911
Powell Thomas	1660	507
*Price John	circ. 1676	1105
*Price Owen	1671	942
Prichard Rees	1644	116
*Prideaux John	1650	265
*Prideaux Matthias	circ. 1646	199
*Primerose David	cl. 1642	54
*Prynne William	1669	844

Names.	Died or Banished.	Col.
*Puleston Hamlett	1662	544
*Pym John	1643	72
*Quarles John	1665	697
Rafe Christian	1677	1130
Raleigh Walter	1646	197
Ravis Christian	1677	1130
Read Thomas	1669	831
Reading John	1667	704
*Reynell Edward	circ. 1663	638
*Reynolds Edward	1676	1083
Rhodes Richard	1668	819
Richardson Gabriel	1642	107
Riland John	1672-3	983
Roberts Francis	1675	1064
Robinson Hugh	1655	395
Rochester, John Wilmot, Earl of	1680	1228
*Roe Thomas	1644	111
Roet Isaac	cl. 1666	760
Rogers Henry	cl. 1643	101
Rolle Henry	1656	416
*Rook Laurence	1662	587
Rous Francis	cl. 1643	104
*Rous Francis	1658-9	466
*Rowe John	1677	1128
Rowland William	1659	586
Roys Job	1660	642
*Rudyerd Benjamin	1658	455
*Rumsey Walter	1660	509
Russell William	1659	474
Ryves Bruno	1677	1110
*Ryves Thomas	1651-2	304
*Sackville Edward, Earl of Dorset	1652	312
*Sadler Anthony	1680	1207
Saint Clara Francis a	1680	1231
*Salesbury or Salusbury Thomas	1643	55
Salkeld John	1659-60	488
Samwaies Richard	1669	838
Sandbrooke William	1658-9	469
*Sanderson Robert	1662-3	623
*Sandys George	1643-4	97
Savage Henry	1672	957
Say and Sele, William Fiennes, Viscount	1662	546
Scudamore James	1660	527
Seager John	cl. 1650	276
*Sedgwick John	1643	65

Name	Died or flourished	Col.
Sedgwick Obadiah	1637-8	441
Sedgwick William	*circ.* 1668	894
Selden John	1654	366
Shirley James	1666	787
Shirley John	1679	1220
Sibthorpe Robert	1662	550
Sidenham Cuthbert	1654	351
Simpson Nathaniel	1642	37
Singe George	1653	347
Skinner Stephen	1667	793
Slatyer William	1646-7	227
Smart Peter	*circ.* 1652	40
Smith James	1667	776
Smith John	*cl.* 1674	1030
Smith John	1679	1200
Smith Miles	1671-2	951
Smith Richard	1654-5	384
Smith Richard	1675	1031
Smith Samuel	*cl.* 1663	656
*Snelling Thomas	*cl.* 1650	275
*Somerset, Henry, Marquis of Worcester	1646	199
Southouse Thomas	1676	959
*Spelman John	1643	62
Squire William	1677	1114
*Stafford Anthony	*cl.* 1641	33
Stampe William	1653	347
Stanley Edward	1662	590
*Stanton Edmund	1671	931
*Stanwix Richard	1656	427
Stedman Rowland	1673	998
Stephens Jeremy	1664-5	670
Stephens Nathaniel	1677-8	1148
*Steuart Richard	1651	295
Stone Samuel	*cl.* 1662	54
Stopford Joshua	1675	1053
Streat William	1666	728
Streater Aaron	*cl.* 1642	55
Strickland John	1670	910
*Strode William	1644-5	151
Strode William	1645	176
Stubbe Henry	1676	1067
*Stubbe Henry	*circ.* 1680	1255
*Style William	*cl.* 1658	470
Swadlin Thomas	1669-70	887
Swinnock George	1673	1001
*Sydenham Cuthbert	1654	351
*Sydenham Humphrey	1650	274
Taverner Philip	*cl.* 1669	[illegible]
*Taylor Jeremy	1667	[illegible]
Taylor Silas	1678	[illegible]
Taylor William	1661	[illegible]
Terry Edward	1660	[illegible]
Theyer John	1673	[illegible]
Thomas William	*cl.* 1643	[illegible]
*Thomas William	1667	[illegible]
*Thornborough John	1641	[illegible]
*Thurman Henry	1670	[illegible]
Tipping William	1648-9	[illegible]
Tombes John	1676	[illegible]
*Tomkins Thomas	1675	[illegible]
Tongue Ezrael	1680	[illegible]
Tonstall George	*cl.* 1673	[illegible]
Towers William	1666	[illegible]
*Toy John	1661	[illegible]
*Tozer Henry	1660	[illegible]
Traherne Thomas	1674	[illegible]
Trapp John	1669	[illegible]
Tully Thomas	1675-6	[illegible]
Turner Jerom	1665	[illegible]
Turner Peter	1651-2	[illegible]
Turner Thomas	*circ.* 1680	[illegible]
*Turnour Edward	1675-6	[illegible]
Twisse William	1645	[illegible]
*Twyne Brian	1644	[illegible]
*Vane Henry	1664	[illegible]
Vaughan Edmund	1669-70	[illegible]
Vaughan Henry	1661	[illegible]
Vaughan John	1674	[illegible]
Vaughan Robert	1666	[illegible]
Vaughan Rowland	*cl.* 1642	[illegible]
Vaughan Thomas	1665-6	[illegible]
Veel Robert	1674	[illegible]
Venner Tobie	1660	[illegible]
Verneuil John	1647	[illegible]
*Vernon Francis	*circ.* 1677	[illegible]
*Vicars John	1652	[illegible]
Vilvain Robert	1662-3	[illegible]
*Vincent Thomas	1678	[illegible]
Volentius Thomas	*cl.* 1655	[illegible]
Waferer Myrth	1680	[illegible]
Wagstaffe John	1677	[illegible]
*Walker Clement	1651	[illegible]

Names.	Died or Bourished.	Col.
*Wall John	1666	[illegible]
Waller William	1668	814
*Waring Robert	1658	[illegible]
*Warmstrey Gervase	1641	[illegible]
*Warmestry Thomas	1665	[illegible]
Warner John	cl. 1657	[illegible]
*Warner John	1666	[illegible]
*Wats Gilbert	1657	[illegible]
Weaver Thomas	1662-3	[illegible]
*Web or Webbe George	1641	[illegible]
Weldon Robert	cl. 1648	[illegible]
Wells Benjamin	1678	1155
Wells Jeremias	1679	1198
West Edward	1675-6	[illegible]
Wharton Thomas	1673	[illegible]
Whear Degorie	1647	[illegible]
Whistler Henry	1672	[illegible]
*Whitby Daniel	1674	[illegible]
White John	1648	[illegible]
*White John	1648	[illegible]
White John	167[illegible]	[illegible]
*White William	167[illegible]	[illegible]
Whitford David	167[illegible]	[illegible]
*Whitlock Bulstrode	167[illegible]	[illegible]
Whitlock Richard	cl. 167[illegible]	[illegible]
Whorwood Thomas	168[illegible]	[illegible]
*Widdowes Giles	168[illegible]	[illegible]
Widdowes Thomas	168[illegible]	[illegible]
Widdrington Thomas	[illegible]	661
*Wilde George	[illegible]	720

Names.	Died or Bourished.	Col.
Wilkinson Henry	1647	230
*Wilkins John	1672	967
Wilkinson Henry	1675	1038
Williams Griffith	1671-2	952
Willis Thomas	cl. 1655	406
Willis Thomas	1675	1048
Wilmot John, Earl of Rochester	1680	1228
Wilson Arthur	1652	318
Winchester, John Pawlet, Marquis of	1673-4	1005
Wingate Edmund	1656	423
Wither George	1667	761
Withrington Thomas	1664	661
Wood Edward	1655	397
Woodcock Francis	1651	302
Woodhead Abraham	1678	1157
Woodroffe Timothy	1677	1112
Woodward Hezekiah	1675	1034
Woodward Thomas	1675	1034
Woolnough Thomas	1675	1041
Worcester, Henry Somerset, Marquis of	1646	199
Workman Giles	1655	405
*Wortley Francis	cl. 1654	391
Wroth Thomas	cl. 1660	514
Wyberd John	1654	388
Wynell Thomas	cl. 1642	53
Yelverton Henry	1670	906
Yerworth Samuel	cl. 1650	276
Zouche Richard	1660-1	510

END OF THE THIRD VOLUME OF THE ATHENÆ.

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